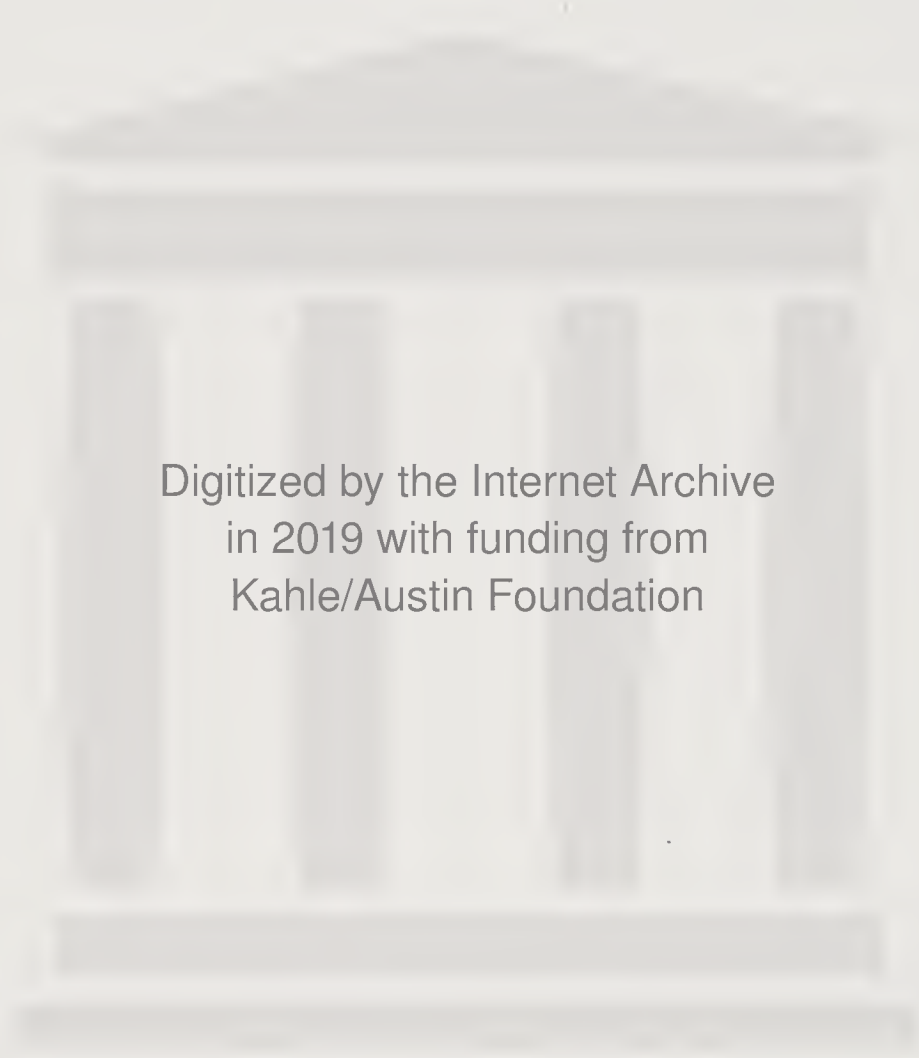
SEG

SUPPLEMENTUM EPIGRAPHICUM GRAECUM



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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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Preface

This volume covers the epigraphical publications of 1989, with some additions from previous years, which we missed, and from studies pertaining to inscriptions published in 1989 but appearing after that year and prior to the moment of delivery of the manuscript in October 1992.

As to the basic aims of SEG, as developed between the year of volume XXVI and now, we refer the reader to the preface of SEG XXXIV, with some additions in XXXVII.

As in earlier volumes, we consistently use the abbreviations of the latest volume of Marouzeau's *L'Année Philologique*, supplemented by a list of specific abbreviations on pp. XIX-XXXIII. Occasionally it happens that the latest volume of Marouzeau has dropped an abbreviation which was used in earlier volumes. In those cases we have included the abbreviation in our list.

The collaboration between individual contributors to BE and SEG continues and results in mutual up-dating of the lemmata.

We thank all those colleagues who gave us advice, helped us in bibliographical matters or sent us offprints: G.Bevilacqua (Rome), A.Bernand (Paris), A.Bresson (Bordeaux), K.Buraselis (Athens), A.Chaniotis (Heidelberg), F.Cordano (Milan), T.Drew-Bear (Lyon), W.Eck (Cologne), D.Feissel (Paris), C.Franco (Venice), P.Ghiron-Bistagne (Montpellier), M.B. Hatzopoulos (Athens), B.Helly (Lyon), E.Kapetanopoulos (New Britain), P.Lombardi (Rome), H.Malay (Izmir), S.M.Marengo (Macerata), O.Masson (Paris), A.Mastino (Sassari), A.P.Matthaiou (Athens), E.Miranda (Naples), A.Panayotou (Vandoeuvre-lès-Nancy), F.Piejko (Utica), G.Petzl (Cologne), N.Proeva (Skopje), D.Samsaris (Ioannina), E.Schwertheim (Münster), L.Di Segni (Jerusalem), L.Martín Vázquez (Madrid) and J.G.Vinogradov (Moscou). Mrs C.M.J. Pleket-Bot and Dr Sara B.Aleshire continued to contribute their expertise in the handling of the Apple computer, thereby producing a superior manuscript. In Berkeley we again thank Mary Richardson.

We acknowledge our gratitutde, as usual, to the Faculty of Letters of Leiden University which financed the post of assistant-editor Dr R.A.Tybout, the Union Académique Internationale, which provides part of the operating expenses and our publisher who covers another part of these costs and otherwise serves our purposes well by his efficiency and alertness.

We repeat our request, made in the preface of earlier volumes to our colleagues from all over the world, to send us copies, offprints or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints can be sent to R.S.Stroud, University of California, Dept. of Classics, Dwinelle Hall, Berkeley, CA 94720, USA and/or H.W.Pleket, University of Leiden, Dept. of History, Postbox 9515, 2300 RA Leiden, Holland.

Some weeks after the sad message reached us about the death of L.Moretti (cf. the preface of SEG XXXVIII p. VI), we were informed about the death of our advisory editor G.Mihailov (Sofia). As SEG-editors we owe a great debt to him for all the help he gave us both for the areas (IG X) on which he was the great epigraphical expert, and for SEG in general. He always

answered our numerous questions about problems in texts from the IG X-area with great precision and helped us out in bibliographical matters. We sadly realize that SEG has suffered a serious loss by the death, so soon after each other, of L.Moretti and G.Mihailov who both combined personal excellence with a fundamental willingness to improve the quality of SEG.

We are glad to announce that we have found V.Velkov (Sofia) willing to be Mihailov's successor in the group of advisory editors. S.Panciera (Rome) kindly invited Pleket to attend a commemorative symposion for L.Moretti in Rome in May 1991; during that stay we discussed the problem of how to fill the vacancy caused by Moretti's death. From vol. XL (1990) [1993] onwards our colleague M.L.Lazzarini (Naples) will join the group of advisory editors. We are very grateful for her willingness to take over Moretti's position. We are sure that with Velkov and Lazzarini the purpose of SEG will be served well and hope that our collaboration will be lasting.

October 1992.

H.W. Pleket
R.S. Stroud.

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ABBREVIATIONS

AArch Syr.	=	*Annales archéologiques de Syrie*
Actes XIe Congrès	=	N.Duval (ed.), *Actes du XIe Congrès International d'Archéologie Chrétienne: Lyon, Vienne, Grenoble, Genève et Aoste (21-28 Septembre 1986)* vol. I-III (Rome 1989)
ADAJ	=	*Annual of the Department of Antiquities of Jordan* (Amman)
AEMÖ	=	*Archäologisch-Epigrafische Mitteilungen aus Oesterreich - Ungarn*, vol. I-XX (Wien 1877-1897)
AER	=	V.Kontorini, 'Ανέκδοτες 'Επιγραφὲς 'Ρόδου, vol. II (Athens 1989)
Agora XV	=	B.D.Meritt, J.S.Traill, *The Athenian Agora* vol. 15.*The Athenian Councillors* (Princeton 1974)
Agora XVII	=	D.W.Bradeen, *The Athenian Agora* vol. 17. *The Funerary Inscriptions* (Princeton 1974)
Agora XIX	=	G.V.Lalonde, M.K.Langdon, M.B.Walbank, *The Athenian Agora,* vol. XIX: *Inscriptions: Horoi, Poletai Records, Leases of Public Lands* (Princeton 1991)
Agora XXI	=	M.Lang, *The Athenian Agora* vol. 21. *Graffiti and Dipinti* (Princeton 1976)
Akademieschriften	=	A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde*, Teil I-III (Leipzig 1974)
Akten XIII. Kongresses	=	Akten des XIII. internationalen Kongresses für klassische Archäologie, Berlin 1988 (Mainz 1990)
Aleshire, *Athenian Asklepieion*	=	S.B.Aleshire, *The Athenian Asklepieion: The People, Their Dedications, and The Inventories* (Amsterdam 1989)

Aleshire, *Asklepios at Athens* = S.B.Aleshire, *Asklepios at Athens: Epigraphic and Prosopographic Essays on the Athenian Healing Cults* (Amsterdam 1991)

AMNS = C.Brixhe - R.Hodot, *L'Asie Mineure du Nord au Sud. Inscriptions inédites* (Nancy 1988)

ANRW = *Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung*, hrsg. von H.Temporini und W.Haase (Berlin - New York 1972–⇒)

AP = *Anthologia Palatina*

Arch (Sofia) = cf. Marouzeau 1986

Arena, *Iscrizioni* = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia. Iscrizioni di Sicilia I: Iscrizioni di Megara Iblea e Selinunte* (Milan 1989)

BAR = *British Archaeological Reports* (International Series, Oxford 1975–⇒)

BE = *Bulletin Épigraphique* in *Revue des Études Grecques*

Beazley, ABV = J.D.Beazley, *Attic Black-figure Vase Painters* (Oxford 1956)

Beazley, ARV^2 = J.D.Beazley, *Attic Red-figure Vase Painters*, 3 vol. (Oxford 1963^2)

Beazley, *Paralipomena* = J.D.Beazley, *Paralipomena: Additions to Attic Black-figure Vase Painters and Attic Red-figure Vase Painters* (Oxford 1971)

BEFAR = Bibliothèque des Écoles Françaises d'Athènes et de Rome

Bernand, *Inscr. métriques* = E.Bernand, *Inscriptions métriques de l'Égypte gréco-romaine* (Paris 1969)

Boiotika = H.Beister - J.Buckler (edd.), *Boiotika. Vorträge vom 5. Internationalen Böotien-Kolloquium zu Ehren von Professor Dr. Siegfried Lauffer. Institut für Alte Geschichte, München 13.-17.Juni 1986* (München 1989)

BPEC = *Bollettino dei classici, a cura del Comitato per la preparazione dell' Edizione nazionale dei Classici greci e latini* (Roma, Accad. dei Lincei).

Cabanes, *L'Illyrie* = *L'Illyrie méridionale et l'Épire dans l'antiquité*. Actes du coll. intern. de Clermont-Ferrand, 22-25 Oct. 1984, réunis par P.Cabanes (Clermont-Ferrand 1987)

CAH = *Cambridge Ancient History*

CD = G.Daux, *Chronologie Delphique (Fouilles de Delphes III,* fasc. hors série; Paris 1943)

CEG = P.A.Hansen, *Carmina epigraphica Graeca saeculorum VIII-V a.Chr.n.* (Berlin-New York 1983→)

CID = *Corpus des Inscriptions de Delphes* (Paris 1978→)

CIG = *Corpus Inscriptionum Graecarum* (Berlin 1825-1877)

CIJ = J.- B.Frey, *Corpus Inscriptionum Iudaicarum*, I-II (Rome-Paris 1936-1952); *CIJ* I^2 is a reprint of Frey, with additions by B.Lifshitz

CIL = *Corpus Inscriptionum Latinarum* (Berlin 1863→)

CIRB = *Corpus Inscriptionum Regni Bosporani* (Leningrad 1965)

CIS = *Corpus Inscriptionum Semiticarum*

Clairmont, *Gravestone and Epigram* = C.Clairmont, *Gravestone and Epigram* (Mainz on Rhine 1970)

Clinton, *Sacred Officials* = K.Clinton, *The Sacred Officials of the Eleusinian Mysteries* : Transactions of the American Philosophical Society 64.3 (1974)

CMRDM = E.Lane, *Corpus Monumentorum Religionis Dei Menis*, 4 vol. (Leiden 1971-1978)

Coll. Froehner = L.Robert, *Collection Froehner. Inscriptions grecques* (Paris 1936)

Comptes = D.Knoepfler (ed.), *Comptes et Inventaires dans la cité grecque*. Actes du Coll. Intern. d'épigraphie, 23-26 Sept. 1986 (Neuchâtel-Genève 1988)

Corinth 8.1 = B.D.Meritt, *Corinth* vol. 8 part 1: *The Greek Inscriptions* (Cambridge, Mass. 1931)

Corinth 8.3 = J.H.Kent, *Corinth* vol. 8 part 3: *The Inscriptions 1926-1950* (Princeton 1966)

Corinthiaca: Studies Amyx = ed. M.A. Del Chiaro, *Corinthiaca: Studies in honor of Darrell A.Amyx* (Columbia, Missouri 1986)

Cults II = A.Schachter, *Cults of Boiotia 2: Herakles to Poseidon* (BICS Suppl. 38.2, London 1986)

CVA = *Corpus Vasorum Antiquorum*

Cyrène = A.Laronde, *Cyrène et la Libye hellénistique. Libykai Historiai, de l'époque républicaine au principat d'Auguste* (Paris 1987)

DAA = A.E.Raubitschek, *Dedications from the Athenian Akropolis* (Cambridge, Mass. 1949)

Daidalikon: Studies Schoder = *Daidalikon: Studies in Memory of Raymond V.Schoder, S.J.*, ed. R.F.Sutton, Jr. (Wauconda, Ill. 1989)

Davies, APF = J.K.Davies, *Athenian Propertied Families, 600-300 B.C.* (Oxford 1971)

Demetrias V = *Die deutschen archäologischen Forschungen in Thessalien. Demetrias* V. Mit Beiträgen von S.C.Bakhuizen, F.Gschnitzer, C.Habicht, P. Marzolff (Bonn 1987)

Develin, *AO* = R.Develin, *Athenian Officials, 684-321 B.C.* (Cambridge 1989)

DGE = E.Schwyzer, *Dialectorum Graecorum exempla epigraphica potiora* (Leipzig 1923; 3rd ed. of P.Cauer, *Delectus Inscriptionum Graecarum propter dialectum memorabilium)*

Dodecanese = S.Dietz - I.Papachristodoulou (edd.), *Archaeology in the Dodecanese* (Copenhagen 1988)

EAD = *Exploration archéologique de Délos*

EAH = *Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας*

EAM = T.Rizakis - G.Touratsoglou, *ΕΠΙΓΡΑΦΕΣ ΑΝΩ ΜΑΚΕΔΟΝΙΑΣ (Ἐλίμεια, Ἐορδαία, Νότια Λυγκηστίς, Ὀρεστίς); Τόμος Α΄: ΚΑΤΑΛΟΓΟΣ ΕΠΙΓΡΑΦΩΝ* (Athens 1985)

EB = P.Roesch, *Études Béotiennes* (Paris 1982)

EEP = L.Robert, *Études épigraphiques et philologiques* (Paris 1938)

Egitto e Storia Antica = L.Criscuolo - G.Geraci (edd.), *Egitto e Storia Antica dall'Ellenismo all'età Araba. Bilancio di un confronto* (Atti Coll. Intern. Bologna, 31 ag.-2 sett. 1987; Bologna 1989)

EPRO = *Études préliminaires aux religions orientales dans l'empire romain*, publiées par M.J.Vermaseren (Leiden)

F.Delphes = *Fouilles de Delphes*

Festschrift Akurgal = cf. our lemma no. 1371

Festschrift Himmelmann = H.-U.Cain, H.Gabelmann, D.Salzmann (edd.), *Festschrift für Nikolaus Himmelmann* (Beihefte der Bonner Jahrbücher, Band 47, Mainz 1989)

FGrH = F.Jacoby, *Die Fragmente der griechischen Historiker*, 3 vol. (Berlin 1923-1958)

Follet, *Athènes* = S.Follet, *Athènes au IIe et au IIIe siècle* (Paris 1976)

Forms of Control = T.Yuge - M.Doi, *Forms of Control and Subordination in Antiquity* (Leiden 1988)

GD = Ph.Bruneau - J.Ducat, *Guide de Délos* (Paris 1983[3])

GIBM = *The Collection of Ancient Greek Inscriptions in the British Museum* (Oxford 1874-1916)

Gonnoi = B.Helly, *Gonnoi* , 2 vol. (Amsterdam 1973)

Graef-Langlotz = B.Graef, E.Langlotz, *Die Antiken Vasen von der Akropolis zu Athen* (Berlin 1909-1933)

Guarducci, EG = M.Guarducci, *Epigrafia Greca*, vol. I-IV (Rome 1957-1978)

GV = W.Peek, *Griechische Vers-Inschriften*, I (Berlin 1955)

HA = *Historia Augusta*

Habicht, *Studien* = C.Habicht, *Studien zur Geschichte Athens in Hellenistischer Zeit:* Hypomnemata 73 (1982)

Heberdey-Kalinka = R.Heberdey - E.Kalinka, *Bericht über zwei Reisen im südwestlichen Kleinasien* (Denkschr. Akad.Wien, Phil-Hist.Kl. 45, 1897)

Historia Testis = cf. our lemma no. 435

Holleaux, *Études* = M.Holleaux, *Études d'épigraphie et d'histoire grecques* (6 vol., Paris 1938-1968)

Hommage Roux = R.Étienne, M.-Th.Le Dinahet, M.Yon (edd.), *Architecture et Poésie dans le monde grec. Hommage à Georges Roux* (Paris 1989)

HRK = D.Berges, *Hellenistische Rundaltäre Kleinasiens* (Freiburg in Br. 1986)

IAG = L.Moretti, *Iscrizioni Agonistiche Greche* (Rome 1953)

I.Akoris = E.Bernand, *Inscriptions grecques et latines d'Akoris* (Bibliothèque d'Étude. Tome CIII, Institut français d'archéologie orientale, Caïre 1988)

I.Apameia und Pylai = T.Corsten, *Die Inschriften von Apameia (Bithynien) und Pylai* (IGSK Band 32, Bonn 1987)

I.Cret. = *Inscriptiones Creticae*, ed. M.Guarducci (Rome 1935-1950)

ICUR = *Inscriptiones Christianae Urbis Romae, saeculo septimo antiquiores*, ed. J.B. de Rossi (et alii) (Rome 1861–→)

IdC = G.Dagron - D.Feissel, *Inscriptions de Cilicie* (Paris 1987)

I.Délos = *Inscriptions de Délos*, publiés par F.Durrbach (Paris 1926-1937)

I.Didyma = *Didyma II: Die Inschriften von A.Rehm*, hrsg. von R.Harder

I.Eph(esos) = *Die Inschriften von Ephesos*, hrsg. von H.Wankel, R.Merkelbach et alii, Band I-VII (IGSK Band 11-17, Bonn 1979-1981)

I.Erythrai = H.Engelmann und R.Merkelbach, *Die Inschriften von Erythrai und Klazomenai*, Teil I und II (IGSK Band 1/2, Bonn 1972/1973)

I.Fay(o)um = E.Bernand, *Recueil des inscriptions grecques du Fayoum*, I: *La 'méris' d'Herakleides* (Leiden 1975)

IG = *Inscriptiones Graecae* (Berlin 1873–⇒)

IGASMG = cf. our lemma no. 1006

IGBulg = *Inscriptiones Graecae in Bulgaria repertae*, ed. G.Mihailov (Sofia 1956-1966)

IGC = H.Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure* (Paris 1922)

IGDS = L.Dubois, *Inscriptions grecques dialectales de Sicile* (Coll. Éc. Fr. de Rome vol. 119, Paris-Rome 1989)

IGLS = L.Jalabert, R.Mouterde, J.-P.Rey-Coquais, M.Sartre, P.-L.Gatier, *Inscriptions grecques et latines de la Syrie*, Tome I-VII, XIII 1 and XXI 2 (Paris 1911-1986)

IGR = *Inscriptiones Graecae ad res Romanas pertinentes* (Paris 1911-1927)

IGSK = *Inschriften griechischer Städte aus Kleinasien* (Bonn 1972–⇒)

IGUR = *Inscriptiones Graecae Urbis Romae*, ed. L.Moretti (Rome 1968-1990)

I.Histriae = *Inscriptiones Daciae et Scythiae Minoris Antiquae, Series Altera: Inscriptiones Scythiae Minoris Graecae et Latinae*, vol. I: *Inscriptiones Histriae et Viciniae* (Buckarest 1983)

I. Iasos = W.Blümel, *Die Inschriften von Iasos* (IGSK Band 28, 1/2, Bonn 1985)

I. Ilion = P.Frisch, *Die Inschriften von Ilion* (IGSK Band 3, Bonn 1975)

I. Iznik = S.Şahin, *Katalog der antiken Inschriften des Museums von Iznik (Nikaia)*, Teil I and II, 1/2 (IGSK Band 9 and 10, 1/2, Bonn 1979-1982)

I.Kalch(edon) = *Die Inschriften von Kalchedon*, hrsg. von R.Merkelbach mit Hilfe von F.K.Dörner und S.Şahin (IGSK Band 20, Bonn 1980)

I.Keramos = E.Varinlioğlu, *Die Inschriften von Keramos* (IGSK Band 30, Bonn 1986)

I.Kios	=	T.Corsten, *Die Inschriften von Kios* (IGSK Band 29, Bonn 1985)
I.Klaudiupolis	=	F.Becker-Bertau, *Die Inschriften von Klaudiupolis* (IGSK Band 31, Bonn 1986)
I.Knidos	=	W.Blümel, *Die Inschriften von Knidos*. Teil I (IGSK Band 41; Bonn 1992)
I.Kyme	=	H.Engelmann, *Die Inschriften von Kyme* (IGSK Band 5, Bonn 1976)
I.Kyz.	=	E.Schwertheim, *Die Inschriften von Kyzikos und Umgebung*, Teil I: *Grabtexte* (IGSK Band 18, Bonn 1980); Teil II: *Miletupolis: Inschriften und Denkmäler* (IGSK Band 26, Bonn 1983)
I.Lampsakos	=	P.Frisch, *Die Inschriften von Lampsakos* (IGSK Band 6, Bonn 1978)
I.Lindos	=	C.Blinkenberg, *Lindos. Fouilles et Recherches*, vol. II: *Fouilles de L'Acropole. Inscriptions* (Berlin 1941)
ILS	=	H.Dessau, *Inscriptiones Latinae Selectae*, 3 vol. (Berlin 1892-1916)
ILTun	=	A.Merlin, *Inscriptions latines de la Tunisie* (Paris 1944)
I.Magnesia	=	*Die Inschriften von Magnesia am Maeander*, ed. O.Kern (Berlin 1900)
I.Magn(esia) am Sipylos	=	T. Ihnken, *Die Inschriften von Magnesia am Sipylos* (IGSK Band 8, Bonn 1978)
I.Mylasa	=	W.Blümel, *Die Inschriften von Mylasa*, Teil I: *Inschriften der Stadt* (IGSK Band 34, Bonn 1987); Teil II: *Inschriften aus der Umgebung der Stadt* (IGSK Band 35, Bonn 1988)
I.Olbia	=	*Nadpisi Olbii (1917-1965)* (Leningrad 1968)
IOSPE	=	*Inscriptiones antiquae orae septentrionalis Pontis Euxini Graecae et Latinae*, ed. V.Latyshev (Leningrad 1885-1901).
I.Perg(amon)	=	M.Fraenkel, *Die Inschriften von Pergamon*, 2 vol. (Berlin 1890-1895)
I.Philae	=	A.Bernand, *Les inscriptions grecques de Philae*, Tome I (Paris 1969) and E.Bernand, *Les inscriptions grecques et latines de Philae*, Tome II (Paris 1969)

I.Priene = *Inschriften von Priene*, ed. F.Hiller von Gaertringen (Berlin 1906)

I.Pr(o)usias = W.Ameling, *Die Inschriften von Prusias ad Hypium* (IGSK Band 27, Bonn 1985)

I.Rhod.Per. = W.Blümel, *Die Inschriften der Rhodischen Peraia* (IGSK Band 38, Bonn 1991)

ISE = L.Moretti, *Iscrizioni storiche ellenistiche* I (Florence 1967) and II (Florence 1975)

I.Sestos = J.Krauss, *Die Inschriften von Sestos und der Thrakischen Chersones* (IGSK Band 19, Bonn 1980)

I.Smyrna = G.Petzl, *Die Inschriften von Smyrna*, Teil I: *Grabschriften, postume Ehrungen, Grabepigramme* (IGSK Band 23, Bonn 1982); Teil II, 1 (IGSK Band 24, 1, Bonn 1987); Teil II 2 (IGSK Band 24, 2, Bonn 1990)

I.Stratonikeia = M.Ç.Şahin, *Die Inschriften von Stratonikeia*, Teil I and II 1/2 (IGSK Band 21 and 22, 1/2, Bonn 1981-1990).

IThSy = cf. our lemma no. 1675

I.Tomis = I.Stoian, *Inscriptiones Daciae et Scythiae minoris antiquae. Series altera: Inscriptiones Scythiae minoris graecae et latinae*, vol. II: *Tomis et territorium* (Buckarest 1987)

I.Tralles und Nysa = Fj.B.Poljakov, *Die Inschriften von Tralleis und Nysa.* Teil I: *Die Inschriften von Tralleis* (IGSK Band 36.1, Bonn 1989)

IvO = *Inschriften von Olympia,* ed. W.Dittenberger, K.Purgold (Berlin 1896)

Jones, *Public Organization* = N.F.Jones, *Public Organization in Ancient Greece. A documentary study* (Philadelphia 1987)

JRA = *Journal of Roman Archaeology*

Kaibel, EG = G.Kaibel, *Epigrammata Graeca ex lapidibus collecta* (Berlin 1878)

Karouzou, *Cat. Sculpt.Nat.Mus.* = S.Karouzou, *National Archaeological Museum, Collection of Sculpture, A Catalogue* (Athens 1968)

KP I, II, III = J.Keil - A.von Premerstein, *Bericht über eine Reise ---; Bericht über eine zweite Reise ---; Bericht über eine dritte Reise* --- (Denkschr. Akademie Wien 53, 1908; 54, 1911; 57, 1914)

La Carie = J. and L.Robert, *La Carie II. Le plateau de Tabai et ses environs* (Paris 1954)

Laodicée du Lycos = L.Robert, *Laodicée du Lycos. Le Nymphée, Campagnes 1961-1963*, par J.des Gagniers, P.Devambez, L.Kahil, R.Ginouvès, avec des études de L.Robert, X.de Planhol (Paris 1969) (Robert's contribution on pp. 247-387)

Laum, *Stiftungen* = B.Laum, *Stiftungen in der griechischen und römischen Antike. Ein Beitrag zur antiken Kulturgeschichte* (2 vol.; Leipzig 1914)

LBW = P.le Bas - W.H.Waddington, *Voyage archéologique en Grèce et en Asie Mineure pendant 1834 et 1844*, Tome III 5, *Asie Mineure* (Paris 1847-1877)

LIMC = *Lexicon Iconographicum Mythologiae Classicae* 1→ (Zürich 1981—→)

LINGU. BALK = *Linguistique Balkanique*

LSAG = L.H.Jeffery, *The Local Scripts of Archaic Greece* (Oxford 1961)

LSAM = F.Sokolowski, *Lois sacrées de l'Asie Mineure* (Paris 1955)

LSCG = F.Sokolowski, *Lois sacrées des cités grecques* (Paris 1969)

LSCG Suppl. = F.Sokolowski, *Lois sacrées des cités grecques*, Supplément (Paris 1969)

LSJ = *A Greek-English Lexicon*, compiled by H.G.Liddell - R.Scott - H.S. Jones (Oxford 1977)

Maiuri, *Nuova Silloge* = cf. our lemma no. 721

Ἡ Μακεδονία = M.Demitsas, *Ἡ Μακεδονία ἐν λίθοις φθεγγομένοις* (Athens 1896)

MAMA = *Monumenta Asiae Minoris Antiqua*, vol. I-IX (London 1928-1988)

Meiggs-Lewis, *GHI* = R.Meiggs - D.Lewis, *A selection of Greek Historical Inscriptions to the End of the Fifth Century B.C.* (Oxford 1969)

Mélanges Lévêque = M.-M.Mactoux - E.Geny (edd.), *Mélanges Pierre Lévêque* (1: *Réligion*; 2-3: *Anthropologie et Société*; Paris 1988; 1989)

Michel, *Recueil* = C.Michel, *Recueil d'Inscriptions grecques* (Brussels 1897-1900)

Migratio = H.-J.Drexhage, J.Sünskes (edd.), *Migratio et Commutatio. Studien zur alten Geschichte und deren Nachleben, Th.Pekáry zum 60. Geburtstag am 13. September 1989 dargebracht* (St.Katharinen 1989)

Milet = *Ergebnisse der Ausgrabungen und Untersuchungen seit d. Jahre 1899,* hrsg. T.Wiegand (Berlin 1908—⇒)

Mneme Lazaridis = *Πόλις καὶ Χώρα στὴν ἀρχαία Μακεδονία καὶ Θράκη. Μνήμη Δ. Λαζαρίδη (Ἑλληνικογαλλικὲς Ἐρευνές*, Thessaloniki 1990)

Morrylos = cf. our lemma no. 606

MPI = R. and A.Ovadiah, *Hellenistic, Roman and early Byzantine mosaic pavements in Israel* (Rome 1987)

Münsterberg, *Beamtennamen* = R.Münsterberg, *Die Beamtennamen auf den griechischen Münzen* (Subsidia Epigraphica 3; Hildesheim-New York 1973)

Muse = Annual of the Museum of Art and Archaeology, Univ. Missouri, Columbia

MUSJ = Mélanges de l'Université Saint-Joseph (Beyrouth)

New Documents = G.H.R.Horsley, *New Documents illustrating early Christianity*, vol. 5: *Linguistic Essays* (Macquarie 1989)

Nikephoros = *Nikephoros. Zeitschrift für Sport und Kultur im Altertum.* (1988—⇒) [1989—⇒]

OGIS = W.Dittenberger, *Orientis Graeci Inscriptiones Selectae* (Leipzig 1903-1905)

Oliver, *Greek Constitutions* = cf. our lemma no. 1776

Olympionikai	=	L.Moretti, *Olympionikai. I vincitori negli antichi agoni olimpici* (MAL ser. VIII, vol. VIII fasc. 2, Rome 1957)
OMS	=	L.Robert, *Opera Minora Selecta*, vol. I-VII (Amsterdam 1969-1990)
Osborne, *Naturalization*	=	M.J.Osborne, *Naturalization in Athens*. Verhandelingen van de Kon. Acad. voor Wetenschappen, Letteren en Schone Kunsten van België. Klasse der Letteren 43 (Brussels 1981) no. 98; 44 (1982) no. 101; 45 (1983) no. 109.
Ostwald, *Sovereignty*	=	M.Ostwald, *From Popular Sovereignty to the Sovereignty of Law* (Berkeley 1986)
PAE	=	*Πρακτικὰ τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
PAES	=	H.C.Butler et alii, *Publications of the Princeton University Archaeological Expeditions to Syria*, 4 vol. (Leiden 1907-1949)
Payne, *Necrocorinthia*	=	H.Payne, *Necrocorinthia* (Oxford 1931)
Pfuhl-Möbius	=	E.Pfuhl - H.Möbius, *Die ostgriechischen Grabreliefs*, 2 vol. (Mainz am Rhein 1977-1979)
PIR	=	*Prosopographia Imperii Romani saec. I, II, III* (Berlin 1897–→)
Pouilloux, *Forteresse*	=	J.Pouilloux, *La forteresse de Rhamnonte* (Paris 1954)
P.Oxy.	=	*Papyri Oxyrhynchi*
Praktika 8th Congres	=	*ΠΡΑΚΤΙΚΑ ΤΟΥ Η΄ ΔΙΕΘΝΟΥΣ ΣΥΝΕΔΡΙΟΥ ΕΛΛΗΝΙΚΗΣ ΚΑΙ ΛΑΤΙΝΙΚΗΣ ΕΠΙΓΡΑΦΙΚΗΣ, ΑΘΗΝΑ 3-9 ΟΚΤΩΒΡΙΟΥ 1982*, ΤΟΜΟΣ Α΄ (Athens 1984)
Pritchett/Meritt, *Chronology*	=	W.K.Pritchett, B.D.Meritt, *The Chronology of Hellenistic Athens* (Cambridge, Mass. 1940)
QDAP	=	Quarterly of the Department of Antiquities in Palestine
RC	=	C.B.Welles, *Royal Correspondence in the Hellenistic Period* (New Haven 1934)

RDA = L.Dubois, *Recherches sur le dialecte arcadien,* 3 vols.(Louvain-la-neuve 1983)

RDGE = R.K.Sherk, *Roman Documents from the Greek East* (Baltimore 1969)

RE = *Paulys Realencyclopädie der classischen Altertumswissenschaft* (Stuttgart 1894—→)

RECAM = *Regional Epigraphic Catalogues of Asia Minor* (vol. II: S.Mitchell, *The Ankara District: The Inscriptions of North Galatia;* BAR International Series, vol. 135, Oxford 1982)

Recherches --- Thasos = J.Pouilloux, *Recherches sur l'histoire et les cultes de Thasos*, I (Paris 1954) and C.Dunant - J.Pouilloux, *id.*, II (Paris 1956)

Sardis VII 1 = W.H.Buckler - D.M.Robinson, *Sardis VII. Greek and Latin Inscriptions* (Leiden 1932)

SB = *Sammelbuch griechischer Urkunden aus Ägypten*

SBF = Liber Annuus. Studium Biblicum Franciscanum (Jerusalem)

Schwenk, *Athens Alex.* = C.J.Schwenk, *Athens in the Age of Alexander* (Chicago 1985)

SCIV = Studii şi Cercetari de Istorie Veche şi Arheologie

SEC = G.Oliverio, G.Pugliese Carratelli, D.Morelli, *Supplemento Epigrafico Cirenaico* (ASAA 39/40, 1961/1962 [1963] 219-375)

SEG = *Supplementum Epigraphicum Graecum* (Leiden 1923—→)

SGDI = H.Collitz, *Sammlung der griechischen Dialekt-Inschriften* (Göttingen 1884-1915)

SIRIS = L.Vidman, *Sylloge inscriptionum religionis Isiacae et Sarapiacae* (Berlin 1969) (Religionsgeschichtliche Versuche und Vorarbeiten, Band XXVIII)

SP = *Studia Pontica* (cf. below)

Staatsverträge = *Die Staatsverträge des Altertums*, vol. 2, ed. H.Bengtson (Munich 1962); vol. 3, ed. H.H.Schmitt (Munich 1969)

Studia Pontica = *Recueil d'inscriptions grecques et latines du Pont et de l'Arménie*, publ. par J.G.C.Anderson, F.Cumont, H.Grégoire.

Studies Mylonas = *ΦΙΛΙΑ ΕΠΗ ΕΙΣ ΓΕΩΡΓΙΟΝ Ε. ΜΥΛΩΝΑΝ* I (Athens 1986), II (Athens 1987), III (Athens 1989)

Suppl.Epigr.Rodio = cf. our lemma no. 732 in fine

Syll.[3] = W.Dittenberger, *Sylloge Inscriptionum Graecarum*, 3rd ed. (Leipzig 1915-1924)

Syll. Const. = *Ὁ ἐν Κωνσταντινουπόλει ἑλληνικὸς φιλολογικὸς Σύλλογος*

Symposion 1982 = F.J.Fernandez Nieto (ed.), *Symposion 1982. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Santander 1.-4. September 1982)* (Köln-Wien 1989)

Symposion 1985 = G.Thür (ed.), *Symposion 1985. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Ringberg 24.-26. Juli 1985)* (Köln-Wien 1989)

TAM = *Tituli Asiae Minoris*, vol. I; II 1-3; III 1; IV 1; V 1 and 2 (Vienna 1901-1989)

ΘΗ = *Θεσσαλικὸ Ἡμερολόγιο*

Tituli Camirenses = cf. our lemma no. 731 app.crit.

Todd, *GHI* = M.N.Tod, *A Selection of Greek Historical Inscriptions*, 2 vol. (Oxford 1933-1948)

Traill, *Demos and Trittys* = J.S.Traill, *Demos and Trittys: Epigraphical and Topographical Studies in the Organization of Attica* (Toronto 1986)

Travlos, *Pictorial Dictionary* = J.Travlos, *Pictorial Dictionary of Ancient Athens* (New York 1971)

Walbank, *Proxenies* = M.B.Walbank, *Athenian Proxenies of the Fifth Century B.C.* (Toronto 1978)

Whitehead, *Demes* = D.Whitehead, *The Demes of Attica 508/7-ca. 250 B.C.: A Political and Social Study* (Princeton 1986)

Wilhelm, *Neue Beiträge*	=	A.Wilhelm, *Neue Beiträge zur griechischen Inschriftenkunde* in A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde* (= W.Peek (ed.), *Opuscula* Band VIII: Adolf Wilhelm, *Kleine Schriften* Abt. 1: *Akademieschriften* Teil 1; Leipzig 1974)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editor as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
⟨αβ⟩	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[-----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed. pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
⟶ ⟵	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Athens. Decree: Alliance with Egesta, 458/7 or 418/7 B.C. *IG* I^3 11 (I^2 19). *SEG* XXXVII 3.* R. Develin, *AO* 74–75, "While the armchair epigraphist hardly has a right to pronounce on this, I cannot share Wick's excitement at the revelations of his latest photographs, at least as printed [*SEG* XXVI 8], and feel compelled to take the conservative line." i.e. Habron, archon 458/7 B.C.

O. Hansen, *Hermes* 118 (1990) 376–377, proposes to read the archon's name in L. 3 as [Κόν]ον, 462/1 B.C. and to regard the alliance as intended by the Athenians "to ensure control of as many different parts of the Greek world as possible, and ... to deny the Sicilian corn market to the Peloponnese."

M.H. Chambers, R. Gallucci, P. Spanos, *ZPE* 83 (1990) 38–63 (ph.), after intensive study of the stone aided by enhanced computerized photographs, argue that in L. 3 we must read [Ἀντ]ιφῶν ἦρχε, 418/7 B.C. They print a text of the entire inscription with translation and commentary and discuss the historical setting of the new alliance. Thuc. 6.6.2 they interpret as a reference by the Egestans to an alliance made in 427 B.C. by the Athenians with the people of Leontinoi, cf. 3.86.1. To the question why did the Egestans in 415 B.C. not refer to their own more recent alliance with the Athenians in 418/7 B.C., as recorded on this stone, they reply that Thucydides' informants did not tell him of the existence of this treaty although "it must indeed have been on the strength of this treaty, partly preserved on our inscription, that [the Egestans] soon afterwards arrived to claim Athens' support." (54) Euphemos L. 15 may be the man mentioned in Thuc. 6.81 and also the archon of 417/6 B.C. See also the identification recorded in *SEG* XXXVI 14.

In a discussion of the tailed and tailless rhos and the three-barred sigmas on this stone, Chambers et al. emphasize the importance of their new dating for the "canon regarding three-barred sigma," which must now be rejected. Cf. also our lemma no. 2. In Appendix I they offer a conspectus of translations of Thuc. 6.6.2 and in Appendix II, measurements of horizontal spacing of letters.

[Χσυμμαχία καὶ hόρκ]ο[ς Ἀθεναίον κα]ὶ Ἐγεσταί[ον]·
[Ἔδοχσεν τêι βολêι καὶ τ]ôι [δέμοι ...6..ὶς] ἐπρυτάνευε, [....] Stoich. 48
[- - ἐγραμμάτευε, - -]ο[.... ἐ]π[εστάτε, Ἀντ]ιφῶν ἦρχε, Ἀρ[....]
4 [... εἶπε· περὶ Ἐγεστα]ίο[ν τόνδε τὸν hόρκον] δôναι αὐτο[îσιν·]
[χσύμμαχοι ἐσόμεθα ἀδ]ό[λ]ος α[ἰεὶ Ἐγεσταίοις· ἐὰν] δ[ὲ δ]έ[ονται,]
[ὀφελίαν παρέξομεν καὶ πί]στι[ν· βολὲν δὲ ὁμόσα]ι τὸν Δί[α καὶ π]-
[άσας τὰς ἀρχάς· hοι δὲ hι]ερ[ῆς πρ]ο[σθέν]τ[ον] hιερὰ hόσομ[περ] ἐ[π]-
8 [ιτέδεια τοῖς ὁμόσοσι τ]ὸν hό[ρκ]ο[ν ἂν δοκεῖ. hόπ]ος δ' ἂν ὀμό[σοσ]-
[ιν hάπαντες hοι στρατ]εγοὶ ἐπιμελεθέν[τον. κατ]άγγελτο[ν δὲ]

[πρέσβυν πέμφσαι μετὰ] τôν horκοτôν hόπο[ς ἂν hυπ'] 'Εγ[εσταίον]
[τάδε ὀμυνθêι. τὸ δὲ φσέ]φισμα τόδε καὶ τὸν [hόρκ]ον ἀναγ[ρ]ά[φσα]-
12 [ι ἐστέλει λιθίνει ἐμ π]όλει τὸν γραμματέα τêς βολêς· [hοι δὲ π]-
[ολεταὶ ἀπομισθοσάντ]ον· hοι δὲ κολακρέται δό[ν]το[ν τὸ ἀργύρ]-
[ιον· καλέσαι δὲ καὶ ἐπ]ὶ χσένια τὲν πρεσβείαν τôν 'Ε[γεσταίον]
[ἐς πρυτανεîον ἐς τὸν] νομιζόμενον χρόνον ^{v} Εὔφεμο[ς εἶπε· τὰ]
16 [μὲν ἄλλα καθάπερ τêι β]ολêι· τὸ δὲ λοιπὸν ἐπειδὰν π[ρέσβες 'Εγ]-
[εσταίον ἀφικνôνται, hο κê]ρυχς προσαγ[έτο .....^{14}.....]
[.....^{25}.....]σ π[.....^{21}.....]

lacuna

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2. Athens. Decree Enforcing Use of Athenian Coinage, Weights and Measures, 449/8 B.C. or ca. 420 B.C. [*IG* I^3 1453.] *SEG* X 27; XXXVII 6.* H.B. Mattingly, *EMC* 7 (1988) 324–328, after a review of the chronology of the silver coins of Abdera, Ainos, Maroneia and Mende in the light of the Asyut and Decadrachms Hoards, concludes the "the numismatic evidence for the 'Thraceward area' now looks decisive" for a break in the 420's.

In *AE* (1986) [1990] 156–157, O. Hansen, regarding 438 B.C. as a *terminus post quem,* rejects Meritt's sugestion (*Proc. Am. Philosophical Soc.* 119 [1975] 273–274) that the decree is to be associated with the building of the Hephaisteion. Rather, he connects it with the "decoration of the temple, which — according to A.W. Lawrence — 'would seem from the style to date within a dozen years of its foundation.' That will suit a date immediately after 438 B.C." He, accordingly, restores §7 as [ἐπε]ιδὰν δὲ ἀποδοθῆι, [κοσμῆσαι τὸν ἐπὶ Κολωνοῦ τῆι 'Αθηνά]αι καὶ τῶι 'Ηφαίσ[τωι ἱδρυμένον ναόν. καὶ ἐάν τι]ς εἴπ[ηι ἢ] ἐπιψηφίσηι περ[ὶ τούτων ...]. Since the sculpture on the Hephaisteion is made of Parian marble, as is the fragment of the coinage decree from Kos, "it is not, I think, difficult to imagine that a portion of the Parian marble imported by Athens for the decoration of the Hephaistos temple was reserved for cutting of stelae to be set up in cities which proved stubborn towards the decree, what Kos obviously did."

On the provenance of the Olbia fragment see, briefly, J. Vinogradov, *BE* (1990) 500.

M.H. Chambers, R. Gallucci, P. Spanos, *ZPE* 83 (1990) 55–56, in the light of their dating of *IG* I^3 11 to 418/7 B.C., see our lemma no. 1, urge that the Kos fragment was inscribed on the island on the basis of a copy dispatched from Athens in the Attic alphabet. "There is no obstacle to assuming that the text sent to Cos had three-barred sigmas, nor does this letter any longer entail a date in the 440's for the inscribing of the copy on Cos."

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3. Athens. Treaty with Samos, 439/8 B.C. *IG* I^3 48 (I^2 50). *SEG* XXXIV 16,* 31; XXXV 301; XXXVII 4. R. Develin, *AO* 92, "for the short name which should have completed the list [L. 46] ... the only alternative [to Λέων] which suggests itself is Dion [Δίων], but it is total reconstruction."

4. Athens. Alliance with Rhegion, 448 and 433/2 B.C. *IG* I^3 53 (I^2 51). *SEG* XXXV 5.* S. Cataldi, *RFIC* 117 (1989) 129–180, in a paper heavily documented with ancient and especially modern references, explores the date, purpose, and scope of the expedition of the Athenian strategos Diotimos to Naples; Tzetzes ad Lykophron, *Alex.* 733. Cataldi favors 433/2 B.C., at the time when Diotimos was in command in the Kerkyraian campaign; Thuc. 1.45.2; *IG* I^3 364 L. 9. He connects this expedition with the renewal of the treaty with Rhegion which Diotimos and his Athenian squadron now aided in her struggles with Lokroi. Cataldi identifies the proposer of this and *IG* I^3 54 as Kallias son of Kalliades (also proposer of *IG* I^3 52 and general killed at Potideia, Thuc. 1.61–63) and discusses his ties to the western Greeks.

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5. Eleusis. Decree Concerning the Eleusinian Epistatai, Date? *IG* I^3 32. *SEG* X 24; XXXVIII 2.* A.A. Papaioannou, *Studies Mylonas* 3.231–244, reprints the text from *IG* I^3. Writing without reference to the two recent studies of K. Clinton (*SEG* XXXVI 7; XXXVIII 2), he argues that the main focus of this decree and its riders is not on the building program in the sanctuaries of Demeter at Eleusis, Athens, and Phaleron. Rather it provides for a reorganization of the handling of the money of the goddesses through a newly appointed annual board of five men, modeled on the epistatai for the Parthenon and its cult statue. In L. 25 ἀνακαλῶντας means that the logistai summoned Koroibos and Lysanias to report to them on the sums expended on building projects in the Eleusinion and at Phaleron. It is, therefore, highly unlikely that [Λυσανίας] is to be restored as the proposer of the rider in L. 34. The imperfect tense of ἐπεστ[ά]το[ν] in L. 13 indicates that the building of the Parthenon and the statue is no longer in progress, i.e. after 432 B.C. P. also places this decree before 422 B.C. and narrows down the date to 432/1 B.C. (cf. Clinton). Work on the Eleusinian building projects was halted by the war. The state takes extraordinary measures to account for the funds so far expended and those still on hand.

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6. Athens. Financial Decrees of Kallias, Date? *IG* I^3 52 (I^2 91/2). *SEG* XXXVII 11.* L. Kallet-Marx, *CA* 8 (1989) 252–266, in the context of a paper entitled, "Did Tribute Fund the Parthenon?" (to which she responds in the negative), rejects the view that Decree A, LL. 2–7 and Decree B, LL. 19–23 provide evidence that the Hellenotamiai, starting in 448 B.C., gave 200 talents annually to the treasury of Athena up to a total of 3,000 talents by 434/3 B.C., cf. the [3,000 talents] of the "Papyrus Decree." She maintains that the Hellenotamiai are not named as the paymasters of the apodosis in decree B, LL. 21–23 and do not necessarily have control of the 200 talents voted for repayment in B, LL. 22–23. In Decree A she argues that there is no suggestion that the Hellenotamiai are responsible for money other than what they control in L. 6, or that the source of the repayment to the gods and the 3,000 talents to Athena must be the same. Repayment could have come from a variety of sources, not exclusively the Hellenotamiai. Finally, on the basis of her paper summarized in *SEG* XXXVII 11, she rejects the date of 434/3 B.C. for these decrees and the theory that they were both passed on the same day. See also our lemmata nos. 20, 25 and 26.

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7. Athens (Now in London). Decree Concerning Construction of a Temple, 425 B.C.? *IG* I^3 132 (I^2 111). *SEG* XXIII 17.* J.M. Spurza, *AJA* 93 (1989) 268, briefly suggests that this inscription is to be dated ca. 425 B.C. (with *IG* I^3 66) and that it authorizes the beginning of construction of the Erechtheion.

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8. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Decree, ca. 450–425 B.C. Small fragment, broken on all sides, with part of a moulding preserved at the top; found in 1984 in excavations conducted by L. Palaiokrassa; see our lemma no. 322. Ed. pr. eadem, *MDAI(A)* 104 (1989) 18–19 (ph.); letters in L. 1 are larger; dated by ed. pr. on the basis of the letter-forms.

[– – – – – – – – –]Ε Π[– – – – – – –] Stoich.
[– – – Ἀρτέμιδ]ι Μονιχ[ίαι – – –]
[– – – – – – – – –]επλο[– – – – – –]
4 [– – – – – – – – –]γε[– – – – – – – –]

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9. Athens. Proxeny Decree for Herakleides of Klazomenai, 424/3 and 399/8 B.C.? *IG* I^3 227 (II^2 8) + *IG* II^2 65. *SEG* XXXVI 11,*142. H.B. Mattingly, *EMC* 32, n.s. 7 (1988) 322–324, argues that the proper context for this decree is just after the King's Peace, 387/6 B.C. The formula for the grant of *enktesis* in LL. 21–22 belongs in the fourth century B.C., not as early as 424/3 B.C., cf. *SEG* XXXIV 21. The postscript listing Herakleides' name, titles, and ethnic is formally better placed in the fourth century B.C. It was at the time of the Peace that this pro-Athenian Klazomenian probably emigrated to Athens and received *enktesis*. Aristotle was mistaken in associating this Herakleides with assembly pay in the 390's B.C., *Ath. pol.* 41.

M.B. Walbank, *ibid.* 33, n.s. 8 (1989) 347–352, rejects Mattingly's reconstruction on the grounds that "[Aristotle]" is unlikely to have misidentified the author of the raise in assembly pay from one to two obols in the 390's. The letter-forms of *IG* I^3 227 are the same as those of *IG* I^3 98 which is securely dated to 399/8 B.C. Upholding the view that *IG* I^3 227 is a later reinscription of an earlier decree, Walbank holds that this is probably also the case with *IG* II^2 180 and 265 both of which have the *enktesis* formula. They cannot be used, therefore, to support an exclusively fourth century date for this feature. Exact parallels for the arrangement of the postscript of *IG* I^3 227 are non-existent; postscripts vary too much in form to provide firm chronological evidence. For Walbank's views on *IG* II^2 265 see *SEG* XXXVI 142; on *IG* II^2 180 see our lemma no. 61.

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10. Athens. Decree in Honor of Pythophanes, 415/4 or 411 B.C.? *IG* I^3 98 (II^2 12). *SEG* XXXVII 15.* R. Develin, *AO* 191–192, rejects the attribution of this decree to 411 B.C. and the identification of the five men in LL. 5–7 as proedroi of the oligarchy. He suggests restoring [Ἀμφικρ]άτης as the secretary in L. 3 on the basis of *IG* I^3 177 (II^2 60) L. 2, which enables him to put both decrees in the same prytany in the same [unknown] year, 415/4 B.C.?

11. Athens. Decrees concerning Neapolis, 410/9 and 407/6 B.C. *IG* I^3 101 (I^2 108). *SEG* XXXVI 17;* XXXVII 225. C. Veligianni, *AHB* 3 (1989) 36–39, after a brief discussion of the term χάρις in Attic honorary decrees before 322/1 B.C., rejects the restoration of this word in LL. 35–37 and 51–52 of this inscription. She proposes instead: LL. 35–37: καὶ ἀντὶ τῆς εὐεργε[σίας ὅτο ἂν δέοντ]ιαι καὶ ἐν τôι λοιπôι χρόνο[ι] παρ' Ἀθηνα[ίον εἶναι εὑρέσθαι αὐτ]οῖς ὸς ἀνδράσιν οὖσιν ἀγαθο[ῖ]ς. LL. 51–52: [καὶ ἀντὶ τ]ούτον [κυρίας τὰς δωρειὰς παρὰ Ἀ]θεναίον εἶναι αὐτοῖς καθήπερ ἐφσέφισται τ[ôι δέμο]ι.

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12. Athens. Decree in Honor of Halikarnassians, 410/9 B.C. *IG* I^3 103 (I^2 110A). *SEG* XXXIV 6. R. Develin, *AO* 168–169, records as a restoration of the name of the secretary in L. 3, [Εὐε]θ[ί]ων, *APF* 93, as suggested on a file card at the Institute for Advanced Study at Princeton.

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13. Athens. Republication of Drakon's Law on Homicide, 409/8 B.C. *IG* I^3 104 (I^2 115). *SEG* XXXVIII 7.* R.W. Wallace, *The Areopagos Council to 307 B.C.* (Baltimore 1989) 3–47, frequently cites this text in his discussion of homicide law before Solon. He follows the theory that in Drakon's original law the provision on premeditated homicide came before the first preserved word (καί) of the law as it stands on the stone. The provision on premeditated homicide was not copied in 409/8 B.C. because it had long been replaced by another provision. On the basis of LL. 26–29 (cf. Dem. 23.37–38) he infers that in Drakon's original law the ephetai adjudicated cases both of premeditated and of unpremeditated homicide (17–18). It was Solon who took the former jurisdiction away from the ephetai when he changed the composition of the Areiopagos court from the 51 ephetai to all former archons. "... we must then qualify the Athenian tradition that Solon retained Drakon's homicide code." On 26–27 Wallace interprets βασιλέας in L. 13 as the four phylobasileis sitting with the βασιλεύς, as they did in all homicide courts under Drakon's law.

G. Thür, *Symposion 1985* (Cologne 1989) 55–69, takes up the meaning of δικάζειν in L. 12 and in *IG* V.2.262, see our lemma no. 393. The activity of the βασιλεῖς which it denotes cannot have taken place at the end of the trial, but, rather, at the beginning. It does not represent a final statement of the verdict by the basileis. When the 51 ephetai reached a verdict, the trial was over. Δικάζειν rather describes the process whereby the basileis brought the plaintiff and defendant to trial by formulating their contradictory oaths.

E. Heitsch, *ibid.* 71–87, in the context of a study of the role of the basileus in assigning homicide trials to specific courts, maintains that this inscription is a faithful copy of the law on homicide compiled by Drakon in the 7th cent. B.C. He believes that ἀνδροφόνος in LL. 26–29 must indicate both intentional and unintentional killers, that from L. 20 on the rules apply to both types of killers, and that since the law begins "Auch der, der einen anderen ohne Vorsatz getötet hat, soll die Gemeinde verlassen," this must mean that "Die Gemeinde verlassen soll also auch der vorsätzliche Täter. Beide aber werden vom Gesetz zunächst geschützt." In contrast to the situation in the "classical period" when the basileus decided which court should try a case of homicide, Heitsch maintains that Drakon's law clearly places the responsibility for this on the 51

ephetai. This is the meaning of διαγιγνώσκειν in L. 13: "Die Epheten sollen nicht ent-, sondern unterscheiden" whether the killing was intentional or unintentional. Their "spruch" results in the final "Urteil ... dem der König dann durch die Verkündung (δικάζειν) Rechtskraft verlieh." (84) Defense of this meaning of δικάζειν on 84–85 note 29. It was at some unknown later date that the Areiopagos took over cases of intentional homicide and the basileus was assigned the task formerly carried out by the ephetai.

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14. Athens. Law Regulating the Council of 500, ca. 409 B.C. *IG* I^3 105 (I^2 114 + 49c). *SEG* XXXVII 18.* M.H. Hansen, *The Athenian Ecclesia II. A Collection of Articles 1983–89* (Copenhagen 1989) 258–260, rejects the views of M. Ostwald, *SEG* XXXVI 19, that (1) the boule referred to in the original version of this text is the Areiopagos and it is only in the republication that the reference is to the Boule of 500, (2) the phrase ἄνευ τῶ δέμο τῶ Ἀθεναίον πλεθύοντος refers to the heliaia as a session of the entire people in LL. 36, 40–41 but to the ekklesia in L. 35. On (1) Hansen maintains that in LL. 46–48 "we find the obligatory items on the agenda of the council of five hundred and the assembly as well as regulations concerning financial administration. In both cases the reference must be to the council of five hundred, not to the council of the Areopagos." (2) He "cannot believe that δῆμος πληθύων refers to one institution in line 35 ... but to a different institution in lines 36 and 40." All of these references should be to the ekklesia.

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15. Athens. Decree in Honor of Polypeithes of Siphnos, ca. 403 B.C. Develin, *AO* 429, notes that D.M. Lewis has reported to him "details of an unpublished inscription of 422/1 B.C., which is in fact a republication of around 403. ... from the nineteenth day of pryt. Akamantis." Grammateus: Ἀρχικλῆς of Halai (II or VII) *PA* 2495; epistates: Διδυμίας; proposer: Ἀλκιβιάδης Κλεινίου Σκαμβωνίδης *PA* 600. "The secretary's identity means that *IG* I^3 91 and 92 ... must now also be placed in 422/1."

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16. Athenian Decree on Delos, 5th cent. B.C.? See our lemma no. 709.

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17. Athens. Lex Sacra, 510–480 B.C. *IG* I^3 232 (I^2 838–839). *SEG* XII 3; XXV 1.* P. Carlier, *La royauté en Grèce avant Alexandre* (Strasbourg 1984) 353–359, in a discussion of the Athenian phylobasileis, urges on 355 that these officials ought to be restored in L. 43, *pace* L.H. Jeffery, *Hesperia* 17 (1948) 94.

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18. Athens (now in Mississippi). Naval Law, 410–404 B.C. *IG* I^3 236b. Cf. *SEG* X 142; XXXVII 21;* XXXVIII 10. R. Moysey, *ZPE* 78 (1989) 201–204, no. 2 (ph.), publishes the following new text of fr. b, which is now in the D.M. Robinson Collection at the University of Mississippi, no. 77.3.663. The original back is not preserved. He raises the

possibility, on the basis of the texture and weathering of the stone, that this piece may not originally have been part of fr. a, Agora I 727, but it may have belonged to "an adjoining stele on which the naval regulations may have been continued from Agora I 727."

. δραχμε̂[σ]ιν[- - - - - - - - - - - - - - - - - - ἐχ]- Stoich. ca. 107?
σέστο τε̂ι βολ[ε̂ι - - - hόσαπερ ἐν τôι νόμοι γέ]-
γραπται· hελό[ντον δὲ - - - - - - - - - - - - - - -]-
σαν hε̂ς νόμος [- - - - - - - - - - - - - - ἐνδεικ]-
νύντον τε̂ι βο[λε̂ι - - - - - - - - - - - - - - - - -]-
ονος ⟨h⟩εγε̂ται ε[- - - - - - - - - - - - - - - τύχ]-
ει ἀγαθε̂ι κατ[- - - - - - - - - - - - - - - - - - - -]-
ι hόπερ hόταν[- - - - - - - - - - - - - - - - - - - -]-
ς, ἐπειδὰν δὲ α[- - - - - - - - - - - - - - τριερά]-
ρχο χσυνεγορ[- - - - - - - - - - - - - - - - - - -]
ἐνγραφσαμεν[- - - - - - - - - - - - - - - - - - δρ]-
αχμὰς ἓ χσύλ[ινα - - - - - - - - - - - - - - - - -]-
ΕΔΕΕ.

L. 6 The aspirate was omitted. [- - -]ονος ⟨h⟩εγε̂ται ἐ[πὶ τὸς δικαστάς]? Moysey.

19. Athens. Inventories of the Treasurers of Athena: Pronaos, Hekatompedon, Parthenon, 434/3–404/3 B.C. *IG* I^3 292–362 (I^2 232–235, 240–281, 284/5, 286–288; *IG* II^2 1382–1383). *SEG* XXII 15–43; XXIII 28–30; XXIV 23–41; XXXVII 27. M. Vickers, *REA* 91 (1989) 249–257, analyzes the complete weights of the gold and silver objects in these inventories as listed on pp. 305–306, 318, 331–332 of *IG* I^3. He concludes that almost all were made according to either the Attic or the Persian standard and that the latter dominates. "Persia's economic power and resources were infinitely greater than those of Athens," and her standards and the purity of her darics and sigloi were widely copied and admired throughout the Greek world.

20. Athens. Expenses of the War with Samos, 441/0–440/39 B.C. *IG* I^3 363 (I^2 293). *SEG* XXXVII 28.* L. Kallet-Marx, *CA* 8 (1989) 252–266, rejects the inferences drawn from this inscription by the editors of *ATL* that since the treasurers of Athena alone funded this expedition, when the Hellenotamiai should have paid for it out of League funds, therefore in this year the Hellenotamiai had no surplus funds in their control. She also counters the further assumption that this was normal practice in the period 448–434 B.C., since the League's surplus tribute had been annually handed over to the treasurers of Athena by the Hellenotamiai. These assumptions are too sweeping to draw from this one specific case. She goes on to argue that the Parthenon was not primarily funded from tribute paid to the Hellenotamiai and handed over to the treasurers of Athena. See also our lemmata nos. 6, 25 and 26.

R. Develin, *AO* 92, reports that for the name of the first grammateus of the boule in L. 14, "the alternative Archinos is suggested on a file card at the Institute for Advanced Study in Princeton."

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21. Athens. Accounts, 432/1 B.C. *IG* I^3 365 (*IG* I^2 296 + 309A). *SEG* XXV 44.* I.G. Spence, *ZPE* 76 (1989) 139–140, after examining the stones in the EM, points out that EM 6777 is not part of this inscription but belongs to *IG* I^3 364. Fr. d (EM 6703) lines 34 and 36 are to be read as [- - -]ΛΥΜΠ[- - -] and [- - -]ΑΡΧΟΣ[- - -] respectively. In L. 37 read [πρυτανευόσ]ε̣[ς]. In L. 23, read στρα̣[τιᾶι] and L. 26 [hελ]λ̣ενοταμίαο̣ι.

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22. Athens. Accounts of the Treasurers of Athena, 418/7–415/4 B.C. *IG* I^3 370 (I^2 302). *SEG* XXXIV 33;* XXXVII 28. In an appendix to the publication of a new fragment of *IG* V.1.1 (see our lemma no. 370), A.P. Matthaiou, *Horos* 7 (1989) 122–123, rejects Meritt's restoration in L. 79, καὶ στρατηγῶι ἐν Ἐφ[έσοι - - -, on the grounds that there is no other evidence for an Athenian military force in Ephesos at this time, 415/4 B.C. Much more plausible is ἐν Ἐφ[αιστίαι - - -, since an Athenian military presence in Lemnos was normal. Cf. also LL. 78–79 καὶ στρατηγῶι ἐν τῶι Θερμαίοι κόλπο[ι - - -.

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23. Athens (Now in Paris). Accounts of the Treasurers of Athena, 410/09 B.C. *IG* I^3 375 (I^2 304A). *SEG* XXXVIII 12.* K. Jeppesen, *The Theory of the Alternative Erechtheion: Acta Jutlandica 63:1 Humanities Series* 60 (Aarhus 1987) 45–46 (ph.), analyzes the iconography of the relief sculpture at the top of this stele. Jeppesen identifies the figures as the Athenian Demos paying homage to Athens in gratitude for her generosity; "the olive [tree] hardly has any other purpose than indicating symbolically the Akropolis."

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24. Athens. Building Accounts, ca. 450 B.C. *IG* I^3 433 (I^2 335). *SEG* X 244. R. Develin, *AO* 105, reports the restoration of the name Ἐνλό[γιμος?] in L. 13, a suggestion from the files of the Institute for Advanced Study in Princeton.

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25. Athens. Building Accounts of the Parthenon, 447/6–433/2 B.C. *IG* I^3 436–451 (I^2 339–353). *SEG* XXXVI 35.* L. Kallet-Marx, *CA* 8 (1989) 252–266, in exploring the sources of funds used to build the Parthenon, urges that tribute, the probable source of the contributions made by the Hellenotamiai, was by no means as important as has often been maintained on the basis of Plutarch, *Perikles* 12.1–2 and the "Papyrus" and Kallias Decrees (see our lemma no. 6) and the expense-account for the war against Samos (see our lemma no. 20). Plutarch's evidence, which illustrates the unsuccessful propaganda campaign against Perikles, is not in conflict with the Parthenon building accounts. Although the fragmentary nature of the latter precludes an accurate assessment of how much the Hellenotamiai contributed, the major funding

source was the treasury of Athena which received revenues from a wide range of sources — rents, booty, fines, gifts, confiscations, war indemnities, etc. She rejects Dinsmoor's attempt to estimate the contribution of the Hellenotamiai to the cost of the Parthenon by comparing it to their contributions to the building costs of the Propylaia, see our lemma no. 26. While not offering a satisfactory explanation for the addition of the word 'Αθεναίοις after the archon-dating formula in the prescript of some of these accounts (e.g. *IG* I^3 449 L. 375), K.-M. argues that it cannot be regarded as strong support for the theory that tribute chiefly financed the Parthenon. Her study does not necessarily refute the view that "the Parthenon is first and foremost a monument of Athenian imperialism ... but ... the financing of the Parthenon cannot be used as an argument in its favor, unless one is simply going to base such support upon the contributions of the Hellenotamiai alone."

26. Athens. Building Accounts of the Propylaia, 437/6–433/2 B.C. *IG* I^3 462–466 (I^2 363–367). *SEG* XII 48–50;* XXXV 22. L. Kallet-Marx, *CA* 8 (1989) 263–264, rejects the attempt of W.B. Dinsmoor, *AJA* 17 (1913) 65, to compute the amount contributed by the Hellenotamiai to the cost of building the Parthenon, see our lemma no. 25, on the basis of their contributions to the Propylaia. The latter are accompanied by the formula τô χσυμμαχικô φόρο μνᾶ ἀπὸ τô ταλάντο, which is lacking in the Parthenon accounts. She further questions the view that the Hellenotamiai turned over the year's ἀπαρχή for Athena to the epistatai in charge of building the Propylaia. This would mean that the treasurers of Athena had not received their quota for these years, and yet the tribute quota lists show that the Hellenotamiai did in fact hand over the ἀπαρχαί to them. "The phrase τô χσυμμαχικô φόρο μνᾶ ἀπὸ τô ταλάντο in the Propylaia accounts need only mean $^1/_{60}$ of the annual tribute, another *aparchē*, if one wishes to call it that. There is no evidence that it was Athena's *aparchē*." See also our lemmata nos. 6 and 20.

R. Develin, *AO* 96, lists the epistates in L. 65 of *IG* I^3 463 as Βλ[έπυρος], after a suggestion "on a file card at the Institute for Advanced Study at Princeton."

27. Athens. Building Accounts of the Erechtheion, 409–405 B.C. *IG* I^3 474–479 (I^2 372–374). *SEG* XXXVI 36.* V.D. Kuznetsov, "The Builders of the Erechtheion," *VDI* 195 (1990) 27–44, in Russian with the following English summary: "Analysis of the temple building accounts makes it possible to say that skilled work was done on site by free craftsmen, citizens and free aliens. ...also sometimes ... by slaves, but always under the supervision of free workers, usually their masters. All semi-skilled and unskilled work was done by non-citizens, primarily slaves. That was because slaves had no economic interest in quality performance of jobs, as their pay was taken by the slaveowner. This distribution of work by the social status of the craftsman was reflected in different forms of payment. Semi-skilled work was paid by the day; skilled work was paid by piece-rates and by contract. Although the Erechtheion accounts make it possible to speak of the quantitative ratio of citizens, free aliens, and slaves engaged in the building, it would be very risky to transfer the results obtained to all Athenian crafts, let alone to Greek crafts as a whole."

28. Athens. List of Eponymous Archons, ca. 425 B.C. [*IG* I³ 1031]. *SEG* X 352 XXXVII 33.* D.M. Lewis, *CAH*² IV.287–289, starting from the entry of Hippias for 526/5 B.C., asks "did Hipparchus never hold the eponymous archonship or had he been archon already? The latter possibility cannot be excluded and, if he had been archon already, he was presumably the elder." He also assesses inferences drawn from the list as to the validity of Thucydides' statement that the Peisistratidai took care that "one of their own" should hold magistracies, 6.54. "... there is no evidence that he [Thucydides] ever saw the complete list."

S. Alessandrì, *CCC* 10 (1989) 191–224, in a study on the chronology of Solon's archonship, nomothesia, and travels, rejects the theory of M. Miller that the archon list was fabricated in the 5th cent. B.C. on the basis of helikial eponymous hero cycles. It was a reliable document based on written records, oral tradition, and family memories.

R.W. Wallace, *Areopagos* (cf. our lemma no. 13) 236–237 note 102, briefly defends the authenticity of the archon list, pointing out that since it is unclear whether any part of the list was preserved orally, arguments that lists transmitted in this manner tend to be artificially expanded may be irrelevant. Unlike the Athenian king list and e.g. Rome's consular fasti, "there is no reason to believe that the archon list was made to serve a political purpose, by furnishing political symbols useful for legitimation. ... If 682 is not correct, an equally strong case can be made that the annual archonship began earlier than this (and the early archons were not recorded), rather than later."

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29. Athens. Ostraka. *SEG* XXXVIII 14.*

(a) A. Martin, *REG* 102 (1989) 124–145, presents a valuable critical bibliography of discoveries and research on Athenian ostracism 1935–1985, arranged thematically under the following headings: general works, the sources, the origins of ostracism, the mechanisms (penalty, procedure), the ostraka (catalogue of publications arranged by finding places), the ostracized (alphabetic list of victims, candidates and imaginary victims), the evolution of ostracism, and the demise of ostracism. Martin cites 265 works and provides at the end an index of modern authors.

(b) A. Martin, *loc. cit.* 135 suggests that the following two inscribed sherds found in the Greek-American excavations on the Pnyx are ostraka which are possibly contemporary with the last ostracism of Hyperbolos.

(i) K. Kourouniotes, H.A. Thompson, *Hesperia* 1 (1932) 132 Πολυξε[– – –]

i) G.R. Davidson, D.B. Thompson, *Hesperia* Suppl. 7 (1943) 31–32 no. 4 (ph.).
'Ανδ[ροκλείδου] | Εὐρυ[– – –] | 'Αχ[αρνέως]

"Although the interpretation of this sherd as an ostrakon is attractive, it has not met with favor and the letter forms are generally considered too late to make this explanation possible." edd. pr.

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30. Athens. Graffito from the Acropolis, ca. 700 B.C. *IG* I² 484 [I³ 1418]. *DAA* 310. *SEG* XXVI 42. B.B. Powell, *CA* 8 (1989) 333 note 56, after examining the stone, observes that the sigma and final iota in L. 2, which are more lightly inscribed than the other letters, may have been written in afterward. He reports a suggestion of S.V. Tracy that the

original reading could have been – – –]ντερινε[– – –, the phi, 2 omicrons, and sigma being later additions. See also our lemma no. 1764.

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31. Athens. Altar of Athena Nike, ca. 580–530 B.C.? [*IG* I^3 596]. *DAA* 329. Travlos, *Pictorial Dictionary* 148. I.S. Mark, *AJA* 93 (1989) 268, briefly discusses the role this altar played in the early history of the cult of Athena Nike on the Acropolis, It was set up as part of a rebuilding of the Nike bastion: "The altar, the statue base, and the reterracing point together to a major renewal of the cult; the statue base (600–560 B.C.) and altar (580–530 B.C.) fix the dating limits of this renewal at 580–560. There is no direct evidence of earlier cult.... Scholars have often associated the inscribed altar with the inauguration of the cult of Athena Nike. The identification of the bastion reterracing and the cult statue base strengthens this conclusion."

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32. Athens. Acropolis Dedication, ca. 480–475 B.C. *IG* I^2 516 [I^3 824]. *SEG* XXXV 22. *DAA* 225. Hansen, *CEG* I.276. S.B. Aleshire, *Athenian Asklepieion* 12, restores L. 4 as [Ἀθεναί]αν Ὑγίειαν and examines the evidence for this cult at Athens (nothing later than 420 B.C.) in the light of Telemachos' claim that he brought Ὑγίεια from Epidauros with Asklepios, see our lemma no. 240.

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33. Athens. Acropolis: Dedication to Poseidon, ca. 460 B.C. *IG* I^2 580 [I^3 873]. *DAA* 384. *SEG* XXXVIII 19.* K. Jeppesen, *op. cit.* (our lemma no. 23) 33–34, argues against J. Binder, *Studies Presented to Sterling Dow* (Durham, NC 1984) 15–22, and L.H. Jeffery, *SEG* XXXVIII 19, that this inscription is evidence for the increasing popularity of the cult of Poseidon/Erechtheus after the Persian Wars but not that this was due to Poseidon rather than to Erechtheus. The fact that the demotic of the dedicators, Pergase, belonged to Erechtheis has been ignored. "Erechtheus was their eponymous tribal hero, and he must have been ever so important to them, perhaps even more than Poseidon." See also our lemmata nos. 58, 144, and 146.

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34. Athens. Dedicatory Altar of Peisistratos, Son of Hippias, after 522/1 B.C. *IG* I^2 761 [I^3 948]. *SEG* XXXI 31;* XXXIII 27. B.M. Lavelle, *Daidalikon: Studies Schoder* 207–212, rejects the traditional explanation of ἀμυδροῖς γράμμασι in Thuc. 6.54.7 as meaning that the red paint in the letters had faded or been washed away. He explains ἀμυδρά as meaning that the inscription was intentionally effaced as part of damnatio memoriae of the Peisistratidai. "... the Athenians ... may have attempted to cover over the inscription with plaster, stucco, or some other offensive building material or substance. Left neglected ... the Altar will have weathered, exposing the epigram perhaps only partially, but enough for Thucydides or anybody else of his day to read." For a restored drawing of the altar, cf. *CAH* IV^2 295.

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35. Athens. Dedication of Leagros to the Twelve Gods, ca. 480 B.C.? [*IG* I³ 951]. *SEG* X 319; XXXVIII 22 .* J.M. Hurwit, *AJA* 93 (1989) 72–73 (ph.), briefly rejects a pre-Persian date for this base, partly on the grounds that "the kind of circled *theta* seen in the inscription is otherwise unknown before the 470s."

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36. Athens? Perirrhanterion, "before 446 B.C." Two joining fragments of white marble from the rim of a large perirrhanterion. Provenance unknown; now in the D.M. Robinson Memorial Collection at the University of Mississippi, no. 77.3.664. Ed. pr. R.A. Moysey, *ZPE* 78 (1989) 199–200 no. 1 (ph.), who suggests the above provenance and date (3-bar sigma; angular beta).

[- - -]ΝΟΣ ⋮ ΒΟ[- - -]

Βο[- - -]patronymic, demotic Βο[τάδες], ethnic, βο[λευτές], or [Ἀπόλλο]νος ⋮ βο[μός]? ed. pr.

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37. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Dedication ? 5th cent. B.C. Small fragment from the rim of a marble perirrhanterion found in 1984 in excavations conducted by L. Palaiokrassa; see our lemma no. 322. Ed. pr. eadem, *MDAI(A)* 104 (1989) 19 (ph.): [- - -]Α[- - -].

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38. Athens? Prize Inscription on a Bronze Hydria, 5th cent. B.C. See our lemma no. 631.

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39. Merenda. Grave Epigram of Phrasikleia, ca. 540 B.C. *IG* I² 1014 [I³ 1261]. *SEG* XXIX 65.* Hansen, *CEG* I.24. A.D. Skiadas, *Studies Mylonas* 3.188–193, citing copious parallels on stone and from literature, rejects the views of E. Griessmair (*Commentationes Aenipontanae* 17 [Innsbruck 1966] 63–64) that κόρη in L. 1 is an Ehrentitel and of N. Kontoleon (*Aspects de la Grèce préclassique* [Paris 1970] 53, 90) that Phrasikleia takes the epithet Κόρη from Persephone. He argues that the word, together with αἰεί and ἀντὶ γάμο, strikes a strong note of grief that pervades the entire epigram.

H. Häusle, *Spudasmata* 44 (1989) 19–21, supports the view that the statue is a representation of the goddess Kore with whom Phrasikleia becomes identified.

P.A. Hansen, *CR* 40 (1990) 302, "κόρη is faultless Greek for a young maiden, and this is precisely what Phrasicleia (as portrayed in the statue) was at the time of her untimely death, and will now forever remain. Her elegiac distich is arguably the finest piece of poetry among Greek inscribed epigrams, and any attempt at finding religiously meaningful statements about 'Hypostasierung' in it destroys its extraordinarily moving way of calmly conveying the sad but simple message. The alleged 'Hypostasierung' lacks even the remotest parallel not only in the sixth century but also in the following two centuries."

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40. Peiraieus. Gravestone of Aristylla, ca. 410–400 B.C. *IG* I^2 1058 [I^3 1311]. *SEG* XXXIII 57.* U. Vedder, *Festschrift Himmelmann* 169–177 (dr.), argues in considerable detail that the relief sculpture has definitely been reworked. She suggests the above date on stylistic grounds.

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41. Athens. Graffito on the Dipylon Oïnochoe, ca. 740 B.C. *IG* I^2 919. *SEG* XXXVIII 34.* S.F.J. Fernández Nieto, *BJ* 170 (1970) 73–75 (ph., dr.), after a thorough analysis of previous attempts to interpret the last twelve letters of this inscription, reads the end as τῶτον ἐκλύμεν (εκλυσε͞ν, "Ich lasse den frei, der am anmutigsten tantz von allen hier anwesenden Tänzern," i.e. a manumission. In *Symposion 1982* 25–29, he returns briefly to this text repeating his interpretation in the context of a study of manumission in the Homeric Age.

O. Hansen, *LCM* 15 (1990) 149, while actually printing the end of the text as τοῦ τόδε κ[αμομένου], nevertheless suggests that the letters after kappa represent "an unsuccessful attempt at spelling the verbal form καμομένου ... Originally the inscriber could have been writing the present participle, because he automatically continued the alphabetic order κα-μνο-μένου and was not aware that an aorist participle was needed in which the nu is not written." Hansen translates "this (the jug) is his ... who has won it by toil." For some reason, this brief note is reprinted, almost verbatim, in *LCM* 16 (1991) 3–4, where the last word is printed — without dots or angular brackets — as καμομένου.

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42. Athens. Graffito of Peisistratos, 7th/6th cent. B.C. Fragment from the foot of a large Geometric vase found in the Agora Excavations, inv. P 3629. Incised on the sherd retrograde: Πισίσ⟨τ⟩ρατος. Briefly mentioned as an ostrakon by T.L. Shear, *AJA* 39 (1935) 179; *Hesperia* 7 (1938) 361; and B.D. Meritt, *ibid.* 8 (1939) 63, who identified him as Peisistratos son of Hippias. "It is clear that the younger Peisistratos was still in Athens at that time." [488/7 B.C.] On these grounds Meritt assigned his archonship to 499–497 B.C. M. Guarducci, *ASAA* 3–4 (1941–42) 122–123, finds it inconceivable on historical grounds that the Athenians would have permitted the son of the exiled and hated Hippias to remain in the city. Dating his archonship before 514 B.C., she emphasizes the isolation of this single ostrakon, lacking patronymic or demotic, which may in fact have been cast by "un bello spirito" as a vote against tyranny represented by the tyrannos par excellence.

Ed. pr. E. Vanderpool, *Hesperia* Suppl. 8 (1949) 405–406 (ph.), who argued that it was not an ostrakon and suggested that it might be as early as the 7th cent. B.C. and refer to the archon of 669/8 B.C. He preferred to explain the sherd, however, as a ballot used by the Areiopagos to banish the tyrant Peisistratos in the mid 6th cent. B.C. through the influence of Megakles and Lykourgos. H. Berve, *Die Tyrannis bei den Griechen* (Munich 1967) 546, followed this interpretation.

L.H. Jeffery, *LSAG*^{2} 70 no. 9e. "I have no doubt that Vanderpool is right in divorcing it from any possible grandson of the tyrant, and ascribing it instead to the seventh or sixth century; indeed if it is placed beside the early graffiti which we have been discussing, it falls into place

among those of the first half of the seventh century, and, if it is to be connected with any known historical figure, may be ascribed to Peisistratos who was archon in 669/8."

R.W. Wallace, *Areopagos* (cf. our lemma no. 13) 245–246 note 3, rejects Vanderpool's suggestion that this sherd was used in a vote of expulsion of Peisistratos by the Areiopagos arranged by Megakles and Lykourgos. Why would the Areiopagos have needed to vote in this manner? Were they given a choice as to which leader to banish? Since we know so little about the Areiopagos in the 6th cent. B.C., it is difficult to accept Vanderpool's suggestion.

Republished in *Agora* XXI 16–17 no. D1 (dr.), where M. Lang rejects it as an ostrakon.

We have not tried to provide complete bibliography on the sherd, which has not previously been included in *SEG* .

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43. Athens. Potter's Signature, ca. 575–550 B.C. *SEG* XIV 30b; XXXVI 53.* O. Masson, *BE* (1990) 371, rejects Oikonomides' attempts to restore this name, *SEG* XXXVI 53; "Il suffisait de recommander]ολέας et d'économiser du papier."

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44. Attica (now in Malibu). Vase Inscriptions, ca. 575–550 B.C. *SEG* XXXVI 54. In *Greek Vases in the J. Paul Getty Museum* 4 (1989) = *Occasional Papers on Antiquities* 5.33–40 (ph., dr.), M.B. Moore adds to the previously published fragments of this black-figure Tyrrhenian dinos by the Kyllenios Painter several new pieces recently acquired by the Getty Museum. Although none is inscribed, they help to reconstruct the scene of the Gigantomachy.

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45. Athens (now in Malibu). Signature of the Vase Painter Phintias and an Erotic Message, ca. 510 B.C. *SEG* XXXV 43. Beazley, *ARV*² 1620.12 bis. E. Keuls, *Mélanges P. Lévêque* 3.162 note 25, in a discussion of the erotic scenes on this vase, rejects the interpretation of J. Frel, *SEG* XXXV 43, and suggests the restoration ἐλάφ[ιον], "'little deer,' a satirical reference to the hetaera's bulky shape."

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46. Attica (now in Karlsruhe). Attic Red-Figure Cup Signed by Phintias, 520–510 B.C. Beazley, *ARV*² 1700.12 ter. *SEG* XXXVIII 36. C. Weiss, *Greek Vases in the J. Paul Getty Museum* 4 (1989) = *Occasional Papers on Antiquities* 5.83–94 (ph.), gives a full description of this vase which carries the painter's signature: Φιντίας ἔγραφσεν, repeated three times. Parallels with our lemma no. 45.

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47. Attica (now in Richmond, Va.). Attic Red-Figure Ram's-head Rhyton with Signature of Charinos, ca. 510–500 B.C. R. Guy, *Arts in Virginia* 21 (1981) 2ff (ph.); H. Hoffmann, *op. cit.* (our lemma no. 46) 148–149 (ph.): Χαρῖνος ἐποίεσεν.

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48. Attica (now in Malibu). White-Ground Lekythos by Douris with Kalos Inscription, ca. 500 B.C. D.C. Kurtz, *op. cit.* (our lemma no. 46) 113–125 (ph.), publishes this vase now in the J. Paul Getty Museum, 84.AE.770. Despite the fact that Kurtz gives a very detailed description of the rest of the decoration on this vase and inscriptions are visible in the phs., she gives no texts: "Between the two figures there is a low base on which a kalos was written ... In the field, the letters of the kalos inscriptions are neatly aligned beside the figures: the names of Nikodromos (otherwise unknown from Athenian figure-decorated vases) and Panaitios are preserved in the field, and on the shoulder *ho pais*. This one of the earliest white lekythoi with a kalos inscription..." 121–123, no further details.

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49. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Vase Inscription, ca. 500 B.C. Fragment of a black-glazed closed vessel; graffito on exterior; found in 1935 in excavations of the Greek Archaeological Society; see our lemma no. 322. Ed. pr. L. Palaiokrassa, Τὸ Ἱερὸ τῆς Ἀρτέμιδος Μουνιχίας (Thessalonike 1983) 87, 229 no. ΕΠ 1 (ph.).

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50. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Vase Inscription, 5th cent. B.C. *SEG* XXXVII 60. L. Palaiokrassa, *op. cit.* (our lemma no. 49) 87, 229 no. ΕΠ 2 (ph.), in republishing this fragment points out that it is now in the Epigraphical Museum in Athens. She identifies the vase as a column krater of the first half of the 5th cent. B.C. and restores the first word as [ιιερό]ν.

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51. Attica (Now in Berlin). Vase Inscription, ca. 475–450 B.C. Beazley, *ARV*^{2} 733.76. Attic red-figure lekythos by the Karlsruhe Painter now in the Brommer Collection of the Antikenmuseum in Berlin, inv. 1989.2. I. Wehgartner, *WJA* 15 (1989) 223–230 (ph.), publishes a description of the scene painted on this vase: an old man leaning on a stick with letters painted next to his mouth. She and G. Neumann *ibid.* 230–234, read this message as πτῶσσε, "duck dich!" and interpret the vase as "eine Art 'billet d'amour'" providing "ein neues Wort für das Glossarium Eroticum."

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52. Athens. Kalos Inscriptions on White-ground Lekythoi, ca. 475–430 B.C. *SEG* XXXVII 58. In a catalogue of 109 vases of this type depicting "mistress and maid" scenes, J. Reilly, *Hesperia* 58 (1989) 411–444 (ph.), includes a large number with kalos inscriptions. For each vase she provides a date, bibliography, inventory no., description, and text of the inscription in majuscules, but no discussion of the relevance (if any) of the inscriptions to the rest of the vase. She argues that the scenes are to be interpreted as preparations for marriage and not for funerals.

In a discussion of the different types of Attic vase inscriptions, F. Lissarrague, *op. cit.* (our lemma no. 46) 95–105, concentrates on the kalos inscriptions of the Achilles Painter on white-ground lekythoi, pointing out that in funerary scenes the grave stele never carries the name of the deceased. The inscriptions, often in stoichedon, occupy a prominent position, usually near the top of the painted panel. "La stèle sert à marquer le lieu où le groupe familial vient honorer le défunt: l'inscription célèbre la beauté de jeunes gens bien connu de tous à Athènes.... Ni le beau jeune homme, ni le défunt ne sont directment représentés sur le vase, mais commémorés par la stèle ou par l'écriture, mis en évidence sous les yeux du spectateur, grâce au pouvoir évocateur de l'image."

53. Attica (now in Berlin). Vase Inscription on an Attic Rhyton, ca. 500–450 B.C. Beazley, *ARV*² 1533. Stoichedon graffito in two lines around the base of the vessel's bowl: Ἐλεφαντίδος εἰμὶ ιερός. This is interpreted by H. Hoffmann, *op. cit.* (our lemma no. 46) 131–133 (ph.), as referring to the ritual function of the κριός or ram, i.e. to the rhyton itself. Elephantis he interprets as a woman who died in or near Athens and who was accorded heroic honors by her family or community.

54. Attica: Vulci? (now in Malibu) Panathenaic Amphora by the Kleophrades Painter, Early 5th cent. B.C. S.B. Matheson, *op. cit.* (our lemma no. 46) 95–112 (ph.), publishes a full description of this vase donated to the J. Paul Getty Museum, possibly from Vulci, 79.AE.9. On the reverse is a quadriga driven by a charioteer, on the obverse next to Athena between two Doric columns surmounted by cocks is [τὸν Ἀ]θένε[θεν] ἄθλον. Cf. J. Frel, *GMusJ* 4 (1977) 70–74 (ph.). On 110–112 Matheson provides an appendix listing the Panathenaics attributed to this painter. [From the ph. read τ[όν] Stroud.]

55. Attica. Nonsense Inscriptions(?) on Vases by the Oinokles Painter, ca. 475–450 B.C. E.D. Serbeti, *Boreas* 12 (1989) 17–46, in a detailed study of the work of this red-figure vase painter, examines several inscriptions on three of his vases in comparison with very similar texts on five vases by the Briseis Painter (40–41). While demonstrating a close link between these two artists, the inscriptions remain very difficult to interpret — nonsense or possibly attempts at kalos inscriptions with mis-spelled names like Ἀλκαῖος, Λύων, or Λύκος?

56. Athens. Inscriptions on a Red-Figure Pyxis, ca. 420–410 B.C. *SEG* XXXV 50; XXXVIII 43.* L. Burn, *Images of Authority. Papers Presented to Joyce Reynolds on the Occasion of her 70th Birthday. PCPS* Suppl. 16 (1989) 66–67, takes Βασίλη and Βασίλεια as alternative spellings of the name of the Attic cult figure Basile and Πύλιος as indicating some member of the Neleid family — Kodros or Neleus himself.

57. Athens. Vase Inscriptions, Late 5th cent B.C. Beazley, *ARV*² 1176 (26). Attic red-figure pelike by Aison found in excavations of the Greek Archaeological Society outside the Dipylon Gate in October 1874, "encore inédite;" now in the National Museum no. 1185. Three painted name labels on three standing figures. Ed. pr. S. Karouzou, *Architecture et Poésie dans le monde grec: Hommage à Georges Roux: Collection de la Maison de l'Orient Mediterranéen* no. 19 (Paris 1989) 285–292 (ph.).

Αἴθρα Θησεὺς Αἰγεύς

In *AJA* 39 (1935) 488, Beazley reported these as [Αἴθ]ρ[α], [Θησ]ε[ύς], and A[ἰγ]εύς.

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58. Attica (Now in Adolphseck). Vase Inscription, ca. 410–400 B.C. Red-figure krater by the Kekrops Painter in the Schloss Fasanerie no. 77: Beazley, *ARV*² 1346.1. K. Jeppesen, *op. cit.* (our lemma no. 23) 46–54 (ph.), in the course of a lengthy examination of the iconography of the paintings on this vase as evidence for the worship of Athena, Poseidon, Erechtheus, et al. on the Athenian Acropolis, identifies the female figure above and to the right of Athena on the obverse as Athena Nike. J. reads the poorly preserved painted inscription on the base of the pillar on which this figure leans as [Νι]καθ[ηνα] and identifies the "pillar" and its base as the Nike parapet and the Nike bastion "indicated symbolically." Jeppesen then goes on to further speculation about the date of the parapet, its original height, the estimated size of the goddess, and whether or not the iron rods projecting above the top of the parapet would have been a hindrance to a goddess perching on top of it. See also our lemmata nos. 33, 58, 144 and 146.

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59. Athens. Vase Inscriptions. A.W. Johnston, *JHS* 109 (1989) 267, in a review of *Agora* XXIII, cf. *SEG* XXXVI 75–102, suggests that no. 358 may be a Panathenaic amphora with the inscription [κέλ]ετι. He also questions the designation of no. 503 as nonsense, "what of Τε]ισυπυλα?"

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60. Athens. Academy. Tablet of a Schoolboy, 5th cent. B.C.? *SEG* XIX 37; XXXVII 64.* C. Gallavotti, *Bollettino dei Classici* 8 (1987) 3–4, writing without reference to the dispute over the date of these objects or to the extensive bibliography on them, accepts a date ca. 400 B.C. and reconstructs the names as part of a metrical exercise in the following sequence: Ἀθηνᾶ Ἄρης Ἄρτεμις, Δημοσθένης [⏑ – ⏑ – – – ⏑ – – – ⏑ –]. The schoolboys were supposed to identify the rhythm of the first part of the line and then complete it in the proper meter.

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61. Athens. Honorary Decree for the Descendants of Pyrrhos and Lykomedon, Early 4th cent. B.C.? *IG* II² 180. *SEG* XXIV 82. M.B. Walbank, *EMC* 33, n.s. 8 (1989) 350–351, argues that, although the letter-forms and formulas of this decree place it ca. 390–380 B.C., the document is in fact a revival of a fifth-century B.C. enactment. The grant of ἀτέλεια

and ἔγκτησις is very similar to that in *IG* I³ 227 see our lemma no. 9. The original grant of proxenia for Pyrrhos and Lykomedes, sons of Achilleus, probably belongs late in the fifth century B.C., possibly following upon *IG* I³ 70 of 430–420 B.C. for Achilleus and Philippos, which could have been the first grant of proxenia to this family. *IG* II² 180 awards the proxenia to the descendants of Pyrrhos and Lykomedes and to the latter's relative Isodemos, but the descendants are not named. Walbank speculates that they were still minors whose fathers were now dead and that Isodemos now sought confirmation of the family proxenia for himself and for the descendants when they came of age. He also suggests that another fragmentary decree of the same date with similar letter-heights and spacing may be part of *IG* II² 180. This fragment, which was published in *Hesperia* 9 (1940) 313–314, no. 30, concerns an honorand whose proxeny had been abrogated by the Thirty. Without printing a restored text, Walbank reconstructs the citation clause of this composite decree in translation as follows: "[Whereas Isodemos ... has shown that he, together with Pyrrhos and Lykomedes, had been formerly *proxenos* and *euergetes* of the Athenians, and] that the stele inscribed with the decree in his favour had been destroyed by the Thirty [,] the Boule now conveys to the Demos its opinion that the descendants of Pyrrhos and Lykomedes and Lykomedes' relative Isodemos are to be *proxenoi* and *euergetai,* etc. [...]." If this family came from Skyros, as suggested by Wilamowitz, *Aristoteles und Athen* 1 (Berlin 1893) 157 note 61, the revival of the proxenia may have been granted in the context of the founding of the Athenian cleruchy there before 387/6 B.C.

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62. Athens. Decree? Tiny fragment of "bluish Pentelic marble" found in 1937 in the Agora Excavations, I 4639. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 71–72 no. 1 (ph.), who identifies it as a fragment of a decree, "*a.* 400/399 a.?," possibly part of *IG* II² 11, and inscribed by the same cutter as *IG* II² 2, 17, 56, 81, 97, and 1392.

[------]ON Stoich.
[------]MO
[------]NO
4 [------]P

[Since the top of the stone is broken, L. 1 may not have been the first line of text. Not enough letters survive to permit secure identification of this fragment as a decree. Stroud.]

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63. Athens. Honorary Decree, ca. 400–390 B.C.? Badly worn fragment of "Pentelic" marble found in 1938 in A.W. Parsons' excavations of the Klepsydra on the northwest slope of the Acropolis, cf. *Hesperia* 12 (1943) 191–267. Agora I 5520. Ed. pr. M.B. Walbank, *ibid.* 58 (1989) 72–74 no. 2 (ph.), who attributes it to the same cutter as *IG* II² 8 + 65 (*SEG* XXXII 10) and 12, and suggests that it may have honored Konon with a statue, perhaps related to *IG* II² 20; *SEG* XXIX 86 honoring Euagoras of Salamis.

[. . . .]E[. . . . . 26 . . . . .] Stoich. 31
[.]E[. . . . . 29 . . . . .]
[. . . . . 31 . . . . .]
[. . . . . 31 . . . . .]
[. . . . . 30 . . . . .]Σ
[. .]O[. . . . . 23 . . . . .]Λ[. .]T[.]
[.]X[. . . . . 29 . . . . .]
[. . . . . 31 . . . . .]
[. . . . . 29 . . . . .]ΣO
[. . . . . 27 . . . . .]Σ[. .]Y
[.]E[. . . . . 22 . . . . .]Φ[. . .]ΩΣT
[. . . . . 26 . . . . .]O[.]EAT
[. . . . . 18 . . . . . τὸ δὲ ψήφι]σ[μ]α τό-
[δε ἀναγράψαι ἐστήλην λ]ιθ[ί]ν[ην] τὸγ γρα-
[μματέα τῆς βολῆς . . . 7 . . .]· ἐς δὲ τὴν ἀνά-
. . . . [. . . . 10 . . . .]ς δ[ô]ναι X𐅄𐅄 δραχμὰς κ-
[. . . . . 22 . . . . .]ω[.]α ἐς τὸ π[ρ]-
υ[τ]α[νêο]ν ἐ[ς αὔριον· ἐ]ς δὲ [τ]ὴν ἀναγραφὴ[ν]
[τῆς σ]τή[λης δô]ν[αι . . . . . 17 . . . . .]
- -

LL. 15–16 ἐς δὲ τὴν ἀνάθεσι[ν τῆς εἰκόνο]ς? δ[ô]ναι X𐅄𐅄 δραχμάς· κ[αλέσαι δὲ Εὐαγόραν καὶ Κόν]ω[ν]α or κ[αὶ καλέσαι ἐπὶ δεῖπνον Κόν]ω[ν]α ed. pr.

64. Athens. Honorary Decree? ca. 390–370 B.C. Tiny fragment of "Pentelic" marble found in 1938 in the Agora Excavations, I 5257. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 74–75 no. 3 (ph.), who suggests that it "may derive from the same stele as *IG* II^2, 181, a proxeny decree ... dated by its letter forms to the period 390–370 B.C."

Stoich.
[– – – – – –]τας [ν ν ν]
[– – – – – –] καὶ ν [ν ν]
[– – – – – –] καὶ ν [ν ν]
[– – – – – –]σθα[ι ν ν]
[– – – – – –]ια[– – –]
– – – – – – – – – – – – – –

L. 1 [προξένος καὶ εὐεργέ]τας? L. 4 [ἐπιμελεῖ]σθαι? (sic) ed. pr. [We do not believe that this frustulum can be classified with certainty as a decree. Stroud.]

65. Athens. Alliance of Athens with Kerkyra, Akarnania, and Kephallenia, 375 B.C. *IG* II² 96. *SEG* XXXIV 61.* For the first secretary, Φιλοκλῆς Ω[– – –] in L. 1, R. Develin, *AO* 242, observes, "the omega seems to me to begin a patronymic, given the space available; the only fourth-century name with this initial is Ophelion (*PA* 15588) of Ikarion, where Philokles is an attested name (*PA* 14544, 14545). However, D.M. Lewis informs me he once read traces which suggest The– – rather than omega."

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66. Athens. Fragment of a Decree, Early 4th cent. B.C. *IG* II² 265. *SEG* XXXVI 142.* J. Tréheux, *BE* (1990) 386 bis, finds puzzling M.B. Walbank's theory that both decrees on this stone belong to the 5th cent. B.C. What would be the point of reinscribing both of these decrees in the 4th cent. B.C. — unless perhaps they had both been destroyed? "Une conjecture que W. n'envisage pas."

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67. Athens. Proxeny Decree, ca. 375 B.C.? *IG* II² 272. *SEG* XXXV 65. M.B. Walbank, *Hesperia* 58 (1989) 75–78 no. 4 (ph.), attributes two tiny fragments found in the Agora Excavations to this same stele which he reconstructs as consisting of four non-joining fragments as follows:

Fr. a Agora I 2426; found in 1935, unpublished.

Fr. b Agora I 2580; ed. pr. *Hesperia* 54 (1985) 312–313 no. 2b; *SEG* XXXV 65.

Fr. c. Agora I 5263; found in 1938, unpublished.

Fr. d. *IG* II² 272; *SEG* XXXV 65. EM 2633, from the Acropolis.

Walbank now places Fr. b above, rather than below, Fr. d as he had suggested in 1985, cf. *SEG* XXXV 65. "The orthography ... suggests a date near 375 B.C., rather than a half-century later, as I and previous editors had suggested." We print the text of Frs. a-c; that of Fr. d is unchanged from *SEG* XXXV 65.

Stoich. 43

a
[....8...]αδε[.....32.....]
[...7...]ι ὑπὲ[ρ .....31.....]
[...7...]ωτος Ι[.....31.....]
[....8...] οἱ δὲ [.....31.....]
- -

b
[.....42.....]μ
[.....33..... ἐπειδὴ κ]αθη-
[ιρέθη?.....35.....]αιε
- -

c
[.....39.....]ολης
[.....40.....]σφα
[.....41.....]μμ
[.....42.....]ε
[.....42.....]α
- -

Fr. a. L. 2 [ἐν τῆ]ι ὑπε[ροπίαι]. Fr. c. L. 1 [τῆς β]ολῆς? L. 3 some form of γραμματεύς ed. pr.

68. Athens. "Heading of a Decree," ca. 370–365 B.C.? Tiny fragment of "Pentelic" marble found in 1938 in the Agora Excavations, I 5487. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 78–79 no. 5 (ph.), who argues that "despite the very small sample of letters upon which to base the attribution, I believe that this fragment may derive from the top of I 6755 [= *SEG* XXI 219, which] deals with the affairs of an unknown cult ... the new fragment ... may identify the cult as that of Erechtheus." He also attributes *SEG* XXI 219 to the same cutter as the main decree of *IG* II^2 43, 378/7 B.C., *IG* II^2 105, 368/7 B.C., and Face A of *IG* II^2 144, ca. 368 B.C., hence the above date.

[– – – -]θει[– – –] Stoich.
[– – – -]ος [– – – -]

L. 1 [Ἐρεχ]θεῖ? L. 2 [– – –]ος [ἐγραμμάτευε?] ed. pr. [Since only five letters survive, restoration and classification of this fragment remain uncertain. Stroud.]

69. Athens. Honorary Decrees, ca. 375–350 B.C.? *IG* II^2 64, 293, and 425. *SEG* XXXVII 70. After studying the stones in the EM, M.B. Walbank, *AHB* 3 (1989) 52–53, now withdraws his suggestion that these three fragments belong to one stele carrying a single decree in honor of Pronous of Samos. *IG* II^2 293 and 425 are not "the joining right and left sides of a single stele, but two different documents, albeit with identical texts and letter-forms." He still regards it possible that *IG* II^2 64 and 425 "may, indeed, derive from the same stele and thus refer to Pronous son of Thyion of Samos, but this attribution is no longer secure." [For the method of associating fragments — and publishing — before examining the stones, see our lemmata nos. 75 and 112. Stroud.]

70. Athens. Decrees Concerning Mytilene, 369/8 and 367 B.C. *IG* II^2 107. *SEG* XXXVII 70; XXXVIII 55. T.A. Tonini, *Acme* 42 (1989) 47–61, examines the political, military, and diplomatic setting of these two decrees in the context of relations between Athens and Mytilene.

71. Athens. Decree Concerning Poteidaia, 364/3 or 359/8 B.C.? *IG* II^2 118. *SEG* XXXII 63. Starting from M.H. Hansen's restoration of the secretary's demotic in L. 1 as Ἐ[ρμ]ει[ος], *SEG* XXXII 63, D. Whitehead, *AHB* 3 (1989) 102–106, rejects Kirchner's date of 361/0 B.C. and any necessary connection with the strategos Charidemos, L. 7. He suggests that the ambassadors in LL. 5–7 may not even have been Athenians, i.e. [οἱ πρέσβε]ις τῶμ Ποτει[δαιατῶν Ἡφαιστόδ?]ημος καὶ οἱ μ[ετ' αὐτῶ?]. Whitehead seeks a date in either 364/3 or 359/8 B.C., in both of which the secretary's tribe, Akamantis V, would fit "Ferguson's proto-

Law" that the secretaries from 366/5 to 357/6 B.C. came each from a different tribe, but in a random sequence determined by lot. While regarding both years as possible, Whitehead favors 364/3 B.C.

M.H. Hansen, *op. cit.* (our lemma no. 305) 69, urges that Charidemos in L. 7 can only be identified as a strategos in 361/0 B.C. (cf. Develin, *AO* 268) on the basis of Osborne's dating of his naturalization in the late 360's, which is tied to the latter's date for *IG* II² 207. Hansen dates 207 in 340/39 B.C. (see our lemma no. 83) and prefers to place the naturalization in the early 350's. In *IG* II² 118, therefore, Charidemos must be referred to as a mercenary leader, not an Athenian general.

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72. Athens. Decree, Before 363/2 B.C. *IG* II² 157. R. Develin, *AO* 295, reports the view of D.M. Lewis that this decree is too early for the proposer to have a demotic. An alternative restoration for lines 4–5 would then be: ἔδοξεν τῆι βοι[λῆι καὶ τῶι δήμωι ..]ριος εἶπ[ε]ν. "The problem then is finding a name to complete what survives."

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73. Athens. Decree concerning the Cities of Keos, 363/2 B.C.? *IG* II² 404. *SEG* XXXII 71;* XXXIV 259; XXXVI 1514. M. Dreher, *Symposium 1985* 263–281, after studying the stones in Athens, publishes the following new text with German translation, defense of the above date (later fall or winter 363 B.C.; close connection with *IG* II² 111, early in 362 B.C.), bibliography, commentary. LL. 5–6 require an embassy of at least three Keians. Discussion of the independence of the Keian poleis, LL. 14–16; the reconstruction of their walls, L. 16; trials in disputes over the πεντηκοστή, which Dreher, rejecting Wilhelm's restoration of LL. 16–19 in *IG* II², interprets not as an Athenian harbor tax on imports and exports in Peiraieus, but as a tax on exports from the harbors of Keos, cf. *IG* II² 1128, L. 22. For the rules governing trials of this type Dreher compares *IG* II² 111 LL. 45–49. Speculation on the significance of this decree for relations between Athens and her allies.

Stoich. 51

[.....15.....]τ[- -]
[.....14.....]ῶνος ἐ[ν]άτ[ηι -]
[... τῆς πρυτα]νείας· τῶν προ[έδρων ἐπεψήφιζε - - - - - - - - - - - - -]
4 [....9....]ΑΣ· ἔδοξεν τῶι δήμ[ωι -]
[... εἶπεν· π]ερὶ ὧν ἔδοξεν ἔννο[μα ἱκετεύειν - - - - - - - - - - - - - - -]
[....9....] καὶ Σίμαλος καὶ [-]
[...7... ὅ]πως ἂν σᾶ ἦι Κέως τῶ[ι δήμωι τῶι Ἀθηναίων καὶ τοῖς Κέοι]-
8 [ς καὶ ὅπως] αἱ πόλεις αἱ ἐγ Κέω[ι -]
[καθάπερ?] ἦλθον εἰς τὸ συνέδρ[ιον καὶ ὤμοσαν τῶ]ι δήμω[ι τῶι Ἀθην]-
[αίων κατὰ π]όλεις καὶ ἀν[εγ]ράφη [τῶν πόλ]εων ἑκάστης τὰ ὀ[νόματα ἐ]-
[ν τῆι στή]ληι καὶ σύνταξιν συντ[εταγμέ]ναι εἰσίν, δεδόχθ[αι τῶι δ]-
12 [ήμωι κυ]ρίους μὲν εἶν[α]ι τοὺς ὅρκ[ους κ]αὶ τὰς συνθήκας τῶ[ι δήμωι]
[τῶι Ἀθην]αίων, ἃς συνέθετο Χαβρί[ας σ]τρατηγὸς ὢν πρὸς τὰ[ς πόλει]-

[ς τὰς ἐν Κέ]ωι, καὶ πολιτεύεσθαι Κ[είου]ς κατὰ πόλεις κατ[ὰ τοὺς ὅρ]-
[κους καὶ τὰ]ς συνθήκας καὶ τὰ ψηφ[ίσμα]τα τοῦ δήμου τοῦ Ἀ[θηναίων]
16 [καὶ τὰς πόλ]εις τὰς ἐπὶ θαλάττηι ἐ[πισ]κευάζειν τὰ τεί[χη· ἐὰν δὲ ἀ]-
[μφισβητῶσι τ]ῆς πεντηκοστῆς τῆς [ὀφειλ]ομένης ἕνεκ[α, τριάκοντ]-
[α ἡμερῶν? τὰς δί]κας εἶναι Κείοις ἐ[ν τῆι ἐ]κκλήτωι Ἀθή[νησι καὶ ἐν]
[Κέωι κατὰ πόλει]ς κατὰ τοὺς ὅρκου[ς καὶ τὰς] συνθήκα[ς καὶ τὰ ψηφί]-
20 [σματα τοῦ δήμου τ]οῦ Ἀθηναίων καὶ [.....12.....]N[- - - - - - - - - -]
[.....15.....] τῆι πόλει πρὸς [- -]
[.....14.....τῶν πόλ]εών τινα E[- - - - - - - - - - - - - - - - - - -]
[.....20.....]..KP[- -]

L. 11 e.g. [καὶ ὅπως] αἱ πόλεις αἱ ἐγ Κέω[ι ἐλεύθεραι καὶ αὐτόνομοι ὦσιν "füllt die Lücke zwar nicht aus." Dreher.

For the status of the cities of Keos in the 4th cent. B.C. see our lemma no. 866. In *BE* (1990) 277, P. Gauthier rejects the dating of this decree before, rather than after *IG* II^2 111.

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74. Athens. Decree, ca. 360–350 B.C.? Tiny fragment of "Pentelic" marble found in 1938 in excavations of the Klepsydra antechamber on the northwest slope of the Acropolis, cf. our lemma no. 63, I 5504. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 81–82 no. 7 (ph.), who maintains that "marble type, letter forms, spacing and line length are identical with those of *IG* II^2, 187 ... and thus it may derive from the same stele." If this association is correct, Walbank's interpretation of *IG* II^2 187 in *Athenian Proxenies of the Fifth Century B.C.* (Toronto 1978) 415–417 no. 83, becomes unlikely and the document may have been a grant of citizenship. He attributes it to the same hand as *IG* II^2 134, 354/3 B.C.

[.....28..... ἐς δ]- Stoich. 31
[ὲ τὴν ἀναγραφὴν τῆς στήλης τὸν ταμίαν]
[τῶ δήμο δῶνα]ι τ[ριάκοντα δραχμὰς ἐκ τῶ]-
4 [ν κατὰ ψηφί]σματ[α ἀναλισκομένων τῶι δ]-
[ήμωι· καλέσ]αι δὲ [ἐπὶ δεῖπνον ἐς τὸ πρυτ]-
[ανεῖον ἐς α]ὔριον *vacat*

LL. 5–6 [καλέσ]αι δὲ [ἐπὶ ξένια εἰς τὸ πρυταλνεῖον (or ἐς τὸ πρυτανιεῖον) εἰς α]ὔριον ed. pr.

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75. Athens. Proxeny Decree, 353/2 B.C. *IG* II^2 139 + 289. *SEG* XXXII 68, 93; XXXIV 261; XXXV 239. M.B. Walbank, *AHB* 3 (1989) 119–122 (dr.), urges that these "two fragments of pale bluish-gray marble (both described in *IG* as "Pentelic," but actually a form of 'Hymettian'), ... previously thought to derive from different stelai, in fact, comprise parts of the same stele." Working from squeezes and notes made in Athens, he maintains that the fragments share letter-sizes, spacing and line-length; they are of "the same kind of marble, with similar

patters of foliation, and almost identical in thickness.... In fact, there is no question in my mind that both derive from the same stele, although the likelihood of a join between them is remote." Walbank attributes these two fragments to the same cutter as *IG* II^2 123; 140; 149; 154; the names appended to 175; 210 + 259; *Hesperia* 8 (1939) 12–17 no. 4, whose career spanned the 350's and early 340's B.C. Brief discussion of Wilhelm's restoration of the ethnic Σ[υβρίτιον] in Fr. b L. 2.

Fr. a

ἐπὶ Θου[δήμου ἄρχοντος· ἔδοξεν ^{v}] Stoich. 26
τεῖ βουλῆ[ι καὶ τῶι δήμωι· . . . ^{6}. .] -
ις ἐπρυτάν[ευεν, ..^{5}..ήδης Δωρο]-
θέο Παλλην[εὺς ἐγραμμάτευε, ...]-
έστρατος Λ[αμπτρεὺς ἐπεστάτει]
Τιμωνίδης [.....^{12}..... εἶπεν·]
ἐψηφίσθαι [τεῖ βουλεῖ, τὸς προέδ]-
[ρ]ος οἳ ἂν λ[άχωσι προεδρεύειν ἐς]
[τὴ]μ πρώτη[ν ἐκκλησίαν χρηματίσ]-
[αι, γ]νώμ[ην δὲ ξυμβάλλεσθαι τῆς β]-
[ουλῆ]ς ε[ἰς τὸν δῆμον . . . .^{10}. . . .]

- -

Fr. b

[. . . . . ^{25} . . . . .]μ
[. . . . . ^{22} . . . . .].ος Σ-
[. . . .^{8}. . . πρόξενον καὶ εὐ]εργέτ-
[ην αὐτὸν καὶ τοὺς ἐκγόνο]ς τοῦ δή-
[μου τοῦ Ἀθηναίων· εἶναι] δὲ αὐτῶι
[ἔγκτησιν γῆς καὶ οἰκία]ς *vacat*
[. . . . . ^{19} . . . . .]ο[. Ἀ]ζηνιε- Stoich. 27
[ὺς εἶπε· τὰ μὲν ἄλλα καθά]πε[ρ] τεῖ βο-
[υλεῖ· τὸν δὲ γραμματέα τ]ῆς βουλ⟨ῆ⟩ς
[ἀναγράψαι ἐν ἀκροπόλε]ι τόδε τὸ ψ-
[ήφισμα ἐστήλει λιθίνε]ι δέ[κ]α ἡμε-
[ρῶν καὶ στῆσαι? τέλεσι] τοῖς Νικα[.]-
[. . . . . ^{18} . . . . .] *vacat*

[For the secretary Φιλοκήδης Δωροθέου Παλληνεύς in Fr. a. LL. 3–4 see *SEG* XXXII 68. For this method of associating fragments without examining the stones together in Athens, cf. *SEG* XXXVII 70 with our lemmata nos. 69 and 112. Stroud.]

76. Athens. Fragment of a Symbola Document? Before 350 B.C.? Very poorly preserved small fragment of "Pentelic" marble found in 1936 in the Agora Excavations, I 4184. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 79–81 no. 6 (ph.), who suggests that the language of this inscription may be that of a symbola agreement between Athens and Akanthos, L. 3. He

finds that the letter forms, their height and spacing, and the type of marble and foliation are identical with those of *IG* II^2 278 and 281. All three may have been parts of the same stele.

[- - . . .^{5}. .]ι[- -] Stoich.
[- - ἀποτ]ομῆς? [- -]
[- - - . . .]κανθ[.]ο[- -]
[- - - . . . .]εσθαι [- -]
[- - . .^{5}. .] κατὰ [- -]
[- - - . . . . ἐὰ]ν ἁλ[ῶι? -]
[- - - . . αὐτὸ]ς ἐγ[ὼ? -]
[- - - . . .^{6}. .]ων τα[? -]
[- - - . . .^{6}. .]υνωι [- -]
[- - - . . .^{6}. .] ὀφείλ[ειν? -]
[- - - . . .^{6}. .]μο[.]α[- -]
[- - - . . .^{6}. .]απυ[- -]
- -

L. 3 [Ἀ]κάνθ[ι]ο[ι]? L. 7 ed. pr. restores these three letters as part of a ten-word oath formula, [οὔτ' αὐτὸ]ς ἐγ[ὼ οὔτ' ἄλλος ἐμοὶ οὔτ' ἄλλη εἰδότος ἐμοῦ]? L. 10 ὀφειλ[έτω]? ed. pr.

77. Athens. Proxeny Decree for Three Megarians, 340/39 B.C. *IG* II^2 231. *SEG* XXXIII 116. C. Habicht, *Festschrift Himmelmann* (Mainz 1989) 321–325, discusses the family and descendants of the Megarian general Φωκῖνος Εὐάλκου honored in this decree. Cf. *IG* VII 1–7 (Megara) and *SEG* II 255 (Delphi).

78. Athens. Decree, ca. 340–320 B.C.? Small fragment of "Pentelic" marble found in the Agora Excavations in 1938, I 5271. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 82–83 no. 8 (ph.), who claims that marble type, letter sizes, letter shapes and spacing are the same as those of *IG* II^2 346 and 356. He regards the text as an honorary decree for a person who was involved in the ransoming of Athenian citizens, perhaps held captive in Asia Minor in the late 330's or early 320's B.C.

[. .^{4}.]ον πα[-] Stoich.
[. . .] τὸν μὲ[ν -]
[τῆ]ς ἐλευθ[ερίας -]
[.]ς ἐπὶ τὰ τε[- -]
[.]τας τὴν πο[- -]
[.]λων καὶ με[- -]
αὐτὸν ὅτε βλ[- -]
[.]ρίαις ἔτι [- -]
[.]ς μὲ[ν] λυτ[- -]

[...]νκα[– –]
– –

L. 4 τε[ταγμένα]? L. 5 πό[λιν]? L. 7 βλ̣[άβη]? L. 8 [ἐλευθε]ρίαις or [ὑπερο]ρίαις? L. 9 [τοὺ]ς μὲ[ν] λυτ[ρωσάμενος] ed. pr.

79. Athens. Fragment of a Treaty, Before 336/5 B.C. *IG* II² 280. R. Develin, *A O* 352, reports that D.M. Lewis reads - - -ΤΕΛ- - - in L. 11, part of a name.

80. Athens. Law Against Tyranny, 336 B.C. *SEG* XII 87; XXXVIII 65.* R.W. Wallace, *Areopagos* (cf. our lemma no. 13) 179–184, after rejecting many other interpretations of this law and upholding the anti-Macedonian policy of the Areiopagos before and after Chaironeia, suggests that the explanation of the purpose of Eukrates' proposal lies in internal Athenian politics. Areiopagos support for the institution of the office of ταμίας ἐπὶ τῇ διοικήσει in 336 and the Council's executions of Athenians after Chaironeia may have appeared anti-democratic enough to spark Eukrates to restate in his law Athens' commitment to democratic government and to warn the Areiopagos against future actions that might threaten that government. Wallace cites the sculptured relief at the top of the stele (Demokratia crowning Demos) and increasing contemporary interest in the cult of Demokratia, *IG* II² 1946, LL. 131–132, 140–141; 2791 in support of this theory.

81. Athens. Decrees in Honor of Phyleus, 336/5 and 335/4 B.C. *IG* II² 330 + 445. *SEG* XXXV 239. R. Develin, *AO* 364, points out that the name of the proposer of the second decree (L. 32) is problematic inasmuch as Agasias, son of Chairigenes of Ikarion is not found among the bouleutai of Ikarion in *Agora* XV 42 which has been assigned to this year. Therefore, either the identification of the proposer is incorrect, or *Agora* XV 42 does not belong in 336/5 B.C.

82. Athens. Decree 335/4 B.C. *SEG* XXI 272 M.H. Hansen, *op. cit.* (our lemma no. 305) 35, reports after examining a squeeze, that the proposer of this still incompletely published decree was Ἀλκίμαχος ...6.. ἐγ Μυρρινούττης; cf. *IG* II² 1629 L. 273.

83. Athens. Decree Awarding Citizenship to Orontes, 361/0, 349/8, 341–339 B.C.? *IG* II² 207. *SEG* XXXVIII 61.* M.H. Hansen, *op. cit.* (cf. our lemma no. 305), 67, 69, supports a date in the archonship of Theophrastos, 340/39 B.C., or possibly in the following year. The war is to be identified as that between Athens and Philip, 340–338 B.C., and the honorand is Orontes II, not his namesake who led the Satraps' revolt in the late 360's. See also

our lemma no. 71. Cf. also briefly on the date of this decree L.A. Tritle, *Phocion the Good* (London 1988) 71–72.

In the course of a detailed study of *The So-called "Great Satraps' Revolt," 366–360 B.C.: Historia: Einzelschriften* 63 (1989), M. Weiskopf argues that in the 360's Orontes was not "Satrap of Mysia" but merely one among many subordinate officers of Autophradates. Rejecting the date of 349/8 B.C. for this inscription, he follows Osborne in finding in it evidence for Orontes' activities in the 360's B.C. but evidence for "the freedom of action a lesser officer might enjoy and ... about Athens' and Orontes' desire to use each other for temporary gain, [rather] than evidence for the activities of the well-organized rebels which figure in Diodorus' and in modern accounts of the 360's." He regards Fr. a as part of a separate decree probably of 361/0 B.C. and general in content with no hint of rebellion. Frs. b+c+d, however, are more specific: transport of grain from Orontes to Athenian strategoi. Weiskopf places both decrees in 361/0 B.C. with Frs. b+c+d coming first and Fr. a later. "Orontes' grain (sold at an earlier time, line 6) purchased him respectability as one friendly to Athens." (76–79) See our lemma no. 347.

In *REA* 91 (1989) 104, 123–125, H.A. Cahn and R.A. Moysey respectively study the coinage of Orontes for its possible connection with the revolt.

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84. Peiraieus. Decree Granting the Kitians the Right to Build a Temple, 333/2 B.C. *IG* II^2 337. *SEG* XXXVI 154.* R.R. Simms, *CJ* 84 (1988/9) 216–221, rejects the theories that Lykourgos in citing the precedent of the Egyptians establishing a sanctuary of Isis, LL. 42–45, had either his homonymous grandfather in mind (Aristophanes, *Birds* 1296) or intended to foster the worship of this deity among his countrymen. "There is no evidence of citizen involvement in the cult of Isis for over a hundred years." Lykourgos' motives were entirely secular and economic, to encourage trade with Egypt by accommodating its merchants. She writes without reference to W. Habermann's paper, cf. *SEG* XXXVI 154.

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85. Oropos. Athenian Decree in Honor of Pytheas of Alopeke, 333/2 B.C. *IG* II^2 338. *SEG* XXXV 69,239.* C. Habicht, *ZPE* 77 (1989) 83–87, identifies the honorand's gravestone as *SEG* XXXVII 159 and discusses his appointment as κρηνῶν ἐπιμελητής, cf. Aristotle, *AP* 43.1, which Habicht suggests ran from 28 Hekatombaion 334 to the Panathenaia of 330 B.C. *Pace* R. Koerner, *AfP* 22/23 (1974) 155–202, the decree *AE* (1923) 36–42 no. 123, now dated ca. 371–367 B.C., *SEG* XXXVI 442, has nothing to do with the duties of Pytheas.

C. Veligianni, *Hellenika* 40 (1989) 245–247, independently argues that the term of office for the ἐπιμελητὴς ἐπὶ τὰς κρήνας was four years and that the incumbent presented his accounts only at the end of his entire term. See our lemma no. 307.

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86. Athens. Decree in Honor of the Poet Amphis, 332/1 B.C. *IG* II^2 347. *SEG* XXXV 239. M.H. Hansen, *op. cit.* (our lemma no. 305) 67, supports the restoration of the name [Ἀριστόξ]ενος in LL. 9–10 but prefers to suspend judgment on the demotic which could be either [Κηφισι]εύς or [Πειραι]εύς.

87. Athens. Fragment of a Decree? ca. 335–320 B.C.? Small fragment of "bluish Pentelic (or pale Hymettian) marble" found in 1936 in the Agora Excavations, I 4034. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 84 no. 9 (ph.), who observes that "marble type, spacing, letter size, and hand are very similar to those of *IG* II² 257 ... which might, indeed, derive from the same stele."

[------..]ω[----------] Stoich.
[------..]ου[----------]
[------..]τοῦ[----------]
4 [------.]τ̣ῶι λ[----------]
[------.]κεν δ[----------]
[------.]νηκ[----------]
[-------]σ̣ειδ[----------]

L. 7 "Perhaps one should restore [ὅπως δ' ἂν πάντε]ς̣ εἰδ[ῶσιν ὅτι]" Walbank. [We place this frustulum here only because of the identification proposed by ed. pr. In our view it is too poorly preserved to classify. Stroud.]

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88. Athens. Law Regarding the Panathenaic Festival, 335/4–330/29 B.C. *IG* II² 334 + *SEG* XVIII 13. *SEG* XXXVII 79.* O. Hansen, *Eranos* 87 (1989) 70–72, restores [ἐπὶ Νικομάχου ἄ]ρχοντος in L. 2 and dates this document to 341/0 B.C. The proposer, Aristonikos, in L. 3 need not be from Marathon but could instead be Aristonikos ὁ πλούσιος known from Athen. 6.226A. Hansen suggests that ἡ Νέα in LL. 7–8, 12–17 and in *SEG* XXXVII 100 is to be identified as territory on the island of Halonnesos (Ayios Efstratios) south of Lemnos. He follows C. Fredrich, *Halonnesos* (Posen 1905) 17, in believing that the island belonged to Athens and to Lemnos in the 5th cent. B.C. Ca. 344 B.C. Philip expelled the pirates who had occupied it and on the basis of Dem. 7 and 12 Hansen believes that Athens reacquired the island ca. 340 B.C.

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89. Athens. Decree, 328/7 B.C. *IG* II² 452. *SEG* XXV 68;* XXXV 239. Schwenk, *Athens Alex.* no. 53. C. Habicht, *Chiron* 19 (1989) 1–5, on the basis of a squeeze in Princeton, reads the demotic of the chairman Pamphilos in L. 6 as Φι̣λ̣[αίδης] or Φυ̣λ̣[άσιος], rejecting all other candidates, including Φ[ηγούσιος] as restored in all editions. The end of L. 6 and beginning of L. 7 should then be restored as [συμπ|ρόεδροι ....⁹.... Ἁ]λαιεύς. Since Πάμφιλος Φ.[- - -] was also chairman when *IG* II² 399 was passed, Habicht dates these two decrees to the same assembly on the 18th of Gamelion and 31st day of the sixth prytany of Akamantis. Lykourgos was the proposer of 452, Demades moved 399. For this same combination of politicians proposing decrees on the same day Habicht cites *IG* II² 335, 405, 414a, 334/3 B.C. and *IG* II² 345, 346, 332/1 B.C. See our lemma no. 95.

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90. Athens. Decrees of the State and the Deme of Kollytos, after 327/6 B.C.? *IG* II^2 620 + 1195. *SEG* XXV 145. M.B. Walbank, *ABSA* 84 (1989) 398, urges that these two fragments belong to the same stele. *IG* II^2 620 is a decree of the Athenian state which stood above 1195, which is a decree of the deme of Kollytos. Walbank restores LL. 4–5 of 620 as [ἐπὶ Ἡγήμο]ινος ἄρ[χοντος], 327/6 B.C., which provides a terminus post quem for the business discussed in this decree, but not necessarily for the decree itself. He assigns both to his "Mason of *IG* II^2 1195," see our lemma no. 329.

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91. Athens. Decree Granting Isoteleia, 327/6 B.C. *IG* II^2 113. *SEG* XXXV 239; XXXVII 70. Following A. Wilhelm, *Attische Urkunden* 5 (Vienna 1942) 154–156, M.B. Walbank, *ZPE* 76 (1989) 257–261, opts for the following restoration:

	Θεοί	Non-stoich.
	[Ἰσ]οτέλεια	
	[- - - ^{6} - - -]ι καὶ Φανοστρά[τωι]	
4	[- - - ^{12} - - -]ίοις αὐτοῖς καὶ [ἐκγόνοις]	
	[ἐπὶ Ἡγήμον]ος ἄρ[χοντος $^{\nu}$]	Stoich. 20
	[ἐπὶ τῆς Πανδ]ιον[ίδος ...]-	
	[.ης πρυτανεί]ας [ἧι Αὐτοκ]-	
8	[λῆς Αὐτίου Ἀχαρνεὺς ἐγρ]-	
	[αμμάτευεν - - -]	

[We print LL. 2–3 as given by Walbank but the numbers cannot be exact since the text here is not stoichedon.]

With this fragment he associates EM 12918, first published by E. Schweigert, *Hesperia* 7 (1938) 296–297 no. 21 (ph.), which "has the same spacing and marble type." He rejects Schweigert's ascription of EM 12918 to *IG* II^2 414 and restores it as follows:

	[. . . . ^{9} . . . .]ν[. . . . ^{10} . . . .]	Stoich. 20
	[. . . . ^{9} . . . .]ντ[. . . . ^{9} . . . .]	
	[. . . . ^{8} . . .]απω[. . . . ^{9} . . . .]	
4	[. . . ^{7} . . .]τοις [δεδόχθαι τ]-	
	[ῶι δήμωι] ἐπαι[νέσαι . . ^{4} .]-	
	[. . . ^{6} . .]οδήμο[υ . . . ιον κα]-	
	[ὶ Φανό]στρατο[ν . . . οδήμο]-	
8	[υ . . . ι]ον καὶ σ[τεφανῶσαι]	
	[ἑκάτε]ρ[ον αὐ]τ[ῶν χρυσῶι (or θαλλοῦ?) σ]-	
	[τεφάνωι . . . . . ^{13}	
	_ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _	

Walbank suggests [Κλε]οδήμο[υ] in L. 6, which could also be restored in LL. 7–8, i.e. two brothers. For the ethnic in 113, L. 4 and EM 12918, LL. 6, 8, possibly Τήνιος. He attributes to

the mason who inscribed these two fragments the following inscriptions: *IG* II² 285 (*SEG* XXI 275); *IG* II² 369 (*SEG* XXI 298); *IG* II² 302; 306; 371; 414a (+ 430?); 427; *Hesperia* 9 (1949) 333–335 nos. 40–41, all with letters of the same height. With smaller letters but essentially same shapes are *IG* II² 392 + 586; 426; 429; 437; 627 (+ 759?). Possibly also belonging are *IG* II² 335 and 405, All these "are either securely dated or have been placed in the 330s or the 320s" and are compatible with Wilhelm's restored archon-date.

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92. Athens. Fragment of a Decree? 324/3 B.C.? Small fragment of "Pentelic" marble found in 1939 in the Agora Excavations, I 5792. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 84–85 no. 10 (ph.), who assigns it to the same hand as I 4224, B.D. Meritt, *Hesperia* 10 (1941) 50–52 no. 13a, and considers the possibility that it comes from the same stele. He proposes the above date and the following restorations without discussion.

[ἐκκλησία κυρία· τῶν προέδρ]ων ἐ[πεψήφιζεν - - –] Stoich.
[– – – – – – – – – – – – – – – – – –] Ἐπικ[– – – – – – –]
[– – – ἔδοξεν τῶι δήμωι – – – .] Θεογ̣[– – – – – – –]
4 [- - εἶπεν· ἐπειδὴ – – – – – – .] Ἀθην[α– – – – – –]
[– – – – – – – – – – – – – – – – ..]ι̣.α̣ι [– – – – – – -]
– –

L. 2 "The demotic of the *proedros* will be Epikephisios." Walbank. [This text is too fragmentary to classify with confidence as a decree. Stroud.]

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93. Athens. Decree In Honor of Lapyris of Kleonai, 323/2 B.C. *IG* II² 365. *SEG* XXXVI 157.* P. Perlman, *Athenaeum* 67 (1989) 74–76, in the context of a discussion of the calendric position of the Nemean Games, which she places in the Argive month Panamos (late summer/September) cf. our lemma no. 343, rejects reconstructions of this decree which assume that the Nemean festival of 323 B.C. has already taken place. She suggests instead that the decree of Hekatombaion 11 anticipates the Nemean festival that is to follow later in the summer by raising issues concerned with the funding and conduct of the Athenian theoria, including a sacrifice. Lapyris may have been in Athens to announce the dates of the sacred truce for the festival.

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94. Athens. Fragment of a Decree? ca. 322/1 B.C.? Small fragment of "pale Hymettian" marble found in 1937 in the Agora Excavations, I 4421. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 85–86 no. 11, who urges that it may be part of the same stele as *IG* II² 372, hence the above date.

δα[– – – – – – – – – – – – – – – – – – –] Stoich.
πι[– – – – – – – – – – – – – – – – – – –]

ονε[– – – – – – – – – – – – – – – – – – –]
[.]ατι[– – – – – – – – – – – – – – – – – –]
[.]κων[– – – – – – – – – – – – – – – – – –]
[.]ξα[– – – – – – – – – – – – – – – – – – –]
– –

[This text is too fragmentary for classification as a decree. Stroud.]

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95. Athens (Now Lost). Decree in Honor of Eurylochos of Kydonia, 328/7 or 321–319 B.C.? *IG* II^2 399. *SEG* XXXIV 71;* XXXVII 82. E. Badian, *ZPE* 79 (1989) 59–64, rejects the arguments of D.S. Potter, *SEG* XXXIV 71, for associating this decree with the war of Agis III against Alexander the Great. He urges that mention of the symproedroi without a list of names in LL. 3–5 should indicate a date no earlier than 321/0 B.C. The restoration [πολεμίω]ν, LL. 18–19, would mean that the Athenians were ransomed directly from their enemies, but Athens had no enemies on Crete in 332/1 B.C.; they are certainly not the Spartans. Badian supports the restoration [λητστῶ]ν, LL. 18–19, and concludes, "We are ... left with a standard honorary decree for rather an unimportant person ..., moved by Demades in about the last year of his life, to thank him for redeeming Athenian citizens held by Cretan pirates."

C. Habicht, *Chiron* 19 (1989) 1–5, rejects Potter's dating of this decree and favors the view that the Athenians in question had been captured by Cretan pirates. In seeking a date, Habicht concentrates on the name of the chairman in L. 6 Πάμφιλος ΦΙ[- - -]. Since the last preserved letter may not have been iota (Potter Φι[- - -] or Φη[γούσιος]) he cautiously limits the search to Pamphilos with a demotic beginning Φ.[- - -]. He finds the same chairman in *IG* II^2 452, see our lemma no. 89. Dating both decrees to the same day in 328/7 B.C., Habicht restores the beginning of 399 as follows:

[Γαμηλιῶνος ὀγδόε]-
[ι ἐπὶ] δέκ[α, μιᾶι καὶ τριακοστεῖ τῆς
πρυτανεία[ς

In L. 6 the chairman will be Πάμφιλος Φι[λαίδης] or Φυ[λάσιος]. The Athenian prisoners who were ransomed from Crete will not have been victims of a war in 331 nor of a sea battle in 322 at the Hellespont (see our lemma no. 96).

P. McKechnie, cf. our lemma no. 1770, 118–119, prefers the restoration [λητστῶ]ν in LL. 18–19. The Athenians were seized by pirates and taken to Crete where Eurylochos found them for sale as slaves in Kydonia.

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96. Athens. Decree, ca. 322–319 B.C. *IG* II^2 398a. *SEG* XXXVII 82.* C. Habicht, *Chiron* 19 (1989) 1–5, while acknowledging that the similarity in language between this decree and *IG* II^2 399 probably indicates that both were proposed by Demades, rejects the view that both were enacted on the same day. There are no grounds for associating the two different

historical circumstances concerning Athenians in distress abroad to which these two decrees separately respond. See our lemma no. 95.

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97. Athens. Fragment of a Decree, ca. 321/0–319/8 B.C. Small fragment of badly abraded "Pentelic" marble found in the Agora Excavations in 1935, I 2720. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 86–87 no. 12 (ph.), who urges that this fragment "is by the same hand and has the same marble type, letter size, and spacing and, perhaps, can be restored with the same line length as *IG* II^2 397," hence the above proposed date.

[. . 5 . .]ελ[–] Stoich. 26?
['Αθην]αίω[ν – – – – – – – – – – – – – – – – – –]
[.. τὸ]ν δ[ῆμον? - - - - - - στεφανῶσαι]
4 [αὐτ]ὸν χρ[υσῶι στεφάνωι ἀπὸ X(?) δρα]-
[χμῶ]ν· ταῖ[ς δὲ? – – – – – – – – – – – – – – – –]
[. .]έσαι[– – – – – – – – – – – – – – – – – – – –]
[. .]λειτο[– – – – – – – – – – – – – – – – – – – –]
8 [. . .]οι[– – – – – – – – – – – – – – – – – – – –]
– –

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98. Athens. Fragment of an "Honorific Decree"? ca. 318–307 B.C.? Small fragment of "Pentelic" marble found in 1935 in the Agora Excavations, I 2821. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 87–88 no. 13 (ph.), who asserts that "this fragment is by the same hand as, and shares marble type, letter size, and spacing with *IG* II^2, 451" of 313/2 B.C., and on the basis of the two letters in L. 7, proposes that this is part of a decree authorizing a statue for the honorand to be set up in the Agora "wherever he wishes, 'except beside Harmodios and Aristogeiton' ... [πλὴν παρ' 'Αρ]μό[διον καὶ 'Αριστογείτονα]."

[– – – – – – – – ..]ο[– – – – – – – – – – – – – – – – – –] Stoich.
[– – – – – – – – ..]κα[– – – – – – – – – – – – – – – – – –]
[– – – – – – – – ..]σου[– – – – – – – – – – – – – – – – – –]
4 [– – – – – – – – ..]εξε[– – – – – – – – – – – – – – – – – –]
[– – – – – – – – ..]ιθε[– – – – – – – – – – – – – – – – – –]
[– – – – – – – – ..]υα[– – – – – – – – – – – – – – – – – –]
[– – – – – – – – ..]μο[– – – – – – – – – – – – – – – – – –]
8 [– – – – – – – ἀρ]γύρ[ιον? – – – – – – – – – – – – – –]
[– – – – – – – . δ]ήμ[ωι? – – – – – – – – – – – – – – – –]
vacat

L. 4 ἐξε[ῖναι]? L. 5 [κα]ὶ θε[ῖναι]? L. 6 [ὅπο]υ ἃ[μ βούληται]? L. 10 [ὁ δῆμο]ς "perhaps the end of the citation." all ed. pr. [Not enough of this text survives to permit identification of it as a decree. Stroud.]

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99. Athens. Decree in Honor of ...kles of Amphipolis, Before 318/7 B.C. *IG* II^2 421. R. Develin, *AO* 419, reports an unpublished reading of D.M. Lewis in L. 2: the first letter of the demotic of Mnesikles is A.

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100. Athens. Fragment of a Decree? 307/6 B.C.? Tiny fragment of "bluish Pentelic marble" found in 1938 in the Agora Excavations, I 5372. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 88 no. 14 (ph.), who states that "the marble type, letter height, spacing and hand (so far as may be ascertained from the small number of letters preserved) are the same as those of *IG* II^2, 458 ... dated to 307/6 B.C., and it may well derive from the same stele."

[– – – – .]αι[– – – – – – – – – – –] Stoich.
[– – – –]ου̣κλ[– – – – – – – – –]
[– – – – .]ικο[– – – – – – – – – –]
4 [– – – – .]σαν[– – – – – – – – –]
[– – – – .]σ̣ια̣[– – – – – – – – – –]
– – – – – – – – – – – – – – – – – –

L. 2 [- - patronymic - - -]ου̣ Κλ[– – – ethnic or demotic - -] ed. pr. [No Attic demotic begins in Κλ[- -]. In our view this text is too fragmentary to classify as a decree or as anything other than "incertum." Stroud.]

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101. Athens. Decree in Honor of Medon and His Father, 304/3 B.C. *SEG* XXXVI 165. A.G. Woodhead, *Hesperia* 58 (1989) 297–301, insisting that "the Athenian calendar did not admit of two intercalary years in succession," rejects the conclusion of the ed. pr., A.P. Matthaiou, that ὑστέρου in L. 4 indicates that 304/3 B.C., like 303/2 B.C., was intercalary. "The word ὕστερος in such a context tells us ... no more than that a name already used (in this case the name of a month) has been repeated. It does not of itself constitute irrefutable evidence that the month was an extra, intercalary one." He postulates the reuse of an earlier month-name at a later stage of the year and illustrates the phenomenon with the story in Plutarch, *Demetrios* 26, that Mounichion was first called Anthesterion and then Boedromion in order to permit Demetrios Poliorketes' initiation into the Lesser and Greater Eleusinian Mysteries respectively. Woodhead, retaining the year as ordinary, urges that for official purposes Mounichion would have appeared as Anthesterion II. He accordingly restores the beginning of this decree as follows:

[Ἐπὶ Φερεκλέους ν ἄρχον]τος, ἐπὶ τῇ̣[ς {Ἐρ]- / Κε]-} Stoich. 30
{[εχθηίδος / κροπίδος} δεκάτης πρυ]τανείας ἧι Ἐπι-
[χαρῖνος Δημοχάρους] Γαργήττιος ἐγρ-
4 [αμμάτευεν· Ἀνθεστηρ]ιῶνος ὑστέρου ἐ-
[νάτει ἱσταμένου, ἐν]άτει τῆς πρυταν[ε]-
[ίας

102. Athens. Decree, 304/3 B.C. *SEG* XXV 141; XXX 69; XXXII 1705; XXXIII 94; XXXVI 165. In *Hesperia* 58 (1989) 301 (cf. our lemma no. 101), A.G. Woodhead defends his restorations τοῖς [Ἕλλησι πᾶσιν] L. 11; [πο]ρίζεσθαι LL. 19–20; and ἀγ[ώνων] L. 23 against the proposals of C. Habicht as reported in *SEG* XXXII 1705.

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103. Athens. Decree Honoring a Friend of Demetrios Poliorketes, 303/2 B.C. *SEG* XXX 72. Cf. *SEG* XXX 271; XXXIV 76. In *Hesperia* 58 (1989) 88–89 no. 15 (ph.), M.B. Walbank publishes a tiny "flake of micaceous Pentelic marble" found in 1938 in the Agora Excavations, I 5463, which forms part of LL. 10–13 of this decree. He designates it Fr. b and places it to the left of Fr. a = *SEG* XXX 72. "The date is the twelfth prytany of the year (from *IG* II^2, 492 + 507, of which this decree is a copy, except that the honorand is different)."

Stoich. 25

[τοὺς ἐπὶ Νικοκλέους] ἄρχον[τ]ος I 7070
I 5463 [προγρ]άψαι [αὐτῶι τὴ]ν δοκιμασ[ί]-
[αν ἐν τ]ῶι Μετ[αγειτν]ιῶνι μηνί, [ὅ]-
[πως ἂν ο]ἱ δι[ατρίβο]ν[τ]ες πα[ρὰ τῶ]-
[ι βασιλεῖ ἅπαντες] ἐ[ν]δεικ[νύων]-
[ται, κτλ. – – – – – – – – – – – – – – –]

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104. Athens. Fragment of a Decree, ca. 303/2 B.C.? Small fragment of "bluish Pentelic marble" found in 1937 in the Agora Excavations, I 4988. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 90–91 no. 18 (ph.), who finds the hand very similar to that of *IG* II^2 484, hence the above date.

[.]ΛΟΔ[– ε]- Stoich.
ὺς εἶπ[εν· τὰ μὲν ἄλλα καθάπερ? – – – – – – – – – – –]
ροστατ[– –]
4 οντες α[– –]
ντι καὶ [– –]
[..]νησι[– –]
[...]υ ο[– –]
– –

LL. 4–5 [οἰκοῦ]ντι. LL. 5–6 [Ἀ]θή]νησι[ν] ed. pr.

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105. Athens. Decree, 303/2 B.C. *SEG* XII 91. M.B. Walbank, *Hesperia* 58 (1989) 89 no. 16 (ph.), joins to the top right corner of this pedimental stele a small fragment found in 1938 in the Agora Excavations, I 6516, to yield the following new text of LL. 1–4:

[θεο]ί
[ἐπὶ Λεωστράτου ἄρ]χοντ[ος, ἐπ]ὶ τῆς Αἰ- Stoich. 29
[αντίδος δωδεκάτ]ης πρυτ[ανείας ἧι Δ]-
4 [ιόφαντος Διονυσ]οδώρου Φ[ηγούσιος]
[κτλ. –]

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106. Athens. Decree in Honor of Adeimantos of Lampsakos, 303/2 B.C. *SEG* XIV 58. Cf. *SEG* XXV 78.* M.B. Walbank, *Hesperia* 58 (1989) 89–90 no. 17 (ph.), publishes a tiny fragment of "Pentelic" marble found in 1938 in the Agora Excavations, I 5444, which he joins to this stele at the upper right. "Because of the join, and the preservation of the right edge on the new fragment, the margin of the published text of I 5709 [= *SEG* XIV 58] must be moved nine letter spaces to the left, and the text of lines 4–5 must be emended." With restorations in LL. 4–6 suggested by A.G. Woodhead, Walbank prints the following new text of LL. 1–10:

[. . . . . ^{24} . . . . .]ΛΕ[. . . . ^{9} . . . .] Stoich. 35
[. . . . . ^{12} . . . . . καὶ συμπρόεδ]ροι (?) [. . . . ^{9} . . . .]
[. . . . . ^{24} . . . . . ε]ἶ[πεν· ἐπε]ι[δὴ]
4 [Ἀδείμαντος διατετέλεκε ἐ]ν τοῖς τ' [ἔμπ]ρο[σθ]-
[εν χρόνοις λέγων κα]ὶ [πρ]άττων ἀγαθὸν [ὅ]τι ἠδ-
[ύνατο περὶ τὸν δῆμ]ον τὸν Ἀθηναίων καὶ νῦν κ-
[ατασταθεὶς ὑπὸ τ]οῦ βασιλέως Δημητρίου πρ-
8 [όεδρος ἐν τῶι Κο]ινῶι Συνεδρίωι διατε[λε]ῖ π-
[ράττων τὰ συμφέ]ροντα τοῖς τε βασιλεῦ[σιν κ]-
[αὶ τῶι δήμωι κτλ. – – – – – – – – – – – – – – – – –]

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107. Athens. Decree? ca. 302/1 B.C.? Two non-joining fragments of "bluish Pentelic marble" found in the Agora Excavations in 1936 and 1937 respectively, I 4960, Fr. a; I 3918, Fr. b. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 91–92 no. 19 (ph.), who associates them since they appear "to be identical in letter forms, spacing, and marble type to one another, as well as to two published decrees, *IG* II^2, 503 (dated to 302/1 B.C.) and 528 (undated)." He also raises the possibility that Fr. a may be part of a list, not a decree.

Fr. a ι̣[–] Stoich.
τω̣[– –]
νη̣[– –]
4 ω̣[– –]
δη̣[– –]
αθ̣[– –]
ι̣[– –]
8 τη̣[– –]

ιε[– –]
– –

Fr. b. [– – – – ..]πι[– – – – – – – – – – – – – – – – – – –] Stoich.
[– – – – ..]τῶι δ[ήμωι – – – – – – – – – – – – – – –]
[– – – – .] πᾶσι κα[– – – – – – – – – – – – – – – – –]
4 [– – – – .]αν καὶ τὴν [– – – – – – – – – – – – – – –]
[– – – – .]ρονον βασ[– – – – – – – – – – – – – – – –]
[– – – –]εμος ἵνα [– – – – – – – – – – – – – – – – –]
[– – – –]ε[.]ρ[– – – – – – – – – – – – – – – – – – –]
– –

Fr. b L. 3 [τοῖς ἄλλοις θεοῖς] πᾶσι καὶ [πάσαις]? L. 5 [χ]ρόνον or [θ]ρόνον βα[σιλήϊον]? cf. Hdt. 1.14. L. 6 [πόλ]εμος or ἐμός? ed. pr.

108. Athens. Fragment of a Decree, 302/1 B.C.? *IG* II² 727. *SEG* XXI 324. Apparently writing without knowledge of S. Dow, *Hesperia* 32 (1963) 356–357 (*SEG* XXI 324), M.B. Walbank, *ABSA* 84 (1989) 402, reads the first preserved line as [- -ε]ὺς ἐ[γραμμάτευεν]. He assigns this inscription to his "Mason of *IG* II² 497," 307/6–299/8 B.C., see our lemma no. 329. Within this period secretaries whose demotics end in -εύς served in 307/6, 302/1, 298/7, 296/5, and 295/4 B.C. Since the preamble contained a list of symproedroi, Walbank opts for 302/1 B.C.

109. Athens. Decree in Honor of Carthaginian Ambassadors, Late 4th cent. B.C. *IG* II² 418. *SEG* XXIX 91; XXXV 70. M.B. Walbank, *ABSA* 84 (1989) 404, suggests that this inscription may have been the work of his "Mason of *IG* II² 497," who was active 307/6–299/8 B.C., see our lemma no. 329. If so, this decree cannot have anything to do with the Carthaginian embassy that was trapped in Alexander's siege of Tyre in 332 B.C. as Walbank suggested in *ZPE* 59 (1985) 107–111 (*SEG* XXXV 70). He raises the possibility that *Hesperia* 2 (1933) 398–401 no. 18 might be the top of the stele from which *IG* II² 418 derives.

110. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Decree Honoring Ephebes? 4th cent. B.C.? Fragment of "Hymettian" marble, broken on all sides; found in 1935 in excavations of the Greek Archaeological Society, see our lemma no. 322. Ed. pr. J. Threpsiades, *PAAH* (1935) 189; text in majuscules; no word division. Republished by L. Palaiokrassa, Τὸ Ἱερὸ τῆς Ἀρτέμιδος Μουνιχίας (Thessalonike 1983) 88, 231 no. ΕΠ 5 (ph.), who offers the above identification and suggests that in the last lines the names are those of ephebes or kosmetai. There are too many possibilities to permit a secure restoration of the

name in L. 6. We print the text of Palaiokrassa, who dates it ca. 400–375 B.C., on the basis of the letter-forms.

[– – – – – –]σαντι[– – – – – – – – – – – – –] Stoich.
[– – – – – στ]εφάνωι [– – – – – – – – – – –]
[– – – – – –]ἐνοπλοι[ς – – – – – – – – – –]
4 [– – – – Τ]ιμοστρά[της (sic) – – – – – –]
[– – – –] Λυσανδρίδ[ης – – – – – – – – –]
[– – – – – –]εοφ[– – – – – – – – – – – –]
[– – – – – –]τι[– – – – – – – – – – – – –]
8 [– – – – – – – –]π[– – – – – – – – – – – –]

[Neither ed. mentions that the arrangement is stoichedon. In L. 3 probably ἐν ὅπλοις. L. 4 Τ]ιμόστρα[τος]. In L. 5 Λυσανδρίδης is a rare name at Athens, cf. the bouleutes of 336/5 B.C., *Agora* XV 42 L. 229; the ephebe of 266/5 B.C., *IG* II^2 665 L. 54; and the dedicant to Asklepios after ca. 250 B.C., *IG* II^2 4442. If this document concerns ephebes, Palaiokrassa's date is probably too early. For another ephebic decree from this same place cf. *IG* II^2 556. More can be done with this text. Stroud.]

111. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Decree, ca. 300 B.C.? Two joining fragments of "Hymettian" marble, broken on all sides; found in 1935 in excavations of the Greek Archaeological Society; see our lemma no. 322. Present location not stated. Ed. pr. L. Palaiokrassa, Τὸ Ἱερὸ τῆς Ἀρτέμιδος Μουνιχίας (Thessalonike 1983) 88, 233–234 no. ΕΠ 8 (ph.), who suggests that it concerned ephebes, cf.. our lemma no. 110. Date on the basis of letter-forms.

[– –]χαο[– – – – –]
[– –]ησειριτα[– – – –]
[– –]λεανδρω[– – – –]
4 [– – – – – – – – – – – – – – – – – – – –]εν ἐν τῶι ἱερῶι το[– –]
[– – – – – – – – – – – – – – – – – –]υ καλῶς καὶ [δ]ικαί[ως – – –]
[– – – – – –]ασμ[– – – –]ας ἐν τοῖς θι[.]χοις π[.]υε[– – –]
[– – – –]ακηι ἢι κα[– – –]ιοι παιδεύονται τὰ πρὸς [– – –]
8 [– – –]εινεισαμιωταει[.] καὶ τὰ ἐπιημι δημόται [– – – – –]
[– – –]ἐπὶ χειροτονίαν τῶι δήμωι τῶν [.]τ[.]σ[– – – – – –]
[– – –]θι τῶι ὑστέρωι ἔτει ἐπειδὰν [– – – – – – – – – – – – –]
[– – –]ν κοσμη[- - 5–6 - -]ν τῶι νόμωι ει[– – – – – – – –]
12 [– – –]των[–]

[We print the text as given by ed. pr. and have not had time to work on it , but clearly much more can be done with it even from the small published ph. Stroud.]

112. Athens. Decree Awarding Citizenship to Aristolas and Sostratos, 300/299 B.C.? *IG* II² 643 (= *SEG* XXV 85b) + *SEG* XXV 85a + XXI 362. *SEG* XXXVII 90.* J. Tréheux, *BE* (1990) 392, protests about Walbank's "questionable" restoration of LL. 7–9 and about his method of associating fragments of inscriptions on the basis of photographs alone: "Nous estimons l'article prématuré. Quand on n'est pas guidé par le sens, on ne peut pas décider sur des photographies du raccord de deux pierres: il faut les mettre en contact. Que l'on s'assure d'abord que les fragments sont jointifs et il sera temps ensuite de s'appliquer à rétablir le texte en usant d'un formulaire consacré par l'usage. Qui suit l'ordre inverse s'aventure dans la nuit."

[For other examples of the perils of this method see our lemmata nos. 69 and 75. Stroud.]

113. Athens. Fragment of a Decree? ca. 300 B.C.? Fragment from the upper left corner of a pedimental stele of "Pentelic" marble found in 1936 in the Agora Excavations in a 4th-century B.C. context in a cistern south of the Hephaisteion, I 3392. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 92–93 no. 20 (ph.), who states that "since there is no possibility of restoring an archon formula" in L. 2, this is likely to have been a decree of some other organization than the state.

[ἀ]γαθ[εῖ τύχει] Stoich.
[....9....]υσέταιο[ς εἶπεν – – – – – – – – – –]
[....10....]τουδι[– – – – – – – – – – – – – – – –]
4 [....11.....]ναστ[– – – – – – – – – – – – – – –]
[.....13.....]ολ[– – – – – – – – – – – – – – – –]
– –

L. 1 ΓΛΟ lapis which ed. pr. interprets as also compatible with [Θ]εο[ί] or "one of the several names that begin Πλουτ-" or ['Α]γάθ[ων]. L. 2 a demotic is ruled out; "this must be part of a name, probably that of an orator" ed. pr. L. 3 [ἱερεὺς (or ἱερέα)] τοῦ Δι[ονύσου]? or [- - -]του Δι[- - patronymic or ethnic - -] ed. pr.

114. Athens. Fragmentary Decree, 296/5 or 282/1 B.C.? *IG* II² 644. *SEG* XXXVI 167.* J. Tréheux, *RPh* 63 (1989) 285 and *BE* (1990) 399, rejects the view of P. Gauthier, *SEG* XXIX 101, that Νικίας ὁ ὕστερος can refer to the same Nikias, the archon of 282/1 B.C. (Gauthier's date) during the last three months of his term after a change in political regime. The term ὁ ὕστερος should distinguish the archon of 282/1 B.C. from his namesake who held office in 296/5 B.C. An interval of fourteen years was short enough to merit such notation to avoid confusion.

115. Athens. Fragments of a Decree, 292/1 B.C.? Two small, non-joining fragments of "Pentelic" marble found in 1935 in the Agora Excavations, Fr. a, I 3233; Fr. b., I 3234. Ed.

pr. M.B. Walbank, *Hesperia* 58 (1989) 94–95 no. 22, who associates them and urges that on the basis of "letter-forms, spacing, and marble type" they may derive from the same stele as *IG* II^2 385a, of 292/1 B.C., cf. *SEG* XXI 355.

Fr. a

[ἔ]δοξε[ν (τῆι βουλῆι καὶ) τῶι δήμωι? – – – –] Stoich. 34?
[.]εὺς εἶπ[εν· ἐπειδὴ .....19.....]
[..]ΟΥ[.]ΑΣ[.....27.....]
4 [.] ἑαυτ[ο]ῦ[.....27.....]
[.]τον τη[.....28.....]
[.]ποεῖ? [ὅτι δύναται ἀγαθὸν? .....13.....]
[.]τουτ[.....29.....]
8 [..]ρ[.....31.....]

Fr. b

[.....33.....]ι
[.....32.....]υη
[.....23..... διατελε]ῖ εὖ π-
4 [οιῶν? .....22..... τὴν π]ατρι-
[κὴν εὔνοιαν? .....21.....]ΛΙΠ
[.....31.....]ΕΙΤ
– –

116. Brauron. Law Concerning the Sanctuary of Artemis at Brauron, 3rd cent. B.C.? *SEG* XXXV 83; XXXVII 89. O. Kakavoyianni, *AD* 39 (1984) [1989] B.45, briefly reports that in excavations of the Greek Archaeological Service at Brauron on the road to Loutsa remains have come to light of a large ancient building that may be the Ἱππών mentioned in this inscription.

117. Athens. Fragment of a Decree? Early 3rd cent. B.C. Tiny fragment of "Pentelic" marble found in 1938 in the Agora Excavations, I 5526. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 93–94 no. 21 (ph.), who suggests that it may be part of the honorary decree I 5836, B.D. Meritt, *Hesperia* 30 (1961) 258–259 no. 62 (= *SEG* XXI 361).

[– – – – – – – – –]ΛΛ Stoich.
[– – – – – – ἐπ]αινέ-
[σαι δὲ? – – – –] καὶ Ε-
4 [– – – – – – – – –]εφα
[– – – – – – – – –]νδ
[– – – – – – – – –]ηλ
– – – – – – – – – –

L. 4 [στ]εφα[νῶσαι] vel sim.? or part of a name such as Kephalos. ed. pr.

118. Athens. Fragment of a Decree, 285/4–283/2 B.C. *SEG* XXI 358. M.B. Walbank, *ABSA* 84 (1989) 405, considers the possibility that his "Mason of *IG* II² 497" (see our lemma no. 329) carved this inscription. Regarding the above date as secure on historical grounds, he finds a difficulty since this cutter's activity seems to end ca. 299 B.C. "Either this document should be rejected as the work of this mason, or it should be redated to the late 300's."

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119. Athens. Fragment of a Decree, ca. 280–270 B.C. Small fragment of stone [probably marble. Stroud.] found in the Agora Excavations in 1936, I 3828. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 95–96 no. 23 (ph.), who offers several different restorations of LL. 5–6 and maintains that "the hand appears to be the same as that of *IG* II², 503 [302/1 B.C.], but the cost formula restored here indicates that this fragment must be dated some 20 years later."

Stoich. 34

[. . .]σα[. . . . . 29 . . . . .]
ἐπαινέ[σαι . . . . . 25 . . . . .]
[κ]αὶ τ[. . . . . 30 . . . . .]
[.]ης π[. . . . . 30 . . . . .]
[.]ΑΣΤΟ[. . . . . 17 . . . . . τὸν γραμματέα]
[τ]ὸν κ̣α̣[τὰ πρυτανείαν εἰς στήλην καὶ στῆσα]-
ι ἐν ἀ̣[κροπόλει· εἰς δὲ τὴν ἀναγραφὴν τῆ̣ʼ στή]-
λης δ̣[οῦναι τοὺς ἐπὶ τεῖ διοικήσει τὸ γενό]-
μενον̣ [ἀνάλωμα *vacat*]
vacat

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120. Athens. Decree Honoring Sitonai, 275/4 B.C. *IG* II² 792. *SEG* XXXVIII 76.* Concurring with S.V. Tracy, *SEG* XXXVIII 76, M.J. Osborne, *ZPE* 78 (1989) 221–222 (ph.), rejects the view that this inscription and *IG* II² 774 were both passed in the same archonship, 249/8 B.C. (see our lemma no. 131). Pointing to the similarities between *IG* II² 792 and *SEG* XIV 65, Osborne urges that in LL. 37–38 of the latter we should read τ̣[οὺς σι]τ̣ων̣[ησ]α̣μ̣[είν]ους ἐπὶ Λυσιθείδου [ἄρχο]ν̣[τος], 272/1 B.C. Accordingly, the same restoration in LL. 4–5 of *IG* II² 792 yields [τοὺ]ς σιτώνας [τοὺς σιτωνησαμένους ἐπ' Ὀλ]βίου ἄρχοντος, 275/4 B.C. Thus, this and other verbal similarities match the chronological proximity of the two decrees. The fact that one of the sitonai of *IG* II² 792, Ἐρίωτος Δημοφίλου Μελιτεύς LL. 20–21, has been identified as the donor Eriotos of Melite in *IG* II² 791 + *SEG* XXXII 118, 224/3 B.C., is no barrier to this dating, for an interval of 30 years between these two events in the life of Eriotos is not impossible, and it is also likely that the sitones is another member of the same family.

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121. Athens. Treaty Between Athens and Sparta, 268/7 or 265/4 B.C. *IG* II² 686 + 687. *Staatsverträge* III 476. *SEG* XXXVIII 77.* M.J. Osborne, *ZPE* 78 (1989) 229 note 93, rejects the recent attempt of J. Gabbert, *SEG* XXXV 89, to support Meritt's dating of the

outbreak of the Chremonidean War and the archonship of Peithidemos in 265/4 B.C. Pertinent epigraphic evidence from the years 267/6 and 266/5 B.C. demonstrates that the war was already in progress, i.e. *IG* II² 665–668, 1272. Meritt's resistance to dating Peithidemos and the beginning of the war in 268/7 B.C. depended "almost entirely upon the groundless hypothesis that a secretary cycle began in the year of Peithidemos. The supposed problem attendant on the displacement of Diogeiton with his secretary from tribe X from 268/7 (... S.V. Tracy [*SEG* XXXVIII 77] ...) disappears, if the cycles were not operating in the early 250s." Osborne places this archon in 257/6 B.C. See also our lemma no. 310.

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122. Athens. Decree in Honor of Phaidros of Sphettos, 255/4 B.C.? *IG* II² 682. *SEG* XXXVIII 80.* In a discussion of the identity and dating of the archons Euboulos I, 274/3 B.C., and Euboulos II, 258/7 B.C.(?), M.J. Osborne, *ZPE* 78 (1989) 228 note 90 (see our lemma no. 310), urges that *IG* II² 702 = *Agora* XV 87, which has been incorrectly restored (cf *SEG* XXXVIII 84), is irrelevant; *IG* II² 678 = *Agora* XV 89 and *Agora* XV 85 should be attributed to Euboulos I, 274/3 B.C. Osborne then explores the chronological problems posed by identifying the archon in whose year Phaidros assisted his son as agonothetes (LL. 56–59) with Euboulos I. A date in the early 250's for this archon would be more in keeping with Thymochares' career and the history of the family. On 230–233 Osborne identifies the Lyandros who proposed the probouleumatic decree for Phaidros, cf. LL. 92–98, as the tamias of the boule in the archonship of Philinos known from *Agora* XV 89. Arguing that this is not an instance of a man serving twice in the boule, Osborne dates the decree for Phaidros in the archonship of Philinos, which he places in 255/4 B.C., cf. B.D. Meritt, *Hesperia* 38 (1969) 433.

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123. Athens. Decree in Honor of Prytaneis, ca. 260–250 B.C.? Small fragment of "micaceous Pentelic" marble found in 1935 in the Agora Excavations, I 2354. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 96–97 no. 24 (ph.), who restores it as a prytany decree on the basis of comparison with *Agora* XV 89, LL. 35–49, 254/3 B.C.

Stoich. 34

[– ἐπαι]-
[νέσαι δὲ καὶ τὸν κήρυκα τῆς βουλῆς καὶ τοῦ]
[δήμου] Φιλ[.....25..... κ]-
[αὶ τὸν] γρα[μματέα τοῦ δήμου .....12.....]
[..5..]ς Ἐρ[– – – καὶ τὸν ὑπογραμματέα – – –]
4 [..5..]ον Α[.....17..... ἀναγράψαι]
[δὲ τόδ]ε τὸ [ψήφισμα τὸν γραμματέα τὸν κατὰ]
[πρυτα]νεί[αν ἐν στήλῃι λιθίνῃι καὶ στῆσαι]
[ἐν τῶι] πρυ[τανικῶι· ν εἰς δὲ τὴν ἀναγραφὴν τ]-
8 [ῆς στήλ]ης [μερίσαι τὸν ἐπὶ τεῖ διοικήσει τ]-
[ὸ γενόμενον ἀνάλωμα *vacat*]

124. Athens. Honorary Decree, 253–251 B.C.? *IG* II² 477. *SEG* XXXI 93,* 272. M.J. Osborne, *ZPE* 78 (1989) 236–238 (ph.), see our lemma no. 310, argues that since the name of the archon, L. 1, had 10½ letters in the genitive (ending in -Y), the secretary came from tribe I, II, or VI (Ποτά[μιος] L. 3), the year was intercalary, and φιλία with King Antigonos Gonatas, LL. 17–18, should set it after the Chremonidean War, the only candidate for the archon is Philostratos who should be placed in 253/2 or 252/1 B.C. A direct link between this decree and the alleged liberation of Athens in 256/5 or 255/4 B.C. is not feasible.

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125. Athens. Decree in Honor of Charias, ca. 250 B.C. *IG* II² 798. *SEG* XXXVIII 87.* M.J. Osborne, *ZPE* 87 (1989) 234–236 (ph.) (see our lemma no. 310), after study of the stone, publishes a new text and argues that the archon Kleomachos should be placed in 251/0 B.C. In L. 20 he was unable to verify from the stone Tracy's reading of a chi as the last preserved letter, cf. *SEG* XXXVIII 87.

Non-stoich.

[Ἐπὶ Κλεομάχου ἄρχοντος ἐπὶ τῆς Ἀκαμαν]τίδος ἐβδόμ[ης πρυτανείας ἧι Ἀφ]-
[θόνητος Ἀρχίνου Κήττιος ἐγραμμάτε]υεν ν Γαμηλιῶν[ος - - - ca. 7 - - -]
[- - ca. 4 - -ν τῶν προέδρων ἐπεψήφιζεν Ἀ]ρχίλοχος Ἀρχενί[κου(?) Ἰκαρι]-
[εὺς καὶ συμπρόεδροι· ν ἔδ]οξεν τῶι δήμω[ι· ν - - - ca. 6 - - -]
[. . . . . 18 . . . . . Κυδαθ]ηναιεὺς εἶπεν ἐπ[ε]ιδὴ [π]- Stoich. 42
[ρότερόν τε οἱ πρόγονοι οἱ Χα]ρίου διετέλεσαν φιλο[τ]-
[ιμούμενοι εἴς τε τὴν βουλὴ]ν καὶ τὸν δῆμον τὸν Ἀθη[να]-
[ίων καὶ αὐτὸς Χαρίας εἰς ὅσ]ας ποτὲ ὁ δῆμος ἐπιμελε[ί]-
[ας κατέστησεν αὐτὸν λελει]τούργηκεν φιλοτ[[ίμως]] καὶ
[χειροτονηθεὶς ἀγωνοθέτης] εἰς τὸν ἐνιαυτὸν τὸν ἐπ' Ἀ-
[ντιμάχου ἄρχοντος τάς τε θ]υσίας πάσας ἔθυσεν ὅσα[ς]
[προσῆκεν . . . . . 14 . . . . .]ι τῶν Διονυσίων βοῦς πέν-
[τε . . . . . 13 . . . . . Ἀθηναίο]ις καὶ Αἰτωλῶν τοῖς ἐπι[δ]-
[ημήσασιν καὶ τοὺς ἀγῶνας] πάντας ἐποίησεν καλῶς [κα]-
[ὶ φιλοτίμως, ἀνέθηκεν δὲ κ]αὶ τοὺς τρίποδας τούς τε [.]
[[[- - - - - - - - - - - -] - - - -]] ἔδωκε [δ]ὲ κα[ὶ]
[. . . . . 17 . . . . . ἐπεμ]ελήθη ὅπως ἂν πάντες λάβ[ω]-
[σιν . . . . . 17 . . . . . τ]ὴν ἀγωνοθεσίαν ἐκ τῶν ἰδ[ί]-
[ων . . . . . 17 . . . . . τάλ]αντα· ν καὶ τῆς ἐπιδόσεω[ς]
[γεγενημένης εἰς τὴν φυλακὴν τ]ῆς χώρας ἐπέδωκεν .[.]
[. . . . . 13 . . . . . καὶ τῆς ἐπιμελε]ίας λόγον καὶ εὐθύ[ν]-
[ας ἔδωκεν· ν ὅπως ἂν οὖν καὶ τοῖ]ς ἄλλοις τοῖς εἰς τό [.]
[. . . . . 23 . . . . . ἐφ]άμιλλον εἶ τὸ φιλοτ[ι]-
[μεῖσθαι εἰδόσιν ὅτι παρὰ τοῦ δή]μου ἀξίας κομιοῦ[ντ]-
[αι χάριτας ν ἀγαθεῖ τύχει δεδόχ]θαι τεῖ βουλεῖ το[ὺς]
[προέδρους οἳ ἂν λάχωσιν προεδ]ρεύε[ι]ν ἐν τεῖ πρώτ[ει]
[ἐκκλησίαι χρηματίσαι περὶ τ]ούτων, γνώμην δὲ ξυμ[βά]-
[λλεσθαι τῆς βουλῆς εἰς τὸν δῆ]μον ὅτι δοκεῖ τεῖ β[ουλ]-

[εἶ ἐπαινέσαι Χαρίαν . . . ?. . .]ίου Κυδαθηναι[έ]α κα[ὶ σ]-
[τεφανῶσαι αὐτὸν χρυσῶι στε]φ̣[άν]ωι κατὰ τὸν νόμον [..]
[– –]

126. Athens. Fragment of a Decree, 249/8 B.C.? *SEG* XXXII 126. M.J. Osborne, *ZPE* 78 (1989) 240, see our lemma no. 310, in an attempt to date the archon Pheidostratos, offers a new text of this inscription after study of the stone on several occasions. He suggests the above date.

[Ἐπὶ] Φειδοστράτου [ἄρ]χ̣[οντος ἐπὶ τῆς Π]- Non- stoich.
[ανδ]ιονίδος δωδε[κάτ]ης [πρυτανείας ἧι]
[.3.]οχάρης Κτησικ̣[ράτ]ου̣ [- - ca. 5 - - ἐγραμμ]-
4 [άτευ]εν· Σκιροφορ[ιῶ]νος π̣[έμπτηι μετ' εἰκ]-
[άδας, ἕκτηι καὶ] εἰκο[σ]τῆι [τῆς πρυτανείας·]
[ἐκκλησία] κυ[ρ]ία· [– – – – – – – – – – – – –]

127. Athens. Decrees in Honor of the Agonothetes Agathaios, 248/7 and 247/6 B.C. *IG* II2 780. *SEG* XXI 382. M.J. Osborne, *ZPE* 78 (1989) 238, see our lemma no. 310, notes that since the secretaries of the archons of Kallimedes (decree 1) and Thersilochos (decree 2) come from tribes IV and VI respectively, it is universally assumed that there was an interval of one year between these two enactments. He nevertheless argues that cyclical preconceptions should not rule out the argument that Kallimedes and Thersilochos were successive. The honorand was decreed initial praise and thanks at the annual meeting ἐν Διονύσου immediately after the Dionysia which he supervised and subsequently received appropriate honors at the same meeting in the following year after passing his euthyna.

128. Athens. Decree in Honor of Xenokrates of Chios, 247/6 or 246/5 B.C.? *IG* II2 679+584 (Add. p. 663). *SEG* III 92. G. Marasco, *op. cit.* (cf. our lemma no. 706) 19–20, 171–175, speculates that, although Xenokrates carried Athenian σιτῶναι on his ship to Syracuse and other western ports, he was not himself engaged in the grain trade. Rather, he was a merchant dealing in slaves, as is probably indicated by the services he is described as having rendered to Athenian slave owners in LL. 10–11, 17–19. The decree, then, is valuable evidence for the existence of the slave trade between southern Italy/Sicily and Greece, for the prominent status of a merchant such as Xenokrates, whose service to public officials and prominent citizens was recognized by this honorary decree, and for the importance of Chios in the slave trade.

129. Athens. Decree in Honor of the Priestess of Aglauros, 247/6 or 246/5 B.C. *SEG* XXXIII 115; XXXVI 169;* XXXVII 88, 97; XXXVIII 275. K. Jeppesen, *op. cit.* (our lemma no. 23) 39–41, examines the topographical implications of the finding-place of this

stele for the accuracy of Herodotus' account of the Persian capture of the Acropolis in 480 B.C. J. finds that the logical inconsistency in 8.53 ἔμπροσθε ὧν τῆς Ἀκροπόλιος, ὄπισθε δὲ τῶν πυλέων is so severe as to indicate that the text is corrupt.

M.J. Osborne, *ZPE* 78 (1989) 239, see our lemma no. 310, seeks to explain the presence of the plural board of paymasters in this decree by the hypothesis of a "a reintroduction of certain democratic features of administration, including the secretary cycles and the plural board of administration, in (or for) the year 249/8 .... If therefore a cycle is to be seen as briefly in operation, a recommencement in the year of Kallimedes [248/7 B.C.] with a secretary from tribe IV would be appropriate, since the earlier cycle was broken in the year of Antipatros [262/1 B.C.] when the secretary should have come from tribe IV."

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130. Athens. Decree Honoring the City of Lamia, 247/6 B.C. *IG* II² 778 + *SEG* XXXII 117.* *SEG* XXXVI 165. M.J. Osborne, *ZPE* 78 (1989) 218–219 (see our lemma no. 310), in a discussion of the archonship of Polyeuktos, observes that the honors for the Lamians are to be proclaimed at both the Grand Dionysia (of the current year) and the Grand Panathenaia (of the following year since the Panathenaia of the current year have passed). The following year must be a Grand Panathenaic year, and this condition is met if Polyeuktos falls in 246/5 B.C.

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131. Athens. Decree Honoring the Argive Tyrant Aristomachos, ca. 250–243 B.C.? *IG* II² 774 + *SEG* XXV 103. *SEG* XXXVIII 76, 86,* 97. M.J. Osborne, *ZPE* 78 (1989) 221–225 (see our lemma no. 310), after several recent examinations of the stone, now restores LL. 1–3 of this decree as follows:

[Ἐπὶ Λυσιά]δ̣ου ἄρχ[οντος ἐπὶ τῆς – – – ca. 14–16 – – –]
[– – ca. 7 – –] πρυτανε[ίας ἧι Ἀριστόμαχος Ἀριστο– – ca. 5 – –]
[– – ca. 7 – –].εὺς ἐ⟨γρ⟩[αμμάτευεν – – – – – – – – – – – –]

He regards Meritt's [...]βίου in L. 1 as a ghost, cf. Tracy, *SEG* XXXVIII 86. [On p. 223 Osborne prints - - -].ου; on 224, - - -]δ̣ου. To judge from his description of the traces on the stone, the latter is a misprint. Stroud.] He rejects Tracy's [- - -]ν̣[ο]ὺς Εἰ⟨τ⟩ε̣[αῖος] L. 3 since it leaves a minimum of 27 letters for the name and the first part of the patronymic of the secretary. After canvassing all other available archon names and accompanying secretarial data from ca. 255 to 229 B.C. against the epigraphic requirements of the stone, Osborne places this decree in the archonship of Lysiades which he dates in 243/2 B.C. On 224–225 he presents two schemes for the archons 246/5–229/8 B.C. resulting from his new date for Lysiades. On 225–226 he considers the implications of this date for the interpretation of *IG* II² 1534B, see our lemma no. 166.

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132. Athens. Decree in Honor of Prytaneis, ca. 260–240 B.C.? Small fragment of "blue-gray, white-flecked Hymettian marble" found in 1938 in the Agora Excavations, I 5392. Ed. pr. M.B. Walbank, *Hesperia* 58 (1989) 97 no. 25 (ph.), who restores it on the basis of *SEG*

XXI 376 = *Agora* XV 84, LL. 1–11, "except that the mason appears to have omitted one line (line 8 of no. 84) and has given shorter lines to the preamble than to the rest of the decree," cf. *IG* II^2 702 = *Agora* XV 87. Walbank judges the letter-forms to be identical with those of *Agora* XV 109 and W.S. Ferguson, *Hesperia* 7 (1938) 9–12, 69–74 no. 2 (= *Agora* XIX L4b).

Non-stoich. ca. 53–55

[ἐπὶ – – – – – – – – – ἄρχοντος, ἐπὶ τῆς – – – – – – πρυτανείας ἧι]
[– – – – – – – – – ἐγραμ]μάτε[υεν, – – – – – – – – – – – – – – – – – –]
[– – – – – – – – – τῆ]ς πρυτ[ανείας. ἐκκλησία. τῶμ προέδρων ἐπεψήφιζεν]
4 [– – – – – – – – –]κλ[ε]ίδο[υς – – – – – – καὶ συμπρόεδροι. ἔδοξεν τῶι δήμωι.]
[– – – – – – – – ογ]ένους [– – – – – – – – – εἶπεν· ὑπὲρ ὧν ἀπαγγέλλουσιν οἱ]

Non-stoich. ca. 75–77

[πρυτάνεις τῆς Ἱπ]ποθων[τίδος ὑπὲρ τῶν ἱερῶν ὧν ἔθυον τὰ πρὸ τῶν ἐκκλησιῶν
'Απόλλωνι τῶι Προστ]-
[ατηρίωι καὶ τῶν ἄλ]λων θυσ[ιῶν ὧν ἐποιήσαντο τοῖς θεοῖς οἷς πάτριον ἦν·]
8 [ἀγαθεῖ τύχει· δεδό]χθαι τ[ῶι δήμωι τὰ μὲν ἀγαθὰ δέχεσθαι ἃ ἀποφαίνουσι
γεγονέναι ἐν τοῖ]-
[ς ἱεροῖς οἷς ἔθυο]ν ἐφ' ὑ[γιείαι καὶ σωτηρίαι τῆς τε βουλῆς καὶ τοῦ δήμου· ἐπειδὴ
δὲ οἱ πρυτάνεις τ]-
⟨[άς τε θυσίας ἔθυσαν πάσας ὅσαι καθῆκον καλῶς καὶ φιλοτίμως, τῶν δὲ ἄλλων
ἐπιμεμέληνται ἁπάντων]⟩
[ἐν τεῖ πρυτανείαι] ὧν α[ὐτοῖς προσέταττον οἵ τε νόμοι καὶ τὰ ψηφίσματα τοῦ
δήμου, ἐπαινέσαι τοὺς]
12 [πρυτάνεις τῆς Ἱππ]οθ[ωντίδος σπουδῆς ἕνεκα καὶ φιλοτιμίας τῆς εἰς τοὺς φυλέτας
καὶ στεφανῶσαι]
[χρυσῶι στεφάνωι κ]α[τὰ τὸν νόμον· κτλ. –]

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133. Athens. Proxeny Decree for Apollas, after 229 B.C. *IG* II^2 835. *SEG* XXXIV 92.* L. Migeotte, *Boiotika* 193–201, returns to the interpretation of προδανεισ[μὸν τῶν χρημά]των LL. 5–6 which he interprets in close connection with προεισήνεγκεν in L. 7 as indicating that the assembly had imposed a *proeisphora* on the richest citizens. Apollas, a metic, participated voluntarily by contributing 2000 drachmas. Migeotte suggests that if the 300 richest Athenian citizens contributed to this appeal at the rate of ca. 2600 drachmas each, the total of 130 talents needed to effect their release from the Macedonian garrison would have been reached; cf. Plut. *Aratos* 34.5–6; Paus. 2.8.6. Aratos of Sikyon contributed 20 talents. He argues against the widespread belief among modern scholars that Athens had to rely heavily upon contributions from abroad to raise these funds. He rejects *IG* VII 1737–1738 and 2405–2406 as providing evidence on this point. See our lemma no 450.

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134. Athens. Decree in Honor of Thraseas, After 224/3 B.C. *IG* II^2 836. *SEG* XXXII 121.* C. Habicht, *Phoenix* 43 (1989) 335–346, identifies the honorand of this decree as

a recently naturalized Athenian citizen, Thraseas son of Aetos of Aspendos, who was a high-ranking official in the Ptolemaic hierarchy, governor of Kilikia, and prominent in the decree republished in our lemma no. 1426.

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135. Athens. Decree In Honor of the Prytaneis of Antigonis, 3rd cent. B.C. *SEG* XXI 376. *Agora* XV 84. *SEG* XXIX 105. M.J. Osborne, *ZPE* 78 (1989) 230, see our lemma no. 310, rejects the attempt to link the secretary [- - -]ης Λυσιστράτου Μαρ[αθώνιος] L. 1 to the archon Lykeas, "He cannot belong in the late 260s, when a cycle was still operational, since there is no place there for a secretary from tribe XI. He must therefore have served as secretary in one of the years between 261/0 and 229/8 for which secretarial details remain lost."

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136. Athens. Decree in Honor of Prytaneis: Kekropis, ca. 184/3–150 B.C.? *Agora* XV 181. J.S. Traill, *Hesperia* 40 (1971) 309. S.V. Tracy, *Horos* 7 (1989) 41–43, after examining two squeezes in Princeton, maintains that in L. 26 there is no trace of the demotic of the secretary Philoxenides son of Philoxenides, which had been read as 'P[αμ]νούσιος] by W.K. Pritchett, *Hesperia* 10 (1941) 277–278 no. 74, and 'Pα[μ]νούσιος] by Meritt and Traill, *Agora* XV. Since the deme affiliation of the secretary is unknown, the date of his archon Πλείσταινος, who has been displaced from 184/3 B.C. by the new fragment of *IG* II² 2323 published by A.P. Matthaiou, *Horos* 6(1988) 13–18, cf. *SEG* XXXVIII 162, is more difficult to establish. Tracy urges that since this prytany inscription and *Agora* XV 180 were both inscribed by his Cutter of Agora I 247, who was active ca. 194/3–148/7 B.C., Pleistainos should be placed after 184/3 B.C. and not much later than ca. 150 B.C. He favors 154/3 or 152/1–149/8 B.C. For the Cutter of Agora I 247, see Tracy, *Attic Letter-Cutters of 229 to 86 B.C.* (Berkeley 1990) 99–109; on 141–142 of this work he makes the same observations on the demotic of Philoxenides in *Agora* XV 181.

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137. Athens. Decree Honoring Magistrates ἐπὶ τὰς προσόδους, **181/0 B.C.** *IG* II² 1707 + *SEG* XXXIV 94. *SEG* XXXV 100. J. Tréheux, *BE* (1989) 373, finds the construction of the clause in L. 12 unintelligible as printed by S.V. Tracy in *SEG* XXXIV 94. He suggests that διδῶσι is to be accented as a subjunctive, following ὅπως ἂν, L. 10, Tracy's punctuation before it should be eliminated, and the whole interpreted as "afin que d'autres se dévouent avec d'autant plus de zèle que – – –."

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138. Athens. Decree in Honor of King Antiochos IV Epiphanes, 178/7 B.C. *SEG* XXXII 131; XXXIII 127; XXXVI 173. C. Habicht, *Chiron* 19 (1989) 13 note 33, suggests that LL. 7–8 be restored, e.g., as [βασιλέως, παρὰ προγόνων] | παρειληφὼς τὴν [πρὸς τὸν δῆμον εὔνοιαν] cf. *IG* II² 457, LL. 3–5 (cf. Plut. *Mor.* 852A); 886, LL. 5–7.

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139. Athens. Decree and Inventory of Dedications in a Sanctuary, 161/0 B.C. *SEG* XXI 456; XXXIV 95. Cf. *SEG* XXXV 102. J. Tréheux, *BE* (1989) 373, suggests in L. 47 κιττόφυλλ[α τ]ὰ ἐν τῇ κο[ίτηι] vel κο[ιτίδι].

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140. Athens. Decree in Honor of Leonidas, Priest of Asklepios, 137/6 B.C. *IG* II^2 974. *SEG* XVIII 26; XXIII 72.* S.B. Aleshire, *Athenian Asklepieion* 91–92, rejects Hubbe's restoration of L. 18 on the grounds that it introduces a hitherto unattested procession and leaves no room for the daughter's name. She suggests ἔδωκε δὲ καὶ τὴν ἑαυτοῦ θυγατ[έρα - - ca. 13 - - εἰς τὰ] Ἐπιδαύρια ἀρρηφοροῦσαν.

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141. Athens. Decree and Catalogue in Honor of Ephebes, 122/1 B.C. *IG* II^2 1006. *SEG* XXI 474.* T. Dorandi, *Prometheus* 15 (1989) 38, accepts the identification of Zenodotos in L. 19 as the Stoic Philosopher, who was a follower of Diogenes of Babylonia (Diog. Laert. 7.30), and adds other ancient testimonia and copious bibliography.

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142. Eleusis. Decree in Honor of the Dadouchos Themistokles, 20/19 B.C. *SEG* XXX 93. W. Geominy, *Festschrift Himmelmann* 253–264, in a study of the age, qualifications, and costume of the dadouchos of the Eleusinian Mysteries, analyzes the family of Themistokles, stemmata. He concludes that dadouchoi were often fairly young men who had assumed their priestly functions before serving the state in other public capacities.

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143. Athens. Hadrian's Law on Olive Oil, 124/5 A.D. *IG* II^2 1100. *SEG* XXXV 107.* R.A. Bauman, *Lawyers and Politics in the Early Roman Empire: MBPAR* 82 (1989) 281–286, in an examination of Hadrian and the laws of Athens, quotes the four literary passages that claim that in revising the laws of Athens in 124/5 A.D. this emperor based himself upon the laws of Drakon and Solon. Like J.H. Oliver, *Hesperia* 39 (1970) 332–336, Bauman associates these testimonia with Hadrian's oil law which he sees as one specific measure that may have formed part of a mercantile code drafted by Hadrian's jurists to arrest Athens' long economic decline. The laws of Solon, an economic reformer, provided the foundation for a substantial overlay of Roman law that brought the *civitas libera* under closer imperial supervision without encroaching too much on local autonomy. The inclusion of Drakon may indicate that criminal law was also revised, particularly homicide. "It is even possible that cause and effect ran the opposite way, that some of the [current Roman] thinking that went into the famous *voluntas* rescripts was inspired by work done on Dracon's laws in the winter of 124/5. As for the names of Hadrian's collaborators, two of the juristic *consiliarii* are likely: a systematic mercantile code would have been well suited to Julian's talents, and Dracon's ideas would have appealed to Celsus."

Cf. also our lemma no. 213.

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144. Athens. Tribal Decree of Erechtheis, Early 4th cent. B.C. *IG* II² 1146. *SEG* XXXV 246.* K. Jeppesen, *op. cit.* (our lemma no. 23) 28–33, reports that the above date is suggested (per ep.) by D.M. Lewis after inspection of a squeeze, on which he also reads a sigma before the first reported letter in L. 12. Jeppesen conjectures in LL. 3–4 [τὸν τὴν ἀρχὴν (e.g. ἱερεωσύνην) ἀεὶ] λαχόντα, LL. 6–7 [κατὰ τὰ] πάτρια καὶ κα[τὰ τὴν μαντείαν] or κα[θὰ ὁ θεὸς ἔχρησε]. Invoking Paus. 1.26.5 Jeppesen sees clear evidence in this decree for the fusion of Erechtheus and Poseidon on the Acropolis. It was on the existing altar of the latter that sacrifices to the former were subsequently added. If the proposer Philton, L. 2, is Davies, *APF* no. 14791, from Oineis, he may have been a member of the Eteoboutadai, "in that case it is perhaps conceivable that the decree was passed at an ordinary or extraordinary meeting held by the gennetai of this family, or by the phratry to which it belonged" (30). One priest performed both sets of sacrifices. See also our lemmata nos. 33 and 146.

E. Kearns, *BICS* Suppl. 57 (1989) 210–211 (cf our lemma no. 319), observing that the prytany decree *Agora* XV 98 (Erechtheis) shows that the priest of the eponymos belonged to Kekropis, concludes that one priest served for both public and tribal cults and was selected on the old gentilician pattern. In 1146 the priest in LL. 3–4 is clearly the priest serving the tribe, but he also conducts sacrifices for the state cult. The separation of the two recipients of cult in LL. 2–3 [τῶι Ποσειδῶ]νι καὶ τῶι Ἐρε[χθεῖ] is intentional and significant. The "concept of Poseidon Erechtheus is already a difficult one in the 420's ... this double nature is reflected not in a double priesthood, but in two different styles of cult complex. In the old state cult, there is one recipient, receiving a sacrifice more appropriate perhaps to god than to hero. In the tribal cult, it is much clearer that Erechtheus is a hero with a human past, an early king of Athens. He may perhaps be worshipped ... in connexion with Poseidon, but he is not identified with Poseidon. Rather he would stand in a typical subordinate relationship of hero to god."

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145. Athens. Tribal Decree Concerning Oropos, ca. 330 B.C.? *SEG* XXXVII 100. P. Gauthier, *BE* (1990) 221, points out that the dates 337/6 B.C. and 294/3 or 293/2 B.C. proposed by Langdon and Ameling respecitively for this document would both seem to be excluded by the research of D. Knoepfler, who argues that Oropos was independent from 338 to 335 B.C. and after 295/4 B.C.; cf. *Histoire et Archéologie* 94 (1985) 53–54. [Langdon in fact does not propose the restoration [ἐ]πὶ Φ[ρυν]ί[χου .... ἄ]ρχοντ[ος] 337/6 B.C. On p. 53 he explicitly excludes it in favor of ca. 330 B.C. Stroud.]

For speculation as to the identity of ἡ Νέα in this inscription see our lemma no. 88.

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146. Athens. Tribal Decree of Erechtheis, ca. 300–250 B.C. *IG* II² 1165. *SEG* XXIX 1730. K. Jeppesen, *op. cit.* (our lemma no. 23) 31–32, suggests that "what remains of l. 6" should be restored as follows: [ἀποτελῆσ]ιαι τάς τε θυσίας τῶι Ἐρεχθε[ῖ καὶ τῶι Ποσειδῶνι καὶ τ' ἄλλα νομιζόμενα κατὰ τὰ πάτρια καὶ τὴν μαντείαν]. Cf. our lemma no. 144. [This restoration, which results in a line-length of a minimum of 82 letters, is clearly impossible, since the full width of this stele is preserved and yields a line-length of ca. 47–49 letters. Stroud.]

147. Eleusis. Two Deme Decrees of Eleusis, 332/1 B.C. *SEG* XXVIII 103; XXXVI 183.* S.B. Aleshire, *Asklepios at Athens* 244–246, collects all the literary and epigraphic evidence for the name Μοιροκλῆς in Athens, pointing out that most of it clusters in the second half of the 4th cent. B.C. It is difficult to distinguish in every case between Μοιροκλῆς Εὐθυδήμου Ἐλευσίνιος and M. Καλλίππου Ἐλευσίνιος, *IG* II^2 1191 LL. 5–6; 1672 LL. 209–210; 2845; 6043; *SEG* XXVIII 103; XXXVII 124 LL. 13–14. Cf. C. Ampolo, *RFIC* 109 (1981) 190–191; A.P. Matthaiou, *Horos* 5 (1987) 18.

148. Liopesi. Deme Decree of Kydantidai and Ionidai, 331/0 B.C. Pedimental stele of "Pentelic" marble in the Vorres Museum in Liopesi; provenance not stated. Ed. pr. A.P. Matthaiou, *Horos* 7 (1989) 7–16 (ph.). Stoichedon for the first 26 letters of each line, beyond this point the stoichedon order breaks down, i.e. 30–35 letters per line. Matthaiou points out that this is the first known common decree of two demes. The festivals of Herakles are otherwise unknown. The word κωλοκράται is a hapax which Matthaiou interprets as an earlier form of κωλακρέται. He assumes that these two demes must have been located near to each other.

Θ ε ο ί

vacat

Λεοντεὺς Ἀντιφάνους Κυδαντίδης εἶπε[ν]·
δεδόχθαι Κυδαντίδαις καὶ Ἰωνίδαις· ννν
ἐπειδὴ οἱ κωλοκράται οἱ ἐπὶ Ἀριστοφά- ν
νους ἄρχοντος καὶ ὁ ἱερεὺς τοῦ Ἡρακ⟨λ⟩έως
καλῶς καὶ φιλοτίμως ἐπεμελήθησαν τῶν
Ἡρακλέων τῶν τε σπονδ⟨ε⟩ίων καὶ τῶν θερι-
νῶν, ἐπαινέσαι αὐ⟨τ⟩οὺς καὶ στεφανῶσαι ν
θαλλοῦ στεφάνωι ἕκαστον αὐτῶν δικαιο-
σύνης ἕνεκα καὶ φιλοτιμίας τῆς εἰς Κυδαν-
τ⟨ί⟩δ{δ}ας καὶ Ἰωνίδας, τὸν ἱερέα Μείδωνα Ἀρ-
κεφίλου Κυνδαντίδην καὶ τοὺς κωλοκρά- ν
τας Λεοντέα Μενεστράτου Κυδαντίδην, νν
Φόρμον Προκλείδου Κυδαντίδην. ἀναγράψαι
δὲ τόδε τὸ ψήφισμα ἐν στήλ⟨ε⟩ι λιθίνηι καὶ
στῆσαι ἐν τῶι Ἡρακλείωι. *vacat*

vacat

Lapis L. 5 ΗΡΑΚΑΩΣ. L. 7 ΣΠΟΝΔΑΓΙΩΝ. L. 8 ΑΥΙΟΥΣ. L. 11 ΤΣΔΔΑΣ. L. 15 ΣΤΗΛ⊏Ι.

149. Athens. Decree of Orgeones of Amynos, Asklepios, and Dexion, ca. 350–300 B.C. *IG* II^2 1252+ 999. *SEG* XXVI 135. S.B. Aleshire, *Athenian Asklepieion* 9–11, emphasizes that in L. 16 it is a ἱερόν of Dexion that is at issue, not a heroon, and that it is

distinct from the sanctuary of Amynos and Asklepios west of the Acropolis. Its location remains unknown.

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150. Paiania (Near Liopesi?). Decree of a Phratry, ca. 330–320 B.C.? *SEG* III 121. N. Kyparissis, W. Peek, *MDAI(A)* 66 (1941) 219–221 no. 2 (ph.); Davies, *APF* 68 no. 2254. C.W. Hedrick, Jr., *CQ* 39 (1989) 133–135, has not been able to locate this stone (once in Liopesi) but notes that it may now be in the museum at Laureion. He reprints the text of Kyparissis and Peek with a translation and suggests reading the beginning of L. 3 as [Εὐ..η... Ἀρρενε]ίδου, rejecting Davies' [Καλλικλῆς Ἀρρενε]ίδου, on the grounds that it violates the stoichedon order and fails to take account of the name Εὐ[..]η[...] deciphered by Peek in L. 12. Hedrick discusses the old and prosperous family of Arrheneides of Paiania and its membership in this phratry which had its seat in or near Paiania. This phratry may be the same as that in *IG* II² 2344 (our lemma no. 193).

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151. Eleusis. Decree of the Genos of the Eumolpidai, Late 4th cent. B.C. *IG* II² 1231. *SEG* XXX 98. R. Develin, *AO* 416, reports a suggestion of A.E. Raubitschek that if Neoptolemos son of Antikles of Melite, *PA* 10652, could be restored in LL. 2–3, instead of Tlepolemos, he was epimeletes of certain rites and adorned the shrine of Plouton.

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152. Peiraieus. Decree of a Thiasos of the Mother of the Gods, 265/4 B.C.? *IG* II² 1273. *SEG* XXX 96.* M.J. Osborne, *ZPE* 78 (1989) 230 note 97, see our lemma no. 310, argues that since the archon named in LL. 6, 29 cannot be Nikias I (296/5 B.C.) or Nikias II (282/1 B.C.), he must be Nikias III of Otryne and his immediate successor, L. 1, must have exactly 9 letters in his name in the genitive. [Ἐπὶ Φανομάχ]ου ἄρχοντος thus becomes a strong candidate, 265/4 B.C.

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153. Sounion. Sacred Regulations on the Sanctuary and Cult of Men, 2nd/3rd cent. A.D. *IG* II² 1366. *SEG* XXXIII 149,* 1597. L. and J. Robert, *Claros* I (cf. our lemma no. 1243) 47, in a discussion of akroamata, suggest that in LL. 24–25 the best restoration is καὶ ἀκροά[ματα], cf. *Syll.*³ 1042, not ἀκρό[δρυα] Sokolowski, *LSCG* no. 55.

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154. Athens. Public Action in Doric Dialect, ca. 114 B.C.? *SEG* XXI 484. *BE* (1962) 107: settlement of a dispute between two Cretan cities, cf. Lato and Olous, ca. 118–116 B.C. and *IG* II² 1135. M.W. Baldwin Bowsky, *Hesperia* 58 (1989) 340–341, places this inscription in the context of a dispute between the two Cretan cities of Lato and Olous, which was arbitrated by Knossos, in the spring of 115 B.C., according to Baldwin Bowsky. Olous was to pay damages by the spring of 114 B.C. "Olountian disagreement with the arrangement resulted

both in the erection of [*SEG* XXI 484], perhaps during 114/13, and in an appeal for further arbitration, this time Roman."

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155. Athens. Sacrificial Calendar, 410–399 B.C. *IG* I^2 843–845 + II^2 1357 + *SEG* X 348. *SEG* XXXVII 22.* *LSCG* 16/17. P. Carlier, *op. cit.* (our lemma no. 17) 356–359, reprints the text of A, LL. 30–56; B, LL. 1–8; E, LL. 42–46 with translation and appends a commentary on the duties and perquisites of the phylobasileis and their participation in the Synoikia festival.

K. Jeppesen, *op. cit.* (our lemma no. 23) 33, briefly notes that the entry πέμπτηι | ἐκ τῶν κατὰ μ[ῆ]να [.]ΓΗ | Ἐρεχθεῖ ἄρνεως ΓΗ, B LL. 1–8, is unlikely to have had anything to do with the cult of Poseidon/Erechtheus, "for the day traditionally sacred to Poseidon was the eighth of the month, and Poseidon is not mentioned at all." See also our lemma no. 319.

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156. Athens. Inventory of the Treasurers of Athena, 371/0 B.C. *IG* II^2 1424a. *SEG* XXX 102;* XXXII 157. R. Develin, *AO* 248, reports an unpublished reading by A.M. Woodward in L. 2 yielding the name Χαρο[πῖν]ος Ἠ[α]μ[νούσιος], who is a tamias of Athena, 371/0 B.C. For the date, A.M. Woodward, *AE* (1937) 165.

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157. Athens. Inventory of the Treasurers of Athena, 343/2 B.C. *IG* II^2 1443. *SEG* XXXIV 117,* 1686; XXXVII 212. R. Develin, *AO* 328–329, reports an unpublished reading of A.M. Woodward for the name of the secretary in L. 9, [– – –]ιος Ἀχαρν.

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158. Athens. Inventory of the Treasurers of Athena and the Other Gods, 340/39 B.C. *IG* II^2 1455. *SEG* XXXIII 150. R. Develin, *AO* 338–339, reports that in L. 5 D.M. Lewis reads on the Oxford squeeze Μεναίω[ι], although a note in the Princeton card file says that chi is the last visible letter.

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159. Athens. Inventory of the Treasurers of Athena and the Other Gods, 320/19 B.C. *IG* II^2 1469 + *SEG* XIX 130. *SEG* XXXVIII 137.* R. Develin, *AO* 415, records the view of D.M. Lewis that "*MDAI(A)* 1941, 235ff. (7)" is part of this inscription, "so that the tamias there found was active after 321". [Can this be right? Or is it a misprint? *MDAI(A)* 66 (1941) 235–237 no. 6 has a tamias in L. 6; *MDAI(A)* 66 (1941) 237–238 no. 7 records no tamias. Stroud.]

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160. Athens. Inventories of the Treasurers of Athena and the Other Gods, After 318/7 and 305/4(?) B.C. *IG* II^2 1474; 1475; 1492. *SEG* XXXVIII 138, 142, 145. S.B. Aleshire, *Athenian Asklepieion* 48–51, argues that the dedications to Asklepios listed here as in the care of the Treasurers of Athens (1474 LL. 8–10, 22–24; 1475 LL. 24–27; 1492 LL.

22–36, 75–77, 87–88) do not originate in an annual custom for the priests of Asklepios to melt down small dedications from the Asklepieion to make larger silver or gold vessels that were kept on the Acropolis. She suggests rather that the dedications on the Acropolis represent the proceeds of Asklepios' share of the δερματικόν fund established by Lykourgos in the 330's. Receipts from the Epidauria and Asklepieia are recorded in *IG* II² 1496 LL. 78–79, 109–110, 133–135, 150. Sale of the hides from these festivals generated income from which the silver and gold vessels could have been acquired.

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161. Athens. Inventories of Dedications to Artemis Brauronia, 355/4–334/3 B.C. *IG* II² 1514–1531. *SEG* XXXVII 108;* XXXVIII 147. In the context of a study of the ἐπενδύτης as worn in classical Athens, M.C. Miller, *Hesperia* 58 (1989) 323–327, briefly discusses the material and decoration of the χιτωνίσκοι listed in these inventories.

C. Sourvinou-Inwood, *Studies in Girls' Transitions* (Athens 1988) 121, briefly discusses the references to garments called κροκωτός and their possible connection with chitons worn by "bears" in vase painting.

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162. Athens. Inventory, 336/5 B.C.? *IG* II² 1526–1527. *SEG* XXIX 458. T. Linders, *Studies in the Treasure Records of Artemis Brauronia Found in Athens: Skr. Utg. av Svenska Inst. i Athen* 19 (1972) 3, 6, rejects *IG* II² 1526 and 1527 from her study on the grounds that they include objects such as sickles and votive reliefs which are not found in the published inventories of Artemis Brauronia and because on 1527 the garment list is inscribed in an unparalleled subsidiary position, on the short side of the stele.

M.-F. Baslez, *REA* 91 (1989) 238, in a study on δαρεικοί in Greek finance in the late 5th and 4th cent. B.C. (cf. our lemma no. 1774), rejects the restoration [δαρ]ḷεικοὺς Φιλιππείους in 1526 Col. II LL. 22–23 on the grounds that the epsilon at the beginning of L. 23 is not legible, any attempt to presuppose a parity in weight between the daric and the new stater is misguided, and the reference to two kinds of coins in order to describe one is without a parallel. "Dans l'attente d'une relecture et même d'une republication de cet inventaire, mal attribué et mal daté, l'hypothèse reste en suspens." Nevertheless, she proposes [Μακεδο]ḷνικούς as "beaucoup plus vraisemblable."

M. Caccamo Caltabiano, *ibid.* 246–247, rejects the restoration [Μακεδο]ḷνικοὺς Φιλιππείους on the grounds that it violates the normal lexical designation of Greek coins by two elements: A nominale : B provenienze. The restoration [δαρ]ḷεικοὺς Φιλιππείους satisfies these requirements: δαρεικούς = gold stater, Φιλιππείους = provenance, i.e. "stateri d'oro di Filippo." Baslez' restoration, however, results in "una sorta di dittografia (B+B)," a double formulation of provenance "filippici macedonici."

A.M. Prestianni Giallombardo, *ibid.*, rejects Baslez' restoration on the grounds not only that it requires more space than [δαρ]ḷεικούς but also that the E, regarded as very uncertain by Baslez, was read as *littera certa* in the Corpus. Its presence rules out her restoration. Also there was no need in 335 B.C. to designate Φιλιππεῖοι tautologically as "Macedonian" since these were recent emissions of Philip's mint, not yet widely imitated elsewhere.

[The ph. published by J. Sundwall, *JOAI* 16 (1913) 47 shows clearly that the letter is E. Stroud. Examination of the stone on two occasions in 1983 and 1984 showed not only that all four strokes of the E remain clearly visible on the stone but also that the restoration [Μακεδο]ἰνικούς is inconsistent with the traces of letters which remain on the stone at the end of the previous line (= *IG* II^2 1527 L. 5. Aleshire.]

163. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Inventory, ca. 360–330 B.C. Small fragment of fine-crystalled, gray-white marble, broken on all sides, found in 1935 in excavations of the Greek Archaeological Society, present location not stated; see our lemma no. 322. Ed. pr. L. Palaiokrassa, Τὸ Ἱερὸ τῆς Ἀρτέμιδος Μουνιχίας (Thessalonike 1983) 88, 231–232 no. ΕΠ 6 (ph.), who suggests the above date on the basis of the letter-forms and similarity of this inventory to those of Artemis Brauronia.

[– – – – – – – – – –]ιφήματι θυμ[ιατήριον – – –]
χερν[ιβεῖον – – – –]
[– – – – – πρὸς τ]ῷι τοίχωι σιδ[ηροῦν – – – – –]
4 [– – – – – – – –]ς πρὸς τῶι ὀβε[λῶι – – – – – – –]
ἀν[άκειναι (or ἀνέθηκεν) – – –]
[– – – – – –]ΔIIII σταθ IIIIIC κρε[άγραι – – – – –]
[– – – – – – –]ι χλιδωνίδιον ξύ[λινον – – – – – –]

L. 1. τρυφήματι? ed. pr. L. 4 or ὀβε[λίσκωι]? ed. pr. L. 7 χλιδών/χλιδώνιον cf. *IG* II^2 1445 L. 46; 1447 L. 9; 1449; 1455 L. 35; 1457 L. 8; 1459 L. 9 ed. pr.

[We print the text as given by ed. pr. who does not indicate either in her commentary or in the above layout that this inventory appears to have been arranged in columns. On the left side we have the ends of the lines in one column and on the right side the beginnings of lines in another. We reprint the text on the basis of the ph. indicating what seems to be the correct spacing.

Col. I		Col. II
[– – – – – –]ιφήματι ν	8	θυμ[ιατηρι– – – – – –]
[– – ? – –] *vacat*		χερν[ιβει – – – – – – –]
[– – – πρὸς τ]ῷι τοίχωι ν		σ ιδ[ηρᾶ?]
4 [– – – – – –]Σ πρὸς τῶι νν		ὀβ[ελ– – – – – – – – –]
[– – – – – –] *vacat*	12	αν[– – – – – – – – – –]
[– – –]ΔIIII σταθ IIIIIC ν		κρε[άγραι – – – – – –]
[– – – –]ι χλιδωνίδιον		ξυ[λινα?]

The objects in the left column may have included clothing. In the right column the objects are probably listed by material: LL. 8–9 probably bronze, LL. 11–13 iron, LL. 15ff. wood. The paragraph lines extend out into the left margin of the right column in LL. 10 and 14, as do the initial letters, clearly indicating headings. The letters in LL. 10 and 14 also appear to be larger. Rt. col. L. 12 might be an iron implement. Clearly, more could be done with this text. Stroud.]

164. Athens. Inventories of the Sanctuary of Asklepios, ca. 350–Late 2nd cent. B.C. *IG* II² 1019; 1532–1536; 1539; *SEG* XXVIII 116. Cf. *SEG* XXXVII 109;* XXXVIII 148,* 166. In *Athenian Asklepieion* S.B. Aleshire presents a new edition of the nine inventories of dedications from this shrine after study of the stones. She provides translations, extensive commentary, many new photographs, and separate sections on Analysis of Dedications (types, patterns, sex of dedicants, material, weights, body parts, coins, typoi, etc.) 37–51; The People of the Asklepieion (119 priests, 16 zakoroi, 908 dedicants from the inventories; social status, tribal affiliations; family participation; foreigners; Epicurean hetairai? [cf. *SEG* XXXII 1678], Asklepiastai) 52–71; The Administration (priests chosen from the family of the founder Telemachos [see our lemma no. 240] until ca. 350 B.C.(?), when the state assumed supervision of the cult and the priesthood began to rotate annually by tribes; annual priesthood replaced by permanent priesthood of Asklepios Soter 25 B.C. – 10 A.D.; detailed discussion of tribal cycles for the priests: "It is clear ... that the priestly cycle should never be used independently to date priests (even when their demotics are known) and that it cannot be used as the basis of an archon list or other chronological scheme for the third or second century." 81; duties of the priests, cultic and financial, perquisites; titulature; chronological list of annual priests 370–373; the ζάκορος; κλειδοῦχος; κανηφόρος; ἀγωνοθέτης; ἐπιμελητής) 72–100. Essays on inventories and financial administration: detailed discussion of παράδοσις, καθαίρεσις, ἐξετασμός, 103–110.

We give the following catalogue of the inventories:

Aleshire No.	Date	Publication
I	ca. 350–339/8 B.C.	*IG* II² 1532 Fr. b
II	343/2 B.C.	*IG* II² 1532 Fr. a
III	Before 341/0 – 329/8 B.C.	*IG* II² 1533
IV	274/3 B.C.	*IG* II² 1534A (see our lemma no. 165)
V	244/3 B.C.	*IG* II² 1534B (see our lemma no. 166)
VI	ca. 229–210 B.C.	*IG* II² 1537 + 1538+ *Hesperia* 11 (1942) 244–246 no. 48 = *SEG* XXVIII 166 (see our lemma no. 167)
VII	215/4 B.C.	*IG* II² 1539
VIII	ca. 180–160 B.C.	*IG* II² 1536
IX	Late 2nd cent. B.C.	*IG* II² 1019

In *Asklepios at Athens: Epigraphic and Prosopographic Essays on the Athenian Healing Cults* (Amsterdam 1991) Aleshire returns to these texts and takes up other related topics. She publishes (5–11) with A. Matthaiou the ed. pr. of a new fragment of *IG* II² 1534A (Inventory IV) and 1534B + 1535 (Inventory V); see our lemmata nos. 165 and 166. She presents a new text of *IG* II² 1685, Specifications and Regulations for Contracts for the Doric Stoa in the Asklepieion (13–32); see our lemma no. 175; and a new text of *IG* II² 2481, Catalogue of Paianistai from the Asklepieion (33–40); see our lemma no. 194. On 41–46 she offers a reconstruction of the interior of the Temple of Asklepios based on the locations of the inventoried objects as recorded in *IG* II² 1534A (Inventory IV). The Sarapion Monument is restudied on 49–74; see our lemma no. 209; *IG* II² 3704 on 59–74; see our lemma no. 222. Prosopographic Registers (75–220) record all personal information about Athenian citizens, their wives and daughters, and identifiable foreigners known to have made dedications to Asklepios at Athens or to have

participated in the cult in any capacity. Similar registers include also Athenian citizens known from the Amyneion (235–239) and the Asklepieion at Zea (243–247). On 223–234 Aleshire reexamines *IG* II^2 4487, 4945, and 5969 for the light they shed on the Flavii of Sounion; see our lemma no. 234.

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165. Athens. Decree and Inventory of the Sanctuary of Asklepios, 274/3 B.C. *IG* II^2 1534A. *SEG* XXXVIII 148.* S.B. Aleshire, *Athenian Asklepieion* 166–248 (ph.),presents a complete new text with translation and commentary: Inventory IV, see our lemma no. 164. For the first time she also provides a detailed physical description of this large marble opisthographic slab which carries *IG* II^2 1534B + 1535 (Inventory V) on its reverse; numerous measurements, calculations of number of lines lost, original height, etc. Anathyrosis and scarf joints on both sides of the slab show that it was originally part of an inscribed wall, either free-standing or perhaps set between columns, consisting of at least three such slabs, perhaps part of the Doric stoa in the Asklepieion. The physical characteristics of the surviving slab make it unnecessary to assume — and unlikely — that the inventory on the back follows that on the front in immediate temporal sequence, as many scholars have maintained. There is no evidence in *IG* II^2 1534A that the timing of its exetasmos and paradosis of offerings was in any was connected with either the beginning or end of the priestly cycle of tribal rotation or with the secretary cycle. After extensive discussion of the date (205–216) Aleshire concludes that *IG* II^2 1534A belongs in the archonship of Euboulos I (restored in LL. 1 and 8), when the prytany secretary was Κλειγ[ένης - - - Ἀλαιεύς] (IV), 274/3 B.C. The priest whose name is to be restored in L. 8 should have held office in the year when the decree was passed and the inventory made and inscribed. Extensive discussion of the structure and organization of the document as a whole (216–225).

In *Asklepios at Athens* 5–11 (ph.), Aleshire, with A.P. Matthaiou, publishes the ed. pr. of a small, opisthographic, non-joining fragment now in the Acropolis Museum, Inv. 7358; findspot not stated. Face A she assigns to *IG* II^2 1534A = Inventory IV as fragment y, which she places in the upper gap between fragments a+b and c-v, toward the right side of the slab.

[- - - - - - - - - - - - - -]ONTAE[..]A[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -] Τιμάνδρου Ε[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -] ἣν ἀνέθηκε Κα[- - - - - - - - - - - - - - - -]
4 [- - - - - - - - - - - ἰ]σχία ἃ ἀνέθηκεν [- - - - - - - - - - - - - - -]
[- - - - - - - - - φθίνο]ντος τάδε παρέδ[ωκεν ὁ ἱερεὺς - - - - - - - -]
[- - - - - - - - - - - -] καὶ δακτύλιος χ[ρυσοῦς - - - - - - - - - - - -]
[- - - - - - - - - - - -] Φοίνικος γυν[ή - - - - - - - - - - - - - - - - -]
8 [- - - - - - - - - - ἀν]ε⟨θ⟩· γλαυκὸν · Τ[- - - - - - - - - - - - - - - -]
[- - - - - - - - - ἐ]τερα τοῦ θε[- -]
[- - - - - - - - - - -]οσ^{v}σα· ἄλλα Τ[- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - τ]ετρᾶχμ[- - - - - - - - - - - - - - - - - - - -]

For Face B see our lemma no. 166. Aleshire and Matthaiou republish this chapter in *Horos* 9 (1990).

J. Tréheux, *BE* (1990) 379, returns to the meaning of προσπαράδοσις (cf. *SEG* XXXVIII 147) and urges that in LL. 128, 131–132 the term cannot denote offerings registered in a previous ἐξετασμός but omitted in the recent ἐξετασμός. It must indicate the offerings which have been recorded by the priests after the publication of the παράδοσις in which they should have been included.

In L. 111 he corrects Aleshire's text to [ὄπισθε τῆς θύρας ἐνδεξιᾶς] cf. L. 116 and argues that ἐνδεξιᾶς and ἐναριστερᾶς "indiquent seulement une direction, le sens d'un dénombrement."

In *Asklepios at Athens* 41–46, Aleshire observes that this inscription is so arranged as to permit a reconstruction of the interior details of the temple of Asklepios and the route followed by those conducting the inventory. They began with the cult statue itself and with items in the cult service of silver plate which did not have specifically designated architectural settings. Next they moved to the west wall of the temple and then to the offerings located on the woodwork of the roof. Then they listed the dedications on the two long walls, first the right and then the left, arranged in rows. Finally they moved to the east wall, first listing those objects on the right of the door, then those on the left, and a few more pieces on the cult statue itself. From these details Aleshire infers the following architectural characteristics of the temple: it had no ceiling; the walls were decorated in their upper parts by paintings above the votives (Paus. 1.21.4); the cult statue was close against the west wall; behind the door on the right at least 20 dedications were displayed on the east wall, while only one was located behind that on the left, indicating that the latter "which would have been to the right of a person entering the building, was often kept standing open and swung back against the wall." There was some attempt to concentrate votive offerings of certain types or those dedicated under specific priests in different places within the temple. Restored drawing of interior of temple.

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166. Athens. Decree and Inventory of the Sanctuary of Asklepios, 244/3 B.C. *IG* II² 1534B + 1535. *SEG* XXXVII 109.* S.B. Aleshire, *Athenian Asklepieion* 248–336 (ph.), presents a complete new text with translation and commentary: Inventory V, see our lemma no. 164. For the physical characteristics of this inscription see our lemma no. 165. She develops at greater length (293–305) and in more detail her main arguments for the date and structure of this inscription outlined in *SEG* XXXVII 109. In L. 5 she rejects the restoration ἀπὸ Πε[ιθιδήμου ἄρχοντος] and the inferences drawn therefrom that this inventory began with the archonship of Peithidemos and ended twenty-four years (i.e. two priestly cycles) later with the archonship of Hieron or his immediate successor Diomedon. While restoring the latter's name in LL. 1, 22 and dating the decree in 244/3 B.C., Aleshire prefers, to the anomalous dating of a past event in the Asklepieion inventories by archon, the restoration ἀπὸ Πε[- - - ἱερέως]. The inscription provides no support for the view that the inventory either began or ended in the first or last year of a priestly tribal cycle. Nor can we accept "any putative relationship between the series of tribally selected priests preserved in V.79–156 and the archon list." Furthermore, there are no grounds for inferring, as most scholars have done, that the priests listed in this in-

ventory belong to the mid-third century. They may be considerably earlier. The sequence of clauses in the decree and the fragmentary context surrounding ἀπὸ Πε̣[- - - ἱερέως] are such as to lend no support to the common assumption that the enactment authorizes an exetasmos of the dedications in the Asklepieion beginning with the archonship/priesthood of Pe[- - -]. After the decree, the inventory is organized as follows: (1) LL. 26–47 record of an exetasmos arranged topically; (2) LL. 48–191 record of those dedications liquidated in the καθαίρεσις arranged in chronological order; (3) LL. 192–203 final accounting of the commission's receipts and expenditures.

In *Asklepios at Athens* 5–11, Aleshire and A.P. Matthaiou publish the ed. pr. of a new, non-joining fragment Face B of which they assign to this inscription. See our lemma no. 165 for further details.

IG II^2 1534B + 1535

[– – – – – – ποτήριον Ἀν]τιγ[ο]νίδ[ος – – – – – – – – – – – – – – – – – –]
[– – – – – – – – – – – –] τέτταρες ν[– – – – – – – – – – – – – – – – – –]
[– – – – – – – – – – – –] τιτθὸς Νακί[ο – – – – – – – – – – – – – – – – –]
[– – – – – – – – – – – –]Σ δύο Η ΙΙΙ ν ὀφθαλ̣[μο– – – – – – – – – – – – – –]
[– – – – – – – – – – – –]Ι Σθέννιδος· τετ[ρᾶχμ– – – – – – – – – – – – – –]
[– – – – – – – – – – – –]ΙΑ Ἀγάθωνος Η ν Τ[– – – – – – – – – – – – – – – –]
[– – – – – – – – – – σ]κέλος Μοσχίωνο̣[– – – – – – – – – – – – – – – – –]
[– – – – – – – – – – – –]Σ Σεύθου Η Η ν τυ[π– – – – – – – – – – – – – – –]
[– – – – – – – – – – – –]ΔΔΓΗΗΗ ν δακτυ̣[λ – – – – – – – – – – – – – – – –]
[– – – – – – – – – – – –]Α Λαμιδίου· σῶ̣[μα– – – – – – – – – – – – – – – –]
[– – – – – – – ὀφθαλ]μοὶ Θεόκλει[α– – – – – – – – – – – – – – – – – – –]
[– – – – – τετρᾶχμα] Ἀντιγόνεια Ὑ[– – – – – – – – – – – – – – – – – – –]
[– – – – – – – – –]ΕΟ ΓΗΗΗ[– –]
[– – – – – – – – – –]άτη ΗΗΙΙΙ ν[– –]
[– – – – – – – – – – – –]υ Πλε̣[– –]
[– – – – – – – – – – – –]Ι· τυ̣[π– –]

[We have corrected the misprinted numerals. Stroud.]

Characterizing Aleshire's restoration of ἐπὶ Πε̣[- - - ἱερέως] in L. 5 as "at once plausible and pernicious," M.J. Osborne, *ZPE* 78 (1989) 216–218 (see our lemma no. 310), accepts its two most immediate consequences — dating by a priestly, not a secretary cycle, and the loss of an archon date to establish the number of years extending back from Diomedon. He then shows its negative impact on previous theories as to the sequence of archons 260/59–248/7 B.C. On 225–226, on the basis of his new dating of the archon Lysiades in 243/2 B.C., *IG* II^2 774 + *SEG* XXV 103 (see our lemma no. 131), Osborne finds that "by a curious paradox the reconstruction of *IG* II^2 1534B without the presupposition that a priestly cycle began in the year of Peithidemos has the unexpected outcome of demonstrating that it almost certainly did! ... it is a remarkable coincidence that the initial two letters of the official in whose year the inventory commenced should be identical to those of the eponymous archon exactly twenty-four years (two cycles) earlier."

167. Athens. Inventory of the Sanctuary of Asklepios, ca. 229–210 B.C. *IG* II² 1537 + 1538 + *Hesperia* 11 (1942) 244–246 no. 48. *SEG* XXVIII 116, 365; XXXI 126. S.B. Aleshire, *Athenian Asklepieion* 337–344 (ph.), presents a complete new text with translation and commentary; Inventory VI, see our lemma no 164. In LL. 15–16 she reads [ἀνέθη]ι[κ]ε ⟨Θ⟩ε[οκ]λῆ[ς ᵛ τετ]ρᾶχμα. Lapis O and the top left corner of epsilon. S.T. Edmunds (cf. *SEG* XXVIII 116) read [- - -]ι[.]ΕΟ[..]λη[.. τετ]ρᾶχμα.

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168. Athens. Catalogues of Silver Phialai, ca. 330–310 B.C. *IG* II² 1553–1578. *SEG* XXV 178–180; XXXV 248; XXXVIII 53. V.J. Rosivach, *Historia* 38 (1989) 365–370, studies the two categories of ταλασιουργός and παιδία in these documents. He finds that of the 63 females with occupational label, 51 or 81% are talasiourgoi. This is too high a proportion for the occupation of a woolworker producing goods for consumption outside the household. Rosivach accordingly argues that this label is simply the equivalent of "housewife." Persons identified as παιδία in these texts are not to be regarded as domestic slaves but as children attached to the households of the adults with whom they tend to be associated. He speculates further on the marital status of the women here recorded and the claims of their former masters upon the paidia.

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169. Attica? Fragment of an Inventory, 4th cent. B.C. *SEG* XXXV 1731. J. Tréheux, *BE* (1989) 376, points out that the προσπαράδοσις in LL. 11–12, which he restores as [καὶ τ]άδε προσπα[ρέ]δοσ]αν, is an exclusively Attic formulation which occurs in Attic texts ca. 367/6–313/2 B.C. and sporadically on Delos after 167/6 B.C. when the Athenians were in control. The inventory is, then, certainly Attic and probably from Eleusis where Σαλαμινοκλῆς, LL. 9–10, was probably a descendant of the dedicator of *IG* I³ 385 L. 2; 386 L. 66; 387 L. 73; 389 L. 21. For προσπαράδοσις at Athens see *SEG* XXXVIII 147.

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170. Athens. Accounts? ca. 378/7 B.C.? Fragment from the bottom right corner of a marble stele found in excavations of the Greek Archaeological Service at 16–18 Diakou Street. Briefly noted, with an excellent photograph, by O. Alexandri, *AD* 25 (1970) B.60; no text published yet: σύγκειται ἐξ 26 στίχων καὶ ἀναφέρεται εἰς λογαριασμούς. D.M. Lewis, *Gnomon* 47 (1975) 718–719, refers to this inscription as "published in photograph alone by Alexandri" and gives the following partial text:

"It begins in the middle of a series of payments Εὐξέ[νωι Ἀμαξα?]ντε(ῖ) (340 drs.), γρα[μματεῖ Χ]αιρενέωι Λαμπ(τρεῖ) μισ[θός] (a figure ending 40 drs.). σύμπαν ἀναλ[όματο]ς κεφάλαιον (2401 drs.) [καὶ] ἀπέδοσαν τῶ ἀρχαίο Δ[ηλ]ίοις (1 talent, 4800 drs.), οἵδε Χίων ἤγαγον τῶτο τὸ ἀργύριον (eight names with patronymics) καὶ παρέλαβον ἐν τῶι δήμωι Δηλίων οἵδε τῶτο τὸ ἀργύριον, Καίβων, Νησιώτης, Λεώφαντος, Θῆρις, Λεωφῶν. ἀπὸ τούτο Δήλιοι ἔδοσαν (the same five names)

Μαντίαι Θ[ο]ρι(κίωι) τριηράρχωι (1 talent, 700 drs.) περίεστιν ἀπὸ τῶ ἀργυρ[ίο] ὃ Χῖοι ἀπήγαγον (4100 drs.). τῶτο ἔχο[σι]ν Δηλίων οἵδε (the same five names);"

He suggests that the lettering does not look like the work of an Athenian stonecutter. "Delian, Chian and Athenian prosopography combine to suggest a date not far from 375 B.C." Possibly the Chians are repaying a debt to Apollo Delios through the Athenians immediately before 377 B.C. "It remains obscure what board is publishing this text."

Develin, *AO* 224, records the secretary Chaireneos under 378/7 B.C.

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171. Athens. Treasury Record? 374/3 B.C.? Fragment of white marble found in excavations of the American School on the north slope of the Acropolis; now EM 12757. Ed. pr. O. Broneer, *Hesperia* 4 (1935) 167–168 no. 28 (ph.), who suggested that the man in L. 5 is the trierarch of 377/6 B.C.; *IG* II^2 1604, L. 91.

[– –]ιατα χρυσᾶ ε[. . . .] Stoich.
[– –]ας καὶ τὰς ου[. . .]
[– –]ς Νικίας Κυδα[ντ]-
[ίδης (or Κυδαθηναιεὺς) – – – – – – Φρ]εάρριος Τελεσ[..]-
[– –] Διοκλῆς Πιθεύς
[– –'Αφ]ιδναῖος Θεομν-
[– –]κωπάδο Εὐων-
[υμεὺς –]νιως Θερσ-
[– –]ίδο Κοθω-
[κίδης –] 'Αντιμέ-
[δων(?) – χ]ρυσῶ[.]
[–] πεγι

In *AO* 241, 244 Develin prints the following restorations of LL. 1–3 suggested by D.M. Lewis:

[τάδε παρέλαβον οἱ ηἱρημένοι ἐπὶ τὰ πομπε]ῖα τὰ χρυσᾶ ἐ[φ' 'Ιππ]-
[οδάμαντος ἄρχοντος καὶ τὰς Νίκας τὰς χρυσ]ᾶς καὶ τὰς οἰ[νοχ]-
[όας καὶ τὸν ἄλλον κόσμον]

He identifies the names in the nominative in LL. 3–6 as epistatai of 374/3 B.C. who received objects from the epistatai of 375/4 B.C. whose names appear in the genitive in LL. 7–11. He records the latter as [Λυ]κοπάδης Εὐων[υμεύς] (I), – – – of Paiania (III), Thers[– – –] (IV), ['Εξηκεστ]ίδης Κοθω[κίδης] (VI), Antime– – –?. Those of 374/3 B.C. he restores as Nikias (son of Nikeratos) of Kydantidai (II) *PA* 10809; *APF* 406; – – – of Phrearrhioi (IV); Τελεσ[ίας? Προβαλίσιος] (III); Diokles (son of Diochares) of Pithos (VII) *PA* 4048; *NPA* 57; *APF* 158; [Καλλίστρατος (son of Kallikrates) 'Αφ]ιδναῖος (IX)? *PA* 8157 = 8130; *APF* 277; Theomn[estos] (IX).

172. Peiraieus. Accounts of the Naval Commissioners, 370–365 B.C.? *IG* II² 1609. *SEG* XXXVII 150.* V. Gabrielsen, *ZPE* 79 (1989) 93–99, argues that the formula ὁ δεῖνα εἰσήνεγκε in this and other naval inscriptions is not to be associated with payment of an εἰσφορά in kind, as suggested by J.K. Davies, *Historia* 18 (1969) 303–333 and P. Brun, *REA* 86 (1985) 307–317. Equipment listed under this formula "was being deposited in the dockyards on loan only whilst it continued to remain the owner's property." Gabrielsen cites parallel passages from the following accounts: *IG* II² 1622, 1629, 1631, and maintains on 99 note 20 that there are still not adequate grounds for dating 1609 precisely.

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173. Peiraieus. Accounts of the Naval Commissioners, 323/2 B.C. *IG* II² 1631 + 1632. *SEG* XXXVII 114, 115;* XXXVIII 150, 151. V. Gabrielsen, *Cl&M* 40 (1989) 145–159, on the basis of a detailed analysis of the trierarchs listed in this inscription, concludes that in 324/3 B.C. some 40 individuals can be identified as members of a single symmory; their overall numbers, therefore, were considerably higher than 300. He rejects the view that after ca. 340 B.C. trierarchies were performed by only 300 men organized into 20 symmories. Demosthenes' reform law, therefore, did little to alter the Periandric system of 1200 trierarchs distributed into 20 symmories of 60 members each. It sought rather to impose on the richest 300 Athenians (who were among the 1200) a financial burden more proportional to their superiority in wealth over their colleagues. Gabrielsen estimates the total number of ships in 324/3 and 323/2 B.C. at over 400; each symmory would have ca. 20+ ships.

E. Ruschenbusch, *ibid.* 41 (1990) 79–88, rejects Gabrielsen's conclusions and his method of analyzing *IG* II² 1631+1632 to produce a symmory containing as many as 40 individuals. He defends his view that after 340 B.C. there were only 300 men discharging trierarchies.

V. Gabrielsen, *ibid.* 89–118, returns to this topic. offering counter-arguments to Ruschenbusch's objections to his reconstruction. He contests Ruschenbusch's date of shortly after 354 B.C. for *IG* II² 1615+ 1617+ 1618+ 1619, favoring D.R. Laing's suggestion that they belong very close to 357/6 B.C. On the basis of this and other naval accounts, *IG* II² 1620+ 1621, Gabrielsen maintains that before ca. 357/6 B.C. ships were annually allotted to individual trierarchs, but ca. 357/6–323/2 B.C. all ships were distributed by lot among the symmories. He defends his method of analysis of *IG* II² 1631+1632 and the conclusions he draws therefrom. On 102–118 he attacks Ruschenbusch's historical reconstruction of the symmory system in the 4th cent. B.C., concluding that (i) from 378/7 B.C. onwards a symmory system was in use for payment of eisphora, but not for the trierarchia. (ii) In 358/7 B.C. Periandros' law officially defined the number of those required to perform trierarchiai as 1200 property-owners arranged into 20 symmories of 60 men each. Eisphora continued to be paid by a larger section of the citizen body still organized into separate symmories. (iii) Demosthenes' law of 340 B.C., as above.

In *RPh* 63 (1989) 284, J. Tréheux favors J.-M. Schmitt's restoration of 94 tetrereis in *IG* II² 1631, col. 6, L. 173 over that of N.G. Ashton: 44, cf. *SEG* XXVI 141; XXXVII 114. He also observes that the losses suffered in the battle of Amorgos could not possibly have been recorded in these accounts, which represent the numbers of ships over which the epimeletai had control at

the beginning of their appointment. It is the board of the following year that would have recorded the losses, after the return of the fleet.

174. Peiraieus. Specifications (Syngraphai) for the Skeuotheke of Euthydomos and Philon in Peiraieus, 347/6 B.C. *IG* II^2 1668. *SEG* XXXVII 119.* G. Touchais, *BCH* 113 (1989) 589, briefly announces the discovery of the foundations of the Arsenal of Philon in 1988 beneath Odos Merarchie at Pasha Limani, ancient Zea.

175. Athens. Specifications for Construction of the Doric Stoa in the Asklepieion, ca. 300/299 B.C. *IG* II^2 1685. *SEG* XXVI 142; XXXI 277. After study of the stones in Athens, S.B. Aleshire, *Asklepios at Athens* 13–32 (ph.),publishes a new edition of this inscription with translation and commentary. L. 46 was omitted in the Corpus text. She reconstructs the inscription as having been laid out on both faces of the stele in two columns of ca. 30 letters each; she places the text of frags. d and e on Face A. Aleshire draws upon the unpublished dissertation of R. Townsend, *Aspects of Athenian Architectural Activity in the Second Half of the Fourth Century B.C.* (Chapel Hill 1982) non vidimus, for the suggestion that these *syngraphai* are concerned with the Doric stoa in the Asklepieion and for other architectural details. Κατατομή LL. 7–8, 10–11 she identifies as the cut made in the cliff face of the Acropolis to accommodate the eastern end of the stoa. Σηκός, LL. 27, 30, 74, is the bothros and its superstructure at the rear of the stoa. She arranges the fragments to yield a text which gives the specifications more or less in the order which the contractors would have followed in constructing the building.

FACE A

Non-stoich.

Fragment a

	Column I	Column II
	[– – – – – – – – – – – –]ΙΣΟΙ κοινοι[....]	Uncertain number of lines missing
	[– – – – – – – – – – – –]υς μακροὺς ΕΤ[...]	
	[– – – – – – – – – – – –]σαι τοὺς ὑπὲρ γῆς	
4	[– – – – – – – – – πλα]τυτάτηι συνβαλ-	ΑΦ[– – – – – – – – – – – – – – – – – – – –]
	[– – – – – – – – – – – –] ποιῶν τὸ λιθολό-	ΣΥΛ[– – – – – – – – – – – – – – – – – – – –]
	[γημα – – – – – – – –]νον τοῦ χωρίου Λ	ΠΕ[– – – – – – – – – – – – – – – – – – – –]
	[– – – – – – – – – – – – μ]έχρι τῆς κατατο-	Π[– – – – – – – – – – – – – – – – – – – –]
8	[μῆς – – – – – – – – –] τοῦ οἰκήματος Τ	Uncertain number of lines missing
	[– – – – πρὸς τὸν δ]ιαβήτην· ταῦτα Ο	
	[– – – – – – – – – – – –] ἐπειδὰν τὴν κατ-	
	[ατομὴν – – – – – – οἰκ]ήματος ἡμερῶν	
12	[– – – – – – – – – – – –]ΙΑ καθαρὰ μέ[γ]-	
	[εθος – – – – – – – – – –]. καὶ τῆς ὑδ[ρ.]	

[– – – – – – – – – – – – – –]ΠΗΧ[. . 5. .]

Fragment b

Column I	Column II
[– – – – – – – –α]ι δὲ κα[ὶ – – – – – – – – –]	Uncertain number of lines missing
16 [– – – – – – – τὸ] ἴσον· πέντε [– – – – –]	
[– – – – – – – δ]ὲ καὶ τὰς πα[– – – – – –]	
[– – – – – – – – – –]Α ἐξεργασάμ[– – – –]	
[– – – – – – – – – –]αι πλινθίδες [– – – –]	
20 [– – – – ἀργομέτ]ωποι πλ⟨ὴ⟩ν Τ[– – –]	
[– – – – – – – – – –]σασθαι Δ[– – – – – –]	
[– – – – – – – – κ]αὶ στῆσα[ι – – – – – –]	
[– – – – – – – – – – –] μῆκος [– – – – – –]	
24 [– – – – – – – – – – –]ν ἐπ[– – – – – – – –]	
[– – – – – – – – – – –]ΙΣ[– – – – – – – – –]	

Fragment c

Column I	Column II
[– – – – – – – – – –]ΙΠΕ[– – – – – – – – – –]	Uncertain number of lines missing
[– – – – – – – –] σηκῶι Κ[– – – – – – – –]	
28 [– – – – – – ο]ἰκοδόμου [– – – – – – – –]	
[– – – – – – – –] τουτὶ ὁρισ[– – – – – – – –]	
[– – – – – –]ΕΙ δὲ τὸν σηκὸν [– – – – –]	
[– – – – ἀ]ναγραφ[έ]α ὃν ἂν [– – – –]	
32 [– – – – –]αι δὲ τῶν τοί[χων – – – – –]	
[– – – – – – –]των διοικ[– – – – – – – –]	
[– – – – – – – –]ια θήσει [– – – – – – – –]	
[– – – – – – – – –]γομφ[– – – – – – – – –]	

Fragment d

Column I	Column II
Uncertain number of lines missing	36 [– – – – – – – – –μ]ένω[ι] κατ[ὰ ...]
	[– – – ca. 10 – – – κίονας δὲ στή]σει
	Δωρικο[ὺ]ς Ὑ-
	[μηττίου λίθου - -]Α κατὰ τοὺς κατω-
	[– – – – – σὺν τῶι ἐπι]κράνωι ἐννέα πο-
	40 [δῶν καὶ ἡμιπόδιων – – ca. 4 – –]ΛΩΝ
	ἕκαστον, πάχο-
	[ς – – – – – – –ημ]ιποδίους, ἐρραβδωμ-
	[– – – – – – – – δ]ὲ τὸν τοῖχον ἑκάτερ-
	[ον – – – – – – –]Ι Ὑμηττίαν ἴσας τὰ Μ-
	44 [– – – – – – – σὺν] τῶι ἐπικράνωι, τὰ δὲ

[– – – – – – – – – –]ντων Πεντελεικὰ Π-
[– – – – – – – – – – –]Α πανταχῆι τριημι-
[πόδια – – – – – – –]Ν τὸν κρόταφον ἐπὶ
48 [– – – – – –πά]λαστον. [θ]ήσει δὲ π[.]-
[– – – – – τὰς ἕ]δρας, καὶ τὰς παρ[α]-
[στάδας – – – – – – – – – – – – – – – – –]

Fragment e

Column I

Uncertain number of lines missing

Column II

[– – – – – – – –]ΟΝΑ[– – – – – – – – – –]
52 [– – – – – – –] Δωρικὸν Ε[– – – – – – – –]
[– – – – –]ΟΥ ἐπὶ θάτερα θήσ[ει – – –]
[– – – –]Ν περὶ γόμφωι καὶ Δ[– – – – –]
[– – – τοῦ] τοίχου λίθους ἐνὶ Δ[– – – –]
56 [– – –]ΩΝ ἐπιστύλια [[ν]] ἐπιθ[ήσει – –]
[– – – – – συ]νπληροῦντα ἅπαν τὸ
χ[ωρίον – –]
[– – – – – – – δυοῖ]ν λίθοιν κατὰ τὸ
μεταστ[ύλιον – –]
[– – – – – – – –]ΤΟΝ ἐξεργασάμενος
ἀκολ[ούθως – –]
60 [– – – τ]αὐτὸ εἶδος καὶ μέγεθος ΤΟ[– –]
[– – – – – –]ΝΟΙΣ. συνθήσει δὲ τοὺς
ἁρμ[οὺς – – –]
[– – – τοῦ κορυ]φαίου, ἐπὶ παλαστὴν
ἁρμότ[τ– – –]
[– – –]ΕΙ περὶ γόμφοιν σιδη[ροῖν – – – –]
64 [– – – – –]Ν ἁρμὸν ἕκαστον [– – – – –]
[– – σὺν – –]ΩΙ ἑνί, μῆκος παλ[αστ– –]
[– – πλάτος – –δακτ]ύλοις, πάχ[ος – –]
[– – – – – Ο]Υ [ν] δο⟨κ⟩ο[ὺς δὲ – – – – –]
68 [– – – – – – –]Ι δήσε[ι – – – – – – – – – –]

FACE B

Fragment a

Column I

[–]
[–]
[–]
72 [– – – – – – – – – – – – – – – – –]ΑΙΟ
[– – – – – – – – – – – – – – – –]Ν λι⟨θ⟩-
[– – – – – – – – – – – – – – –] σηκ⟨ό⟩ς
[– – – – – – – – – – – – – πά]χος τρι-

Column II

[–]
σει [τ]ὰ [– – – – – – – – – – – – – – – – –]
ΟΥ ἄνω ὅσ[ον – – – – – – – – – – – – – –]
ΑΤΕΙ καὶ [– – – – – – – – – – – – – – – –]
τοῦ ἐπικρ[άνου – – – – – – – – – – – – –]
ἐξεργασα[– – – – – – – – – – – – – – – ση]-
κὸν ἔνδ[οθεν – – – – – – – – – – – – – – ἐ]-

[ημιπόδια – – – – – – – – – ἐ]πτὰ τρι-
[ημιπόδια – – – – – – – – –]Δ ᵛ ΜΑΙ[.]
[– – – – – – – – – – – – – – – – – – –]ΔΙΣΙ
[– – – – – – – – – – – – – – – – –]ΝΜΗ
[– – – – – – – – – – – – – – – – – –]ΕΙΕ
[– – – – – – – – – – – – – – – – – –]ΧΕ
[–]
[–]

κατέρω[– – – – – – – – – – – – – – – – ὅπ]-
ως ἂν ΔΙ[– – – – – – – – – – – – – – – – ἐ]-
πι⟨θ⟩ήσε[ι – – – – – – – – – – – – – – – –]
Ν πάχ[ος – – – – – – – – – – – – – – – – –]
πέν[τε – – – – – – – – – – – – – – – – – –]
δακτ[υλ– – – – – – – – – – – – – – – – – –]
ΑΜ[–]
ΣΕ[–]

Fragment b

Column I

Uncertain number of lines missing

Column II

[– – – – – – – – – –]Ι[– – – – – – – – – –]
[– – – – – – – το]ίχοιν Π[– – – – – – – –]
[– – – – – –]ΕΟΣ θράνου[ς – – – – – –]
[– – – ῾Υμή]ττι[α]ν Δ[ω]ρικὴ[ν – – – –]
[– – – –] δὲ τ[ο]ῦ ἀπ᾽ ἀετώ[ματος – – –]
[– – ἐπὶ τῶι το]ίχωι γεῖσον ἐπιθ[ήσει – –]
[– – – – – –]ΚΟΝ : συνπληρο[ῦντ– – –]
[– – – – – – –]ΟΥ ἄπ⟨α⟩ντα ΤΟ[– – – –]
[– – – – – – –] ἄκρου τοίχο[υ – – – – –]
[– – μῆκος – –] πόδες, πλάτ[ος – – – –]
[– – – – – λ]ιθίδι⟨α⟩ ἀκο[λούθως – – –]
[– – – – οἱ ἱεροπ]οιοὶ εἰς τὸ [ἱερόν – – –]
[– – – – – – – –]τες ἔξ, οἱ δ[ὲ – – – – – –]
[– – – – – – – – –]δεις κα[– – – – – – – –]
[– – – – – – – – –]ΙΟΑΧΩ[– – – – – – – –]
[– – – – – – – – – –] τόνδ[ε – – – – – – –]
[– – – – – – – – – –]ΣΛ[– – – – – – – – –]

Fragment c

Column I

Uncertain number of lines missing

Column II

[– – – – – – – – –]ας τ[– – – – – – – – – –]
[– – – – – – –]ΛΙΑ χαλ⟨κ⟩ᾶ ΗΛ[– – – –]
[– – – – – –] γέγραπται, ΑΠ[– – – – – –]
[– – – λεύ]κωμα πρὸς τὰ μέ[τρα – – –]
[– – ὡ]ς ἂν φρά⟨ζ⟩ει ὁ [ἀρχιτέκτων – –]
[– – – ἀν]αγραφέας. κα[ὶ – – – – – – – –]
[– – – – –]ΗΝ πλὴν λίθω[ν – – – – – – –]
[– – ἄλ]λο ὅ τι ἂν κελε[ύηι ὁ ἀρχιτέκτων – –]
[– – –] τέλος ἔχον ἀπο[δώσει – – – – –]
[– – – συγ]γραφὴν εἰς τὸ [– – – – – – –]
[– – – ἐπὶ ῾Ηγε]μάχου ἄρ[χοντος – – –]

vacat

176. Eleusis. Catalogue of Magistrates, After 350 B.C. *IG* II² 1702. R. Develin, *AO* 353, reports a suggested restoration by D.M. Lewis in L. 2 [ἱερο]ποιοὶ δ[– – –].

177. Athens? (Now Lost). Catalogue of Archons and Other Officials, ca. 150 A.D.? *IG* II² 1736a. *SEG* XXXVIII 157 . E. Kapetanopoulos (per ep.) and S. Follet, *BE* (1991) 267, independently point out that LL. 5–6 should read [π]ολέμα[ρχος Ἐπιτυνχά]ι[ν]ων· Ἀρ[ιστοβούλου Παλ.]; cf *Agora* XV 333 L. 49, 138/9 A.D.

178. Athens. Catalogue of Bouleutai, 336/5 B.C. *SEG* XIX 149. *Agora* XV 42. *SEG* XXXIV 125;* XXXVII 111. For the possibility that this list does not belong in 336/5 B.C., see our lemma no. 81.

179. Athens. Catalogue of Bouleutai, ca. 325 B.C. *IG* II² 1752. *Agora* XV 52. R. Develin, *AO* 426, records two possible restorations of D.M. Lewis: at the top of col. I [Παιονίδαι]; L. 2 [Οἰνόφιλος Με]νεστράτου, *PA* 9999.

180. Athens (Now Lost). Prytany Catalogue, 162/3 A.D. *IG* II² 1772. *Agora* XV 364. *SEG* XXVIII 189. E. Kapetanopoulos, *Horos* 7(1989) 39, urges that this inscription must be dated in 162/3 A.D. because Flavius Alkibiades is named alone in L. 5 without his hierophant brother and LL. 1–2 of the prytany catalogue are related to LL. 6–8 of *IG* II² 2086 of 163/4 A.D. In LL. 1–2 of 1772 he suggests [ἀγ]αθῆι τύχ[ηι] ᵛ ⟨Α⟩ἰ[λίου Γέλωτος τοῦ Αἰλίου Γέλωτος (or Ἀλεξάνδρου) | Φα]ληρέως υἱοῦ. The archon's name may have stood in LL. 3 and 13, e.g. ἐπὶ | Πομπ. | [Ἀλεξάνδρου Ἀχαρνέως ἄρχοντος], cf. *IG* II² 3815.

181. Athens. Bronze Dikast's Pinakion. Briefly noted as found in grave K53 of the large ancient cemetery excavated by the Greek Archaeological Service near the intersection of the Sacred Way and Peiraieus Street; M. Platon, E. Chatzipouliou, *AD* 39 (1984) [1989] B.12; name and stamped owl; no further details. Θεόξενος Στηριεύς

182. Athens. Catalogues of Diaitetai, ca. 370–324 B.C. *IG* II² 143 (*SEG* XXXIV 63;* XXXVII 71); 1924 + 2409 + 1926 (*SEG* XXXVII 124, 125*); 1927 (*SEG* XXXII 170;* XXXVI 222, 234). E. Ruschenbusch, *Symposion 1982* 36–40, emphasizing again that the diaitetai represented the entire Athenian population and not merely the hoplites and that each year they numbered ca. 100–225 men (cf. *SEG* XXXII 170; XXXIV 63), discusses their qualifications and legal competence and the fact that they had to know how to read and write.

183. Athens. Catalogue of Hieropoioi, ca. 150 B.C. *IG* II² 1938. T. Dorandi, *ZPE* 79 (1989) 87–92, adopting a date in 149/8 or 148/7 B.C. for the archonship of Lysiades, uses this inscription, *ILindos* 223 and a variety of literary sources to reconstruct the public career of the Stoic philosopher, Panaitios of Rhodes, L. 25. See also our lemma no. 1821.

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184. Athens? Ephebic Catalogue: Erechtheis, 333/2 B.C. *IG* II² 2401. O. Palagia, D.M. Lewis, *ABSA* 84 (1989) 333–344 (ph.), print an illegible ph. of this inscription whose find-spot is unknown (now EM 4112) and identify it, through comparison with *IG* II² 3105, our lemma no. 185, as an ephebic catalogue of Erechtheis of the same year. After study of the stone they present the following new text:

Col. I

[- - - -ο]υ

Col. II

[- - - - - - - - -]
Περγασε[ῖς καθύπε(ρθε)]
'Αλκιμαχίδης Α[- - - -]
Χαιρέφιλος Ν[- - - -]
Φιλόνεως Φιλοσ[- - - -]
Κίμων Κίμωνος
Τελένικος Τελε[- - - -]
Περγασεῖς ὑπέ(νερθε)
Χαρικλῆς 'Αλεξ[ιμένου]
'Αριστίων 'Αριστονί[κου]
Δικαιοκράτης Εὐμ[- - - -]
[Δ]ημοκρίνης Δημοκρ[- - - -]
'Αντίφημος Θερσίου
'Αγακλῆς Πασικλεί(δου)
[Λα]μπτεῖς [καθ]ύπε(ρθε)
Ἱέρων Λυσίου
Ξενοφῶν Θεοδότου
[Φί]λων Θεοδώρου
[Φ]ιλόδ[ημος] Φρύνωνο[ς?]
[Διοπεί]θης Διοπείθου
[Διοκλ]ῆς Διοκλείδου
[Χα]ριναύτης Χαριξένο[υ]
[Κάλλ]ιππος [Δ]ιοπε[- - - -]
[- - - - - - - -]ο[- - - -]

In 333/2 B.C. there were ca. 50 ephebes from this tribe, arranged in two columns of about 30 lines each (including about 10 deme headings). Comparison of the distribution of these 50 ephebes over the demes of Erechtheis with the bouleutic quotas reveals " a remarkable match, with only Pergase substantially varying from its bouleutic quotas. It suggests that, ... in Erechtheis, the bouleutic quotas were not too disparate from ephebic population in the age-group

born about 350." Upper Lamptrai is grouped with the two Pergase demes in what J.S. Traill has identified as the inland trittys.

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185. Rhamnous. Ephebic Dedication and Catalogue: Erechtheis, 333/2 B.C. *IG* II^2 3105. *SEG* XXXI 162;* XXXIV 208; XXXVII 233. O. Palagia, D.M. Lewis, *ABSA* 84 (1989) 333–344 (ph.), on the basis of comparison with *IG* II^2 2401, our lemma no. 184, demonstrate that the gymnasiarchoi in L. 4 were ephebes. There were ca. 50 ephebes from this tribe in 333/2 B.C. "A superficial examination suggested that it would not require a very strong imagination to read Χαιρέφιλος Περγ in the erasure of 3105.7." After an exhaustive examination of the sculptured hip herms found with this base and the iconography of other Rhamnousian monuments, such as *SEG* XXVIII 236, they tentatively suggest that the ephebes' victory in the torch race was at the Nemesia in 333/2 B.C. [On p. 333 correct the reference from *SEG* XXIX 162 to XXXI 162. Stroud.]

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186. Oropos. Athenian Ephebic Catalogue: Leontis, 324/3 B.C. *AE* (1918) 73–100 nos. 95–97; O. Reinmuth, *The Ephebic Inscriptions of the Fourth Century B.C.*: *Mn.* Suppl. 14 (1971) no. 15. *SEG* XXXVII 233. I. Worthington, *ZPE* 79 (1989) 80–82, argues that Φιλοκλῆς Φορμίωνος Ἐροιάδης, the kosmetes in LL. 8–10, Right side, is not to be identified as the Philokles in Deinarchos 3 nor as the trierarch in *IG* II^2 1631 L. 444 (earlier bibliography).

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187. Athens. Catalogue of Ephebes: Dedication? ca. 120 B.C. Lower part of a stele of "Hymettian" marble found in 1968 in the sidewalk of Lysias Street; now in the Roman Agora (PA 886); copied by S.N. Koumanoudes. Ed. pr. V. Bardane, *Horos* 7 (1989) 17–21 (ph.), who provides a detailed prosopographic commentary (hence the above date) and suggests that at the top of the stele there originally was inscribed [Μελλέφηβοι οἱ ἐπὶ - - - ἄρχοντος] | [Μούσαις] vel sim., cf. *IG* II^2 2986; 2991.

[–]
[Ἀ]ρχέσ[τρατος- - - - - - - - - - -]
Ἀρχωνίδ[η]ς [- - ca. 9 - -] ἐκ Κεραμέων
Χαιρέστρα[τος] [Φιλάγ]ρου Κηφισιεύς
4 Ἡράκλειτος Χαρικλέους Κυδαθηναιε[ύς]
Ἡρώδης Ἀσκληπίδου Ἀλαιεύς
[Π]ειθόλαος Θρασυμάχου Αἰξωνεύς
[Μ]ηνόδωρος Ἀντιπάτρου Λαοδικεύς
8 [Σ]άτυρος Φιλωνίδου Ἐρχιεύς
[Δ]ιεύχης Χαρ[μ]αντίδου Μυρρινούσι[ος]
[Φ]ιλιστίδης Διοδώρου Κυδαθηναιε[ύς]
[..]ότιμος ⟨Β⟩ασιλείδου Ἀλωπεκῆθεν
12 [Ἀρι]στόκριτος Ξανθίππου Σουνιεύς

[Ἀνδ]ροκλῆς Φιλιστίωνος Πτελεάσι[ος]
[Χαρ]ικλῆς Θ[εογ]ένου Λευκονοεύς
[Δημ]ήτριος Ἀ[λε]ξάνδρου Κριωεύς
16 [...]ικλῆς Ε[ὐκλ]είδου Παλληνεύς
[..]μογένης Δ[η]μοκλέους Πιθεύς
[Ἀν]τίοχος [Π]ρ[οσ]τάτου Βηρύτιος
[Σω]σιγένης [Σω]σιγένου Ὑβάδης
vacat 0.085 m.
20 [Ἑστε]φάνωσαν δὲ καὶ τὸν διδάσκα[λον]
crown
[name]

L. 11 Lapis PAΣ. [We print the text as it stands on the stone; ed. pr. prints it in three separate columns. Stroud.]

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188. Athens. Ephebic Catalogue, 115/6 A.D. *IG* II² 2026. M.-F. Baslez, *BICS* Suppl. 55 (1989) 27 note 64, cf. our lemma no. 1823, restores in LL. 23–24 [Ἀγαπη]τός father of Κόσμος on the strength of Kosmos son of Agapetos in *IG* II² 2041 L. 44.

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189. Athens. Ephebic Catalogue, 3rd cent. A.D. *IG* II² 2235. *SEG* XXVI 194. On the basis of photographs and a squeeze of L. 35, E.A. Kapetanopoulos, *Studies Mylonas* 3.261–270, presents a new text of this inscription with detailed commentary, mostly on readings and prosopography. He does not suggest a specific date; the archon in L. 4 is unknown. We print the following lines where Kapetanopoulos' text differs significantly from that in *IG* II² .

[ἀγαθῆι *shield* τ]ύχηι
[ὁ κοσμητὴς Μ. Αὐρ. Χρῆστος Ἀ]φφιανοῦ Μαραθώ-
[νιος ἀνέγραψεν τοὺς συνάρχοντ]ας καὶ τοὺς ὑπ' αὐτῷ
4 [ἐφήβους ἐπὶ ἄρχοντος - - ca. 7 - - Ἐ]πικτήτου Ἀχαρνέως
[ἀντικοσμήτης - - - ca. 18 - - -ο]υ Φηγούσι[ο]ς *vacat*
[παιδοτριβοῦντος διὰ βίου ἱερέως Αὐρ. Διο]νυσίου Ἀχαρνέως ⁿⁿ
[προστατοῦντος διὰ βίου Τ. Κλ. Λεωσθέν]ους Μελιτέ[ω]ς ἔτος ΚΕ
8 [γραμματεύοντος διὰ βίου ἱερέως Συντρόφου] τοῦ Εὐκαρπ[ί]δου ἐκ Κοίλης
[ἄρχων ἐφήβων καὶ - - ca. 9 - - Κασιανὸ]ς Φίλιππος Στειριεύς

Col. I

L. 11 Αὐ[ρ. - - -]
L. 19 Τρύφων Ζωίλου ᵛ Λ[- - -]
L. 21 Αὐρ. Φιλοκράτης) Πει[ρ]
L. 35 erased — no certain traces of letters
L. 54 [Γλύ]κερος καὶ

Col. II

16 lines inscribed
2 lines uninscribed
[Ἐρεχθεῖδος]
[– – – – – –]
72 Α[- - - - -]

L. 55 [. . ^{5}. .]

57 [.... Μαρκ]ε̣λλεῖνος
[. . . . ^{8}. . . ων]
[. . . . ^{10}. . . .]ο̣τος
60 [οἱ διὰ βίου]
[ὑποπαιδοτρίβ]ης
[Αὐρ. Πωλλίων]
[ἡγεμών]
64 [Γέλλ. Μουσαῖος]
[ὑπογραμματε]ύ̣ς

Col. III

4 lines lost
['Ιπποθωντίδος] (2 lines)
[Αἰαντίδος] (2 lines)
['Αντιοχίδος] (2 lines)
149 [- - - - - - - -o]υ̣
2 lines lost
152 [- - - - - - - -]ώρου
3 lines lost
156 [- - - - - - - -]θεν
1 line lost
158 [- - - - - - - -]γένους
2 lines lost
161 [- - - - - - - -o]υ̣
2 lines lost
164 [- - - - - - - -]ου
3 lines lost
Απ[- - - - - -]
'Ελπ[ιδιανός - - -]

78 Μέμμ. 'Αγαθᾶ̣[ς]
'Αττικὸς Διονυ̣[σ- - -]
80 Αὐρ. Εὐτυχιανός
Αὐρ. 'Ελευ(θ)ερίων
Διονύσιος 'Αρτεμιδ[ώρου]

88 'Ιεροκλείδης)

133 Πρεῖμος Εὐγνώμονος
Αὐρ. 'Ονήσιμος
Γέμελος Εὐσεβιανοῦ
Εὐσεβιανὸς)
'Αγέρμητος)

148 'Ιου[λαινὸς)]
73 lines lost, including:
['Ακαμαντίδος]
['Αδριανίδος]
[Οἰνεῖδος]
[Κεκροπίδος]

Col. IV

L. 237 Αὐρ. ^{ν} 'Αγαθᾶ̣ς
L. 256 Πρεῖμος ^{ν})

274 Ζ[ώ]σι̣μος(?) Τειμοθέου
[... 'Ασκ]λ̣ηπᾶ
[- - - - - - - -]^{ν}
[- - - - - - - -]^{ν} ?
[- - - - - - - -]^{ν}
broken

168 [- - - - - - - - -o]υ
4 lines lost
173 [- - - - - - - - -]έρου
[- - - - - - - - -o]υ
[- - - - - - - - -]ου
176 [- - - - - - - - -]υ
4 lines lost
181 Λ[- - - - - - - - -]
Ι[- - - - - - - - -]
Δ[- - - - - - - - -]
184 Λ[- - - - - - - - -]
Τ[- - - - - - - - -]
Λ[- - - - - - - - -]
5 lines lost
192 Α[- - - - - - - - -]
3 lines lost
196 Α[- - - - - - - - -]
Φ[- - - - - - - - -]
Ε[- - - - - - - - -]
Α[- - - - - - - - -]
200 Α[- - - - - - - - -]
Αὐρ. Α[- - - - - - - - -]
Αὐρ. Ε[- - - - - - - - -]
Α[- - - - - - - - -]
204 Α[- - - - - - - - -]
Π[- - - - - - - - -]
Ιλ[- - - - - - - - -]

Col. III (continued)
Α[- - - - - - - - -]
208 [Ἀτταλίδος] (2 lines)
Φ[- - - - - - - - -]
Ο[- - - - - - - - -]
Α[- - - - - - - - -]
212 ν[- - - - - - - - -]
ν[- - - - - - - - -]
Α[- - - - - - - - -]
Α[- - - - - - - - -]
216 Σ[- - - - - - - - -]
Σ[- - - - - - - - -]
Λ[- - - - - - - - -]
Ι[- - - - - - - - -]
220 Σ[- - - - - - - - -]
9 lines lost
230 Εἴ τε[- - - - - - - - -]
ν[- - - - - - - - -]
232 ν[- - - - - - - - -]
ν[- - - - - - - - -]
ν[- - - - - - - - -]
ν[- - - - - - - - -]
236 ν[- - - - - - - - -]
ν[- - - - - - - - -]
3 lines lost
241 ν[- - - - - - - - -]
broken

Kapetanopoulos rejects S. Follet's assignment of the non-joining fragment EM 3894 to the bottom right corner of this stele on the grounds that the type of marble, lettering, and treatment of the margin are all different, *SEG* XXVI 194. He suggests the likelihood that EM 3894 belongs to the bottom right corner of *IG* II² 2198.

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190. Athens. Catalogue of Victors in the Great Dionysia, Late 4th cent. B.C.(?). *IG* II² 2318. *SEG* XXVI 202.* W.R. Connor, *Cl&M* 40 (1989) 7–32, interprets the heading in L. 1 as recording the first form of the City Dionysia, not a reorganization. It began with κῶμοι in celebration of Dionysos, which may have included dithyrambic choruses. Tragedies were added soon thereafter and then comedies. Prior to the establishment of this festival, the plays of Thespis and several other Attic tragic poets were performed in rural Dionysia, e.g. at Ikarion where the prize was a goat. Connor connects the epithet Eleuthereus with the incorporation of Eleutherai into Attica, which he places ca. 506–501 B.C. He sets the inauguration of the City Dionysia in 501 B.C., the addition of tragedies soon thereafter, and comedies in 488/7

B.C., archonship of Telesinos. He stresses the civic aspects of the festival, celebrating the incorporation of Eleutherai, liberation from the Peisistratidai, the power, freedom and identity of Athens. Dionysos in part represented an expression of political freedom. For Connor's interpretation of the Marmor Parium §43, see our lemma no. 862.

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191. Athens. Didaskalia, 3rd/2nd cent. B.C. *IG* II^2 2325. *SEG* XXXVIII 163.* D. Gilula, *CQ* 39 (1989) 332–338, in an extremely intricate and difficult discussion of parts of this list and of *IG* XIV 1097 pertaining to the comic poets, urges the following propositions: there is no apparent reason for rejecting [Λύσιππος] "from occupying the 15th place in col. 1," i.e. in the sixth line below L. 126. *Pace* E. Capps, he may also be restored in col. III line 70. He probably is not to be restored in the lacuna at the end of L. 7 in *IG* XIV 1097. The main focus of this paper is on the restoration of 'Αρι[στοφάνης] or 'Αρι[στομένης] in *IG* II^2 2325, col. III L. 58. In an extended polemic against Capps, Gilula concludes, "'If we approach the study of this inscription with a mind free from preconceptions' — to use Capps' phrase — and if we are ready not to feel disappointed on account of our darling Aristophanes, it seems that we cannot any longer deny that the name of Aristophanes is not restored with practical certainty in the list of the City Victors, and that there is a case for Aristomenes. He was a poet and he certainly satisfied the interests of the compilers of the Victors' lists, even if they were purely literary. The restoration of Aristomenes' name, however, excludes the possibility of using the City Victors' list as an evidence for settling the controversy pertaining to the question who was recognized officially as a victor, the poet or his didaskalos."

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192. Athens. Catalogue of a Thiasos, ca. 400 B.C. *IG* II^2 2343. *SEG* XXXV 131,* 137. I.C. Storey, *CQ* 39 (1989) 549–550, briefly speculates on a possible connection between Λυσανίας, L. 3 and Aristophanes, *Clouds* 1162, *IG* II^2 6217, and Lysanias Sphettios, *PA* 9224.

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193. Paiania (Near Liopesi). Catalogue of Phratry Members, Early 4th cent. B.C. *IG* II^2 2344. *SEG* XXXV 132. C.W. Hedrick, Jr., *CQ* 39 (1989) 126–135, reprints the text and groups the names on this list into eight separate families (stemmata). He urges that the catalogue is not ordered according to kinship, but by age; individuals are listed without regard to family ties but from eldest to youngest. Contra Flower (*SEG* XXXV 132) he argues that this is not a complete register of a phratry and no inferences about the relative or absolute size of the Attic phratries may be drawn from it. The catalogue records rather a distinct group of members of a particular phratry who on a particular occasion erected this monument. Hedrick is attracted to the possibility that these men are emphatically proclaiming their right to the privileges of phratry membership in the citizenship crisis of ca. 403 B.C. See our lemma no. 150, *SEG* III 121.

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194. Athens. Catalogue of Paianistai, 2nd cent. A.D. *IG* II² 2481. *SEG* XXXII 220.* For prosopographic ties to the Sarapion Monument see D.J. Geagan, our lemma no. 209. S.B. Aleshire, *Asklepios at Athens* 33–40 (ph.), after study of the stone in Athens presents a new text, observing that although LL. 3–5 are cut in a more angular "classical" style (4-bar sigma, rectangular E, Ω, Y) while LL. 6–7 show a cursive style (lunate sigma, etc.) and LL. 8–36 are almost completely cursive, only one mason was at work. She provides a detailed prosopographic commentary on the basis of which she dates the inscription ca. 190–200 A.D. Her text differs from that in *SEG* XXXII 220 in the following respects:

Non-stoich ca. 38–43 (Lines 1–5)
Non-stoich. ca. 60–65 (Lines 6–7)

[Ἀγαθῆι Τύχηι]
[Ἐπὶ ἄρχοντος – ca. 29 – – – – – – – –]
[Ἐπ]ὶ [ἱερ]έως [διὰ βίου – – – – – – – – – – – – – – – – ca. 26 – – – – – – – –]-
4 [.ο]υ [Ἀπ]ολλ[ωνιέως, ζακορεύοντος – – – – – – – – ca. 15 – – – – – – – – –]
[ν]ν [Ἀ]ζη[νιέως, κλειδουχοῦντος – – – – – – – – – ca. 14 – – – – – ν ν ν]
[ν ν ν]ν οἱ π[ρέσβει]ς [τοῦ ἐν] ἄστ[ει Ἀσκληπιείου – – – ca. 24 – – – ν ν ν ν ν]
[ν ν ν ν]ν ν Π[– – ca. 4 – –]ΥΤΟ[– – ca. 3 – – π]α[ι]ανιστ[α– – – ca. 28? – – – ν ν ν ν ν ν ν]
vacat 0.029 m.

	Column I		Column II
8	[Λ]ι̇κ̇ [Ἀ]ττικὸς π	Γαρ	Lost
	[Λι̇κ̇] Ἀττικὸς ν	Γαρ	
L. 13	[Πομ]	Ἡγίας ν Φαλη	
L. 16	ν ν ν	Ἀγαθοκλῆς Ἐπικτήτ[ου]	*vac.*
L. 17	ν ν ν	Ἐπαφρόδειτος Ἀθη[ναίου]	[Παι]
L. 19	Αὐή	Κερεάλιος ☿	Βησ
L. 21	Γ⟨ά⟩M	Πτολεμαῖος	Λαμ
L. 22	⟨oP	Ἀρχίδαμος Ἱπποθά[λους]	[Μαρ]
L. 27	ν ν ν	Σκύμνος Στράτω[νος]	Σφήτ
L. 36	ν ν ν	[Λ]υκ[α]ρί[ω]ν Ἀζην	

195. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Catalogue of Names? 3rd cent. B.C. Small fragment, broken on all sides; found in 1984 in excavations conducted by L. Palaiokrassa, see our lemma no. 322. Ed. pr. eadem, *MDAI(A)* 104 (1989) 19 (ph.).

[– – – – –]αρχ[– – – –]
[– – – – –]ευαν[– – – –]
[– – –] Κικυν[εῖς – – – –]

L. 3 restored by ed. pr. [Below L. 3 the surface is uninscribed for at least the equivalent of 2 lines. Stroud.]

In *BE* (1990) 222, S. Follet suggests from the ph. that nothing is missing at the left. She restores ἄρχ[ων] | Εὔαν[δρος] | Κικυν[(ν)εύς] (sic) or ἐπὶ + genitive of the archon Euandros, who is attested in the late 3rd cent. B.C., cf. *IG* II^2 4441; *SEG* XVII 36; *Hesperia* 3 (1934) 11 no. 14; *BE* (1988) 303.

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196. Prasiai (Koroni). Leasing Document of the Deme of Prasiai, ca. 350–300 B.C. *SEG* XXI 644. M. Meier-Brügger, *MSS* 50 (1989) 87–90, speculates on the etymology and meaning of the term χόνδην in L. 19 and ἀχόνδες in *IG* I^3 422 col. IV, L. 302. He rejects the emendation ἀχόν⟨ι⟩δες in the latter and the interpretation "buried or sunk in the ground" and "not so buried" suggested in the ed. pr. of *SEG* XXI 644. He accepts the meaning "in capacity" of χονδή suggested in LSJ^9 and derives ΑΧΟΝΔΕΣ from ἀχονδεύς i.e. ἀχονδῆς nom. pl., an unknown technical term.

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197. Athens. Boundary Stones of a Garden of the Muses, 3rd cent. B.C. *IG* II^2 2613–2614. *SEG* XXI 649.* C.E. Ritchie, Jr., *Studies Mylonas* 3.250–260, rejects the view that the garden of the Muses named on these two stones has anything to do with the Garden of Theophrastos near the Lykeion mentioned in the philosopher's will, Diog. Laert. 5.39; 52–55. They are not to be associated with a hypothetical sanctuary of the Muses in the vicinity of Syntagma Square since in antiquity this area was occupied by a large cemetery and, on the south side, by a pottery and lamp factory. Ritchie links these two boundary markers to the Mouseion — a public shrine — on the Ilissos, Paus. 1.19.5, which was close to his site for the Lykeion, see our lemma no. 203.

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198. Mt. Hymettos. Boundary Markers for a Water Conduit, 4th cent. B.C. *SEG* XXXV 140. J. Tréheux, *BE* (1989) 377, questions the usefulness of a series of boundary markers for an open conduit visible to all. Διάνομος should designate a covered or subterranean canal.

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199. Eleusis. Security Horos, 309/8 B.C. *SEG* XXXV 136. C. Sourvinou-Inwood, *Studies in Girls' Transitions* (Athens 1988) 143, 151 note 47, in a discussion of sacred mill-houses at Eleusis connected with the sacred threshing floor, *IG* II^2 1672 LL. 232–233, wonders "whether it may be possible that the mylōn the boundary of which is referred to in an inscription recently discovered at Eleusis ... could be a sacred mill-house associated with the *hieros aletos*."

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200. Ano Voula. Security Horos Stone, 4th cent. B.C.? Unworked, rough stone built into a retaining wall for an ancient road excavated by the Greek Archaeological Service at Twenty-first Street and Alkyonidai. The inscribed surface is lightly smoothed. [The inscription

faces out into the road so that it can be read from this side and appears to be in its original position, perhaps defining the property that lay behind it. Stroud.] Ed. pr. I. Tsirigiote, *AD* 37 (1982) [1989] B.55 (ph.). Undated by ed. pr. L. 3: Name in genitive or demotic?

ὅρος χωρίο
ἀποτίμημα
Ξυπεταιος
HH

201. Marathon. Security Horos, 4th cent. B.C.? Fragment of a stone built into a later building near the remains of two ancient farming structures excavated by the Greek Archaeological Service at Sepheri. Ed. pr. E. Morou-Kapokake, *AD* 39 (1984) [1989] B.47–48, who, following a suggestion of G. Steinhauer, prints a text in majuscules which we interpret as follows:

ὅρ[ος]
χωρί[ο]
ὑποκει-
4 μένο
XXX

OP[ION] ed. pr.

202. Daphni. Dedication of Epimeletai of Leontis, 357/6 B.C. *IG* II² 2818. R. Develin, *AO* 276, points out that the reading ΦΛ[– – –] for the name of the epimeletes in L. 5 is impossible, for "no name beginning Phl- - is known. The only name from Aithalidai in *PA* which fits is no. 14031, Phanodemos."

203. Athens. Dedication to Apollo by an Epimeletes of the Lykeion, 1st cent. A.D. *IG* II² 2875. *SEG* XIX 192. C.E. Ritchie, Jr., *Studies Mylonas* 3.250–260, regarding this stone as "the most important archaeological find pertaining to the Lyceum," reviews the literary, epigraphic, and archaeological evidence for the location and extent of this gymnasion and its appurtenances. He places it south of Syntagma Square, outside the city walls, in the area of the National Gardens and extending south as far as the Olympieion. Among the inscriptions studied are: *IG* II² 1945; 2495; 2613–2614 (see our lemma no. 197); *SEG* XXI 651.

204. Athens? (Now in Mississippi). Catalogue and Dedication, ca. 350 B.C. Fragment of white marble of unknown provenance, now in the D.M. Robinson Collection at the University of Mississippi. Ed. pr. R.A. Moysey, *ZPE* 78 (1989) 204–207 no. 3 (ph.), who suggests that it resembles *IG* II² 2832. The dedicants could be prytaneis of Antiochis, but

Moysey regards the phrasing on this fragment as different from the opening formula in prytanic dedications. LL. 1–3 have larger letters arranged in a more widely spaced stoichedon pattern than those in LL. 4–6. Moysey identifies Kallistratos in L. 6 as the same man as *IG* II^2 2345 L. 34. For the family, cf. *PA* no. 8153; D.M. Lewis, *ABSA* 50 (1955) 13–14.

[ἐπαι]νεθέντες κα[ὶ - - -] Stoich.
[δικαι]οσύνης ἕνεκα ν
['Αλωπε]κῆς *vacat* 8
4 [. . ?. .]ράτης Φιλίωνος νν Stoich. 20
[. . ?. .]ράτης Νικησίο ννν
[Καλλί]στρατος Κτήσωνο[ς]

205. Eleusis. Honors for Marcus Junius Apellas, ca. 150 A.D. *IG* II^2 2959. S. Follet, *BE* (1989) 211, points out that M. Junius Apellas of Marathon in this inscription is archon of the Eumolpidai, not "Archon des Demos Marathon" as in W. Blümel, *Die Inschriften von Mylasa* II p. 34.

206. Athens. Choregic Monument of Lysikles, 323/2 B.C. *IG* II^2 3054. In a discussion of the close similarity of this Doric architrave block to that of *IG* II^2 3206 (our lemma no. 211) H.R. Goette, *MDAI(A)* 104 (1989) 97–99, publishes a drawing and physical description after examining it in the Epigraphical Museum. He points out that the drawing in Stuart-Revett is defective and misleading in many respects. His drawing shows that in L. 1 we should read ἐχορήγει.

207. Athens. Choregic Monument, 307/6 B.C. *IG* II^2 3073. *SEG* XXVI 222. M. Korres, *AD* 38 (1983) [1989] B.10 (ph.), reports the reconstruction of the epistyle of this large monument which originally served as a gate over the road to the Theatre of Dionysos. No discussion of the text.

208. Athens. Choregic Monument, 83–93 A.D. or Hadrianic? *SEG* XXIX 165; XXXVIII 177.* E. Kapetanopoulos, per ep., suggests that L. 4 be restored as [τ]ρὶς 'Ρώμας ὑπάτο[υ Κρίσπος γόνος ἐνθάδε ἦρχεν], which would support his earlier proposal to date the monument to the latter years of Hadrian's reign. 'Ασκληπιάδης 'Υγείνου 'Αναφλύστιος in *Agora* XV 330, 135/6 A.D.; *IG* II^2 1764A L. 14 (= *Agora* XV 333) 138/9 A.D.; *SEG* XXXVI 213 L. 10, ca. 112/3–124/5 A.D. (cf. *SEG* XXXVIII 156); and *IG* II^2 5653 is one and the same man.

209. Athens. Sarapion Monument, ca. 100 A.D., ca. 145–165 A.D., and ca. 200–210 A.D. *IG* II² 1948+2000+2013+2158+3563+3631+3796+4510+4544+*SEG* XXVIII 225.Cf. *SEG* XXXII 220; XXXV 130. For a discussion of the physical characteristics of the monument, cf. P. Amandry, *BCH* 100 (1976) 42–43 (ph.). E. Kapetanopoulos, *Prometheus* 8 (1982) 148–149, prints Front L. 7 as Λε[– – 7 – – Διονυσόδ]ωρος ἦρχε. "The number of letters in the archon's *nomen* has been determined from the photograph in 'Hesperia' 5, p. 94 ... Mrs. Chara Karapa-Molisani ... in 1978 ... informed me (per litt.) that there were no objections to any comments on the archon's name."

S.B. Aleshire, *Athenian Asklepieion* 93, urges that in view of three other inscriptions in which he is named as epimeletes of the Asklepieion (*IG* II² 3187, 3798, and 4481) and the provenance of this monument at the Asklepieion, Front LL. 32–33 should be restored as Ἐπιμελη[τεύοντος Τίτου Κωπω]νίου Μαξίμ[ου - - - -].

D.J. Geagan, *ZPE* 85 (1991) 145–165, reprints the texts on the front and right side of the monument. His text differs from that in *SEG* XXVIII 225 in the following respects:
Face A = Front: L. 4 ἰε[ρεὺς διὰ βίου τοῦ] θεοῦ, L. 5 [τὸν παιᾶ]να, L. 7 Λε[ωντὶς ἐνίκα ⁿⁿ Φο. Μητρόδ]ωρος ἦρχε, L. 8 [*vac.* Σαραπίων(?) ἐχορήγει *vac.*], L. 9 [- - - - ηὔλει(?) - - - - ἐδίδασ]κεν, L. 37 Μαξίμ[ου ἱεροκήρυκος - - - -]. Face B = Right Side: L. 3 [Διομ]αιέως, L. 7 ὑπο[ζάκορος], L. 8 καὶ οἱ [- - - - -], col. I L. 13 [Γ. Μέμμι]ος Πτολεμαῖος, col. I L. 19 *vac.* [Αἰγηίδος *vac.*], Fr. i L. 1 [Οὐλπιο]ς Διον[ύσιος - - -]. Geagan places Fr. h in col. I and Fr. f in col. II. Frs. i and k, position uncertain.

On the Front (Face A) Geagan distinguishes two different cutters at work (A and B) and points out that there is considerable variation in the heights of letters. These he represents schematically as follows:

Lines	Height of letters	Cutter	Subject
1–6	0.02 m.	A	Preamble
7–9	0.03 m.	B	Choregic inscription
10–12	0.02 m.	B	Uncertain
14–33	0.02 m.	B	Philosophical poem
36–39	0.023 m.	B	Citation
41–45	0.011 m.	A	Paian

Lettering of unplaced Frs. c and d is by cutter B; its size places them within LL. 10–39.

Restoring LL. 7–9 as above, Geagan identifies their text as that of a choregic inscription recording a victory of the chorus of Leontis, Sarapion's tribe, between 113 and 116 A.D. on an occasion when Philopappos paid the expenses for all of the competing choruses, Plut. *Mor.* 628A–B. "Sarapion apparently had credentials for access to the Asklepieion," although, as Geagan demonstrates, this was an unusual setting for a choregic monument. Together with the choregic text go LL. 10–12, of uncertain identity, followed by the philosophical poem, LL. 14–33 and citations of officials in LL. 36–39. All of this was inscribed on the original choregic monument. The two segments by cutter A on the Front (face A) were added at a later date, LL. 1–2 serving as the introduction to the "preamble" consisting of LL. 1–6 and to the whole text of the Front, the poem/paian in LL. 41–45 coming at the end. The statue of Sarapion set up by Quintus Statius when he had his grandfather's poem/paian inscribed could not have stood on this monument, for it already supported a victory tripod. *IG* II² 3704 shows that the statue stood on a

separate base near the tripod (see our lemma no. 222); Geagan sees Quintus Statius as accumulating sacred offices and increasing his own honor by making these additions to his grandfather's monument.

On pp. 164–165 Geagan adds a prosopographic commentary on the individuals listed on the right side (= Face B), which he dates ca. 200–210 A.D., giving special emphasis to the repetition of several names of paianistai recorded on *IG* II^2 2481, cf. *SEG* XXXII 220.

S.B. Aleshire, *Asklepios at Athens* 49–74, restudies the form, history, and prosopography of the inscriptions on this large triangular base. She notes that "C. Karapa-Molisani's unpublished doctoral thesis also concentrates on this monument, and I have benefited greatly from discussing it with her. The Sarapion Monument itself is presently under reconstruction at the Epigraphical Museum and has not been available for examination." Aleshire's work is based on the photographs published by J.H. Oliver in *Hesperia* 5 (1936) 91–122.

She rejects Geagan's restoration of the archon's name in L. 7 as too long for the available space: [– – ca. 6 – –δ]ωρος ἦρχε. The career of T. Κωπώνιος Μάξιμος (I) Ἁγνούσιος, LL. 32–33, who was epimeletes ca. 85–103/4 A.D., gives a better indication of date for the original choregic dedication, Front LL. 7–34. She favors Ἐπιμελη̣[τεύοντος Τίτου Κωπω]ν̣ίου Μαξίμ̣[ου - - -], cf. p. 154. Accordingly, she restores L. 7 as Λε[ωντὶς ἐνίκα ̣ ννν Πυθόδ̣]ωρος ἦρχε, cf. *Agora* XV 313 with S. Follet, *Athènes* 162–163, and suggests a date shortly before 100 A.D. The addition of the didactic poem on the duties of a physician may indicate that the victory of Leontis was not won at the Dionysia but perhaps at a special contest featuring philosophical poetry for Asklepios. Apart from the victorious tribe, there is nothing in the text to connect the original choregic dedication on this stone (LL. 7–34) with Sarapion Cholleides, with any member of his family, or with Philopappos' agonothesia. The name of the victor which stood in L. 8 is unknown and should be left unrestored. The tall triangular base inscribed on the front with the choregic dedication originally supported the victory tripod.

Later, according to Aleshire, a man who identifies himself as Κόιντος Στάτιος Πυρφόρος ἐξ Ἀκροπόλεως Χολλείδης added a second inscription consisting of Front LL. 1–6, recording his dedication of a statue of his grandfather, the poet and Stoic philosopher Σαραπίων Χολλείδης, and Front LL. 35–39, the paian written by the poet. Front LL. 1–6 were wedged in above the original choregic inscription at the top of the base. Q. Statius replaced the tripod on top of the base with a statue of his grandfather.

Aleshire turns to a very detailed examination of the identity of Q. Statius and the prosopography of the extensive family of the Statii of Cholleidai and their connections with the Flavii of Marathon. She rejects Geagan's restoration of ἱε[ρεὺς διὰ βίου τοῦ] θεοῦ L. 4 as without parallel at the Asklepieion and favors Oliver's ἱε[ρεὺς τοῦ Σωτῆρος] θεοῦ which "should be read as a pretentious and somewhat poetic reference to [his] tenancy of the [annual] zakorate." Full discussion of *IG* II^2 3704, see our lemma no. 222. The dedicator of the statue of Sarapion cannot be Κόιντος Στάτιος Γλαῦκος Χολλείδης but was in fact Κόιντος Στάτιος Σαραπίων III Χολλείδης who set it up ca. 145–165 A.D.

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210. Laureion. Dedication to Bendis, ca. 300 B.C. Fragment of a cylindrical base of "Agrileza" marble for a dedicatory statue found by chance at Kamariza in 1975; now in the

Museum at Brauron, BE 1257. Ed. pr. P.G. Themelis, *Horos* 7 (1989) 23–29 (ph.), who points out that the identical text (one word in each line) had been earlier inscribed on the same face of the base in larger letters and then erased to make way for the existing text. He equates Kamariza with ancient Maroneia and, providing helpful bibliography on her worship, observes that this inscription is the first evidence for the cult of Bendis in Attica outside of Peiraieus, Salamis, and Athens. Δᾶος is a Thrakian name, probably that of a slave. Possibly to be associated with this inscribed base is a marble statuette of Bendis in the National Museum at Athens, No. 1862.

Λαμπάδι νι-
κήσας Δᾶος
Βενδίδι ἀνέ-
4 θηκεν

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211. Athens. Honorary Crowns, ca. 325/4 B.C. *IG* II² 3206. H.R. Goette, *MDAI(A)* 104 (1989) 82–103 (ph., dr.), after canvassing several other possibilities, reconstructs this architrave block as belonging to the facade of a Doric building of the late 4th cent. B.C. resembling that of the choregic monuments of Nikias and Thrasyllos. In this reconstruction the architrave was probably decorated by 17 incised crowns, 15 on the front, 1 each on the right and left sides. Goette suggests that the crowns are meant to represent gold crowns of olive leaves. Remains of 14 such crowns survive; inscriptions in 5 of them are still legible. They record honorary crowns awarded to an unnamed individual. Goette republishes the inscriptions with excellent ph.; no changes from the text in *IG*. He revives the suggestion of S.A. Koumanoudes, *Athenaion* 3 (1874) 268, that the man honored by these crowns was Nausikles son of Klearchos of Oe (Davies, *APF* no. 10552). His son may have erected this monument soon after his father's death in 325/4 B.C.

On 96–103 Goette discusses three possible functions of the reconstructed Doric monument: grave monument, choregic dedication, or secular honorary structure housing a portrait statue. He favors the latter and speculates that it was erected in a prominent, public place.

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212. Athens. Dedication to Asklepios and Hygieia, 51/0 B.C. *IG* II² 3174. Cf. *SEG* XXXVIII 118. S. Follet, *BICS* Suppl. 55 (1989) 41–44 (ph.), after reviewing the publication history of this inscription, suggests that it comes from the Asklepieion. Since the stone has been decorated with a moulding for reuse in a "Byzantine basilica," it is impossible to determine its original dimensions. After study of the stone she presents the following new text restored on the basis of *IG* II² 1046. The building and repair program in this decree is to be related to the structures mentioned in the dedication: i.e. the οἶκος is the στέγη of 1046 and the θυρώματα or θύρας of 1046 are to be restored at the beginning of L. 2. The exedra of the dedication is not mentioned in the decree, nor does the wording of the former correspond exactly to the text of the inscription which *IG* II² 1046 LL. 23–27 authorizes Diokles to erect upon completion of the repairs: Διοκλῆ[ς] Διοκλέους Κηφισιεὺς νεώτερος ἱερεὺς γενόμενος ἐν

τῶι ἐπὶ Λυσιάδου ἄρχοντος ἐνιαυτῶι τὰ θυρώματα καὶ τὴν ὀπίσωι τοῦ προπύλου στέγην Ἀσκληπιῶι καὶ Ὑγιείᾳ καὶ τῶι δήμωι ἀνέθηκεν.

[Διοκλῆς Διοκλέου]ς Κηφισιεὺς ἱερεὺς γενόμενος ἐν τῶι ἐπὶ Λ[υσιά]δου
ἄρχοντος ἐνιαυτ[ῶι]
[- - - - - - 13–15 - - - - - - τὸν π]ροσκείμενον οἶκον καὶ τὴν ἐξέδραν
ν Ἀσ[κλη]πιῶι καὶ Ὑγε[ί]αι [ἀ]νέθη[κεν]

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213. Athens. Dedicatory Inscription on the Propylon of the Roman Agora, ca. 10 B.C.? *IG* II^2 3175. *SEG* XXXVII 133.* M. Hoff, *BICS* Suppl. 55 (1989) 1–8, repeats in more detail his reconstruction of the events leading up to the construction and dedication of the market and its gate as summarized in *SEG* XXXVII 133. He dates the construction of the Temple of Roma and Augustus on the Acropolis to 21–18 B.C., *IG* II^2 3173, bringing it into play with Augustus' visit to Athens in 19 B.C. Hoff dates the archonship of Nikias in 3175 to either 11 or 10 B.C. The Roman Market might have been intended as a wholesale market for large-scale, rather than retail, transactions — a suggestion that he finds "partially confirmed" by Hadrian's olive oil law, *IG* II^2 1100, cf our lemma no. 143. Brief discussion of the career of Eukles, son of Herodes, Marathonios, whose embassy to Rome Hoff places in 19 B.C.

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214. Athens. Dedication of the Library of Pantainos, ca. 100 A.D. *SEG* XXI 703; XXVI 230.* *Agora* III no. 464; XIV 114–116. J. McK. Camp, *BICS* Suppl. 55 (1989) 50–51 (ph.), stressing both that the disposition of the text on the stone (overlapping the decorative mouldings) may indicate that it was a later addition, and that Pantainos by listing several parts of a building sounds as if he is making additions to an existing structure, suggests that the now-excavated building (with its library of Pantainos) may have been the philosophical school of his father Flavius Menander. Camp provides a ph. and translation.

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215. Athens. Dedication of Karpodoros, 126/7 A.D. *IG* II^2 3190. *SEG* XXXIII 254; XXXIV 96. P. Veyne, *RPh* 63 (1989) 175–194, uses this text, particularly the words καθίσας θύσας τοῖς θε[οῖς ἀνέστησε] LL. 11–12, as the springboard for a wide-ranging essay examining literary and epigraphic evidence in Latin and Greek for the custom of remaining seated for long periods of time in sanctuaries as an act of devotion.

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216. Rhamnous. Dedication to the Empress Livia, 1st cent. A.D. *IG* II^2 3242. *SEG* XIX 202. B.C. Petrakos, *Praktika 8th Congress* 329, reprinted the text, reading ἐ[πί] at the beginning of L. 3 and Ῥώ[μη]ς at the beginning of L. 4. M.M. Miles, *Hesperia* 58 (1989) 236–239 (with copious earlier bibliography), reprints the text, unrestored in L. 6, with a translation. After a detailed examination of the chronological evidence for this inscription, she places the completion of the repairs to the temple of Nemesis and its rededication to Livia in 45/6 A.D., ac-

cepting a suggestion of Dinsmoor that LL. 5–6 be restored ἄρχοντος δὲ | [Ἀντιπάτρο]υ τοῦ Ἀν⟨τι⟩πάτρου Φλυέ[ως Ν]εωτέρου, "Antipatros the Younger, son of Antipatros of Phlya, was Archon," *Hesperia* 30 (1961) 186–194. Petrakos' text does not have the dotted upsilon in L. 6.

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217. Athens. Statue Base of Phanes, 3rd cent. B.C. *IG* II² 3778. M. Korres, *AD* 37 (1982) [1989] B.17 (ph.), prints a photograph and gives a physical description of this stone which was reused, built into the same statue base in the Theatre of Dionysos as *IG* II² 3831/2, see our lemma no. 249.

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218. Athens. Statue Base Honoring Philistion, Priestess of Pandrosos, ca. 150 B.C. *IG* II² 3481. A.E. Raubitschek, *AJA* 49 (1945) 434–435 (dr.), joins this fragment to another, unpublished, fragment in the Epigraphical Museum (EM 12364) to yield the following new text:

ὁ δ[ῆ]μος
Φιλίστιον Δημοχάρου
Αἰθαλίδο[υ] θυγατέρα
4 ἱέρει[αν Παν]δρόσου.

Raubitschek also examines the prosopography of the family to which this woman belonged as well as that of the two other known Athenian women named Philistion.

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219. Eleusis. Honors for Praxagoras, 2nd cent. A.D. *IG* II² 3614. *SEG* XXVI 237. S.B. Aleshire, *Athenian Asklepieion* 92–93, rejects S. Follet's restoration of LL. 6–7, cf. *SEG* XXVI 237, and defends the restoration ἀγω[νοθ]ετήσαντα τῶ[ν μεγάλων Ἀσκλη]πιείων, for which she sees some confirmation in *IG* IV².1.619, which is to be interpreted as referring to the agonothesia of the Greater Asklepieia in Athens. See also our lemma no. 221.

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220. Eleusis. Honorary Poem, ca. 215–222 A.D. *IG* II² 3632. J.H. Oliver, *Hesperia* Suppl. 8 (1949) 248–250 no. 1. S. Follet, *Athènes* 264–265 (translation). E.L. Bowie, *ANRW* 33.1 (1989) 238 note 57, in a poetic analysis of this inscription, cf. our lemma no. 1823, proposes that in L. 5 πρώτην should probably be read for πρῶτον. He reprints the text with translation.

S.B. Aleshire, *Asklepios at Athens* 66–74, discusses the prosopography of the family to which both the honorand and the dedicants of this monument belonged.

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221. Athens. Honors for P. Herennius [- - -], After 121/2 A.D. *IG* II^2 3668. *SEG* XVI 163. M.T. Mitsos, *AE* (1972) 61 no. 5 (ph.), joins to the top of this marble base the fragment EM 9628 = *IG* III 965g to yield the following new text:

[Ἀγαθῆι Τ]ύχηι
[Ψηφισαμένων] τῶν συνε-
[δρίων, τὸν π]ολέμαρχον
[καὶ ἀγωνοθέτ]ην τῶν με-
[γάλων Καισαρ]είων καὶ κή-
[ρυκα τῆς ἐξ Ἀρ]είου Πάγου
[βουλῆς Ποπ] Ἐρέννιον
[Εὔδημον Ἑρμει]ον

In LL. 2–3 and 8 the restorations are due to E.A. Kapetanopoulos, cf. *ibid.* 169. L. 8 [Πτολεμαῖον] *IG* II^2.

S. Follet, *Athènes* 270, 320–321, rules out the festivals of the Kaisareia and the Asklepieia as restorations in LL.4–5 in favor of "[Sévèr?]eia." She holds that no certainty is possible regarding the name at the beginning of L. 8.

S.B. Aleshire, *Athenian Asklepieion* 93, defends the restoration [ἀγωνοθέτ]ην τῶν με[γάλων Ἀσκληπι]είων in L. 5; cf our lemma no. 219. In *Asklepios at Athens* 178–181 without mentioning Mitsos' readings in LL. 1–2, she offers the following restored text:

[ἡ ἐξ Ἀρείου πάγου βουλὴ]
[καὶ ἡ βουλὴ] τῶν [ΨΝ καὶ]
[ὁ δῆμος τὸν] πολέμαρχον
[καὶ ἀγωνοθέτ]ην τῶν με-
[γάλων Ἀσκληπι]είων καὶ κή-
[ρυκα τῆς Ἀ]ρείου πάγου
[βουλῆς Πο] Ἐρέννιον
[– – – – – Ἑρμει]ον

After detailed prosopographic analysis, she dates it ca. 200–250 A.D.

222. Athens. Statue Base in Honor of Quintus Statius Themistokles, ca. 240–260 A.D.? *IG* II^2 3704. J.H. Oliver, *Hesperia* Suppl. 8 (1949) 242–258. D.J. Geagan, *ZPE* 85 (1991) 158–160, discusses the relationship of this base to the Sarapion Monument, see our lemma no. 209. He reflects upon the fortunes of the family of the Statii of Cholleidai. The "common great-grandfather Quintus Statius Sarapion whose tripod also stands nearby" is to be identified as the Sarapion honored by the Sarapion Monument. Hence three monuments of the family stood in the Asklepieion: (1) Sarapion's choregic monument surmounted by a victory tripod; (2) Sarapion's statue; (3) the statue of Quintus Statius Themistokles on *IG* II^2 3704. Discussion of the career of Flavius Glaukos who set up the statue of Themistokles.

S.B. Aleshire, *Asklepios at Athens* 59–74 (ph.), after examining the stone, reprints the text (no new readings) with translation and detailed prosopographic commentary on the Statii of Cholleidai and their relatives the Flavii of Marathon, in which numerous inscriptions are cited. Among these we note the following (page references in parenthesis): *IG* II² 2094+2015 (62); 4039 (67); 4532 (64–65); *I. Ephesos* 635b (63), 655 (63); *I. Tralleis* 72 (63); *SEG* XXVI 184 (64). Stemmata of the two families; prosopographic catalogue.

Aleshire dates this base ca. 240–260 A.D. She interprets LL. 14–17 as meaning that the statue of Q. Statius Themistokles was set up next to a now-lost choregic monument with a tripod won and dedicated by Κόιντος Στάτιος Σαραπίων III, and a now-lost statue of the same man. There is no reference here to the Sarapion Monument.

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223. Eleusis. Honorary Poem, ca. 215–225 A.D. *IG* II² 3709. *SEG* XXVI 241. E.L. Bowie, *ANRW* 33.1 (1989) 238 note 59, cf. our lemma no. 1823, reprints the text and favors the restorations of S. Follet, *Athènes* 263–264, over those of earlier editors, cf. *SEG* XXVI 241. In L. 7 he is tempted by [ἠδ' ὑπατεία] but this is incompatible with Follet's reading MONE...AK(?). He reprints the text with translation.

S.B. Aleshire, *Asklepios at Athens* 66–74, discusses the chronology and prosopography of the family to which the individuals mentioned in this inscription belong.

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224. Athens. Honors for Karneades, ca. 150 B.C. *IG* II² 3781. *SEG* XXXIII 192.* C. Habicht, *Hellenistic Athens and her Philosophers: David Magie Lecture* (Princeton 1988) 16, in supporting the view that the two donors of this monument were private Athenians of the deme Sypalettos and that Attalos of Pergamon would have chosen the tribe Attalis when becoming a citizen, observes that an unpublished inscription now shows that Attalos' tribe was indeed Attalis.

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225. Kephisia. Statue Base Honoring the Heroized Polydeukion, ca. 150–175 A.D. *IG* II² 3968. *SEG* XXXV 155,* 156, 228. W. Ameling, *Boreas* 11 (1988) 62–70, rejects the arguments of H. Meyer (*SEG* XXXV 155) in favor of dating Polydeukion's death ca. 145–150 A.D. and defends the date of the archonship of Dionysios in the early seventies. He places the tiles from the Odeion of Agrippa, stamped with the name of Dionysios at this time and the one stamped with the name of the archon (Sallustianus) Aiolion in the late seventies, possibly at the time of a repair.

H. Meyer, *ibid.* 12 (1989) 119–122, defends his dating of the death of Polydeukion in the mid-140s A.D. and the archonship of Dionysios at the end of this decade. He rejects the (archon) Aiolion by demonstrating that the one stamped tile from the Odeion of Agrippa allegedly bearing his name is actually to be read ἀρχ. Διοδώρ[ου] (dr., ph.); report of readings made from the tile in Athens by T.L. Shear, Jr., and J. McK. Camp II. This archon, he suggests, was probably later than Dionysios. See our lemma no. 226.

J. McK. Camp, *BICS* Suppl. 55 (1989) 51, raises the possibility that the ligature AP or APX used also with the name Dionysios refers not to an archon but simply to the ἀρχ(ιτέκτων); parallels on *IG* IV 541; V.1.892, etc. The conversion of the Odeion should then be dated less precisely in the 2nd cent. A.D. and its chronological and functional relationship to the Odeion of Herodes Atticus, ca. 160–174 A.D. left open.

C.P. Jones, *Glotta* 67 (1989) 194–197, discusses the meaning of τρόφιμος in L. 10, "foster-son," "alumnus." See our lemma no. 1240.

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226. Athens. Two Dedications of Polydeukion, After 174/5 A.D.? *IG* II^2 3972–3973. *SEG* XXVI 254; XXXIII 254. Writing without knowledge of H. Meyer, *Boreas* 12 (1989) 119–122, E.A. Kapetanopoulos, *Horos* 7 (1989) 35–40, in a discussion of the death of Polydeukion and the archonship of Dionysios, *IG* II^2 3968, connects a marble relief depicting Polydeukion (A. Datsouli-Stavride, *AE* [1984] 170–171) from Thyrea with *IG* II^2 3969 (*SEG* XXXV 156) from Rhamnous. He defends the date of 174/5 A.D. for the archonship of Dionysios and Polydeukion's death in a Panathenaic year. Suggesting that Vibullia Alkia may not be Herodes Attikos' mother but rather Polydeukion's mother or sister, Kapetanopoulos restores these two inscriptions as follows:

IG II^2 3972
[Π]ολυδευκίωνα Ποσειδ[ῶνι Βιβουλλία]
Ἀλκία τὸν φίλτατον τῷ [κρατίστῳ Κλα.]
Ἡρώδῃ καὶ ἑαυτῇ [ἥρωα]

IG II^2 3973
[Οὐιβού]λλιον Πολυδ[ευκίωνα]
[Οὐιβου]λλία Ἀλκία Ἡρ[ώδου ἥρωα]

See our lemma no. 225.

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227. Eleusis. Honors for Mystai, L. Sergius Savidienus Scipio Orfitus and His Family, After 150 A.D. *IG* II^2 4213. *SEG* XXX 158. K. Clinton, *ANRW* 18.2.1528 (see our lemma no. 321) urges that μύστην should be restored in place of Ῥωμαίων in L. 4 of the citation on the left. With this monument he associates the now lost *IG* II^2 4057, which he restores as follows, and identifies this woman as the wife of Salvidienus.

[Καλπουρνίαν]
[Λουκίου θ]υγα[τέρα]
[Λεπίδα]ν Ὀρφίτου
[Σκειπίω]ν[ος] γυ-
[ναῖκα μύστιν]

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228. Athens. Statue Base with Artist's Signature, Augustan. *IG* II² 4308. *SEG* XXXVIII 186. S.B. Aleshire, *Asklepios at Athens* 122–123 rejects the restorations ἐπὶ ἱερέως δ[ιὰ βίου τοῦ Ἀσκληπιοῦ Ζήνωνος Λευ]κίου Ῥαμνουσίου (Donnay) and ἐπὶ ἱερέως δ[ιὰ βίου τοῦ Σωτῆρος Ἀσκληπιοῦ] (Follet) on the grounds that the base is too small to accommodate them, they differ from the formulation of the priestly title used by Zenon on *IG* II² 3120 L. 8 and 3176 L. 3, Donnay's supplement is without parallel at the Asklepieion, and Follet's is not attested before the 3rd cent. A.D. Aleshire favors ἐπὶ ἱερέως δ[ιὰ βίου Ζήνωνος Λευ]κίου Ῥαμνουσίου.

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229. Athens. Dedication to Asklepios, Roman. *SEG* XXI 776. J. and L. Robert, *BE* (1962) no. 107 (p. 146), reject the restoration οἱ θερα[πευθέντες] and the suggestion that the monument was erected by "certain patients who had been cured" (ed. pr.). They offer οἱ θερα[πευταί] "qui forment une association cultuelle," cf. *Hellenica* 6 (Paris 1948) 10.

S.B. Aleshire, *Asklepios at Athens* 171, after examining the stone, offers the following new text:

[Ἀσκληπιῶι καὶ Ὑγιείαι]
οἱ θερα[πευταὶ– – – –]
ἐπὶ ἱερέ̣[ως διὰ βίου]
4 Περικλέ̣[ους – – – – –]
Παι[ανιέως– – – – – –]
[– – – – – – – – – – – –]

She dates it to the 1st cent. A.D. and cites the θεραπευταί at the Asklepieion in Pergamon; cf. C. Habicht, *Alt. von Pergamon* 8.3.114.

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230. Athens. Dedication? ca. 400–350 B.C.? *IG* II² 4359. S.B. Aleshire, *Athenian Asklepieion* 94–95, suggests that since this monument has the appearance of a dedicatory or honorary relief, the first line might be restored as beginning Ἐ[πὶ ἱερέως - - -] and the reading Ἀ[ντί]φι[λος] on the left anta may be associated with this line; cf. W. Peek, *MDAI(A)* 67 (1942) 50 no. 72. It is unlikely that the five honorands were public physicians, and they may have been crowned for activities in connection with the cult of Asklepios.

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231. Athens. Dedication to Asklepios, After 250 A.D. *IG* II² 4442. *SEG* XVI 170. S.B. Aleshire, *Asklepios at Athens* 209, cautions that since the arrangement of the text on this stone indicates a date after 250 A.D., it is better to abandon the restoration [Φιλί]ου Φαληρ[έως] in LL. 14–16, priest in the early 3rd cent. B.C.

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232. Athens. Dedication to Asklepios, 1st cent. B.C. *IG* II² 4469. *SEG* XXII 203. S.B. Aleshire, *Asklepios at Athens* 205, suggests the above date on the basis of the letter forms

and proposes to restore [ἐπὶ ἱερέως Διοκλέους Κη]φισιέως in L. 2. For this priest cf. *IG* II^2 1046 and Aleshire's discussion on 105–106. Cf. our lemma no. 212.

233. Athens. Dedication to Asklepios? 1st/2nd cent. A.D. *IG* II^2 4765. B. Forsén, E. Sironen, *Arctos* 23 (1989) 56–57 (ph.), in a study on votive arms and hands, cf. our lemma no. 1850, read this text as Ἄννι[ος] | Ζήνω[νος] | [εὐ]χ̣α̣ριστή[ριον] or χ̣α̣ριστή[ριον], after study of the stone. It represents a thank offering to Asklepios for the healing of the arm.

234. Athens. Dedication to Amynos, Asklepios, and Hygieia, 1st cent A.D. *IG* II^2 4487. A.E. Raubitschek, *JOAI* 37 (1948) Beibl. 36–37, offered the following new restoration:

[Ἀμύνῳ καὶ Ἀσκληπιῷ καὶ]
[Ὑ]γείᾳ ἀ[νέθηκεν Κόνων]
[Σ]οφοκλέ̣ους Σ[ουνιεὺς χαριστήριον]

He discussed the family of Konon which was prominent in Athens from the 2nd cent B.C. to the 2nd cent. A.D.

J.H. Oliver, *The Athenian Expounders of the Sacred and Ancestral Law* (Baltimore 1950) 87 note 24, restored LL. 2–3 Δ[ιονυσόδωρος | Σ]οφοκλέους Σ[ουνιεύς] and identified him as the archon of 53/4 A.D., cf. *IG* II^2 3274.

S.B. Aleshire, *Asklepios at Athens* 223–234 (ph.), after study of the fragments in the Epigraphical Museum, offers the following new text:

[Ἀμύνῳ καὶ]
[Ἀσκληπιῷ καὶ Ὑγ]-
ιείᾳ Λ[– – – – – – Σο]-
4 φοκλέους Σ[ουνι– – –]
ἐπὶ ἱερέως Τ[– – –] Κηφισιέ[ως]
νν ζακορεύοντ[ος – – –ο]υ̣ Ἀλαιέως

The last preserved letter in L. 3 cannot be Δ. Aleshire argues that this dedication is to be associated with the Sanctuary of Amynos and Asklepios in the Amyneion in the valley between the Areiopagos and the Pnyx, Judeich, *Top. von Athen* ^{2} 288–291. [Κόνων] is also to be rejected, as is ἀ[νέθηκεν]. In LL. 3–4 we have the name of a child of Sophokles, but its sex cannot be determined, for the end of L. 4 might read Σ[ουνιεύς $^{\nu\nu\nu}$] or Σ[ουνιέως θυ⟩]. Aleshire provides a detailed prosopographic analysis of the Flavii of Sounion, with stemma, full catalogue, and bibliography. Key documents restudied here are *IG* II^2 4457, 4749, 4945, and 5969, see our lemmata nos. 222 and 264. [The bottom of the vertical stroke in the 1st letter-space of L. 3 seems to be too far from the E to justify reading iota — especially undotted. [Ὑ]γείᾳ? Stroud.]

235. Athens. Dedication to the Hero Kallistephanos, ca. 400–350 B.C. *AJA* 77 (1973) 209. In *The Athenian Agora* (London 1986) J.M. Camp briefly describes and partly illustrates a marble relief depicting five male figures at work in a cobbler's shop, found in the Agora Excavations, I 7396, unpublished. "Beneath the relief runs the inscribed dedication: 'Dionysios the cobbler, son of [...]onos, and his children dedicate this to the hero Kallistephanos.' Below are three lines of hexameter verse: 'Having seen a divine vision in his sleep, Dionysios adorns the hero and the children of Kallistephanos; do you give in return for these things wealth and happy health.' The name of the father of Dionysios is only partially preserved; it was seven or eight letters long and a plausible restoration is [Sim]onos: '[son] of Simon.' This may be a dedication by the descendant of the old friend of Sokrates, carrying on his shoemaking trade." Cf. Xen. *Mem.* 4.2.1; Diog. Laertius 2.13.122; Plut. *Mor.* 776B. No Greek text.

E. Kearns, *BICS* Suppl. 57 (1989) 11 (cf. our lemma no. 319), briefly mentions the inscription, quoting a few words from the text: Dionysios calls himself a παλαιουργός and asks for πλοῦτόν τε καὶ εὐαίων' ὑγίειαν; he also uses the verb ἀντιδίδωμι.

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236. Athens. Dedications to Herakles, Late 4th cent. B.C. *IG* II^2 4611–4613. E. Kearns, *BICS* Suppl. 57 (1989) 35–36 (ph.) (cf. our lemma no. 319), discusses the inscriptions and sculpture on these monuments as evidence for the care and protection of their children of both sexes that parents sought from Herakles.

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236 bis. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Inscribed Cult Table, 4th cent. B.C. Fragment of the cover slab of a large marble table of "Attic" marble; inscribed on the upper surface; found in 1935 in excavations of the Greek Archaeological Society, see our lemma no. 322. Ed. pr. L. Palaiokrassa, Τὸ Ἱερὸ τῆς Ἀρτέμιδος Μουνιχίας (Thessalonike 1983) 36 (ph. inscription not visible), who cites parallels from Delos and Rhamnous.

[– – –]τοι
[– – –]βος
[– – – –]σιος
4 [– – – –]ς
[– – – –]ον
[– – – –]ιμος

Attempts were made to erase this inscription at some later time and I and Y were carelessly cut on the surface. [A list of names? cf. the sacred table *IG* II^2 2343. Stroud.]

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237. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Dedication, 4th cent. B.C.? Fragment of a small base of "Hymettian" marble found in 1935 in excavations by the Greek Archaeological Society, see our lemma no. 322. Ed. pr. J. Threpsiades, *PAAH* (1935)

188 no. 3, who restores it as [Ἀρτέ]μιδι. Republished by L. Palaiokrassa, Τὸ Ἱερὸ τῆς Ἀρτέμιδος Μουνιχίας (Thessalonike 1983) 88, 233 no. ΕΠ 7 (no ph.), who gives further details about its physical characteristics.

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238. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Dedication to Artemis, ca. 400–350 B.C. Small fragment of white marble ("Hymettian"?) probably from a base, found in 1935 in excavations of the Greek Archaeological Society; see our lemma no. 322. Ed. pr. L. Palaiokrassa, Τὸ Ἱερὸ τῆς Ἀρτέμιδος Μουνιχίας (Thessalonike 1983) 87–88, 229–230 no. ΕΠ 3 (ph.).

[– – – ἀνέθηκ]αν Ἀρ[τέμιδι]
[– – – – – –]υποτ̣[– – –]

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239. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Dedication, ca. 400–350 B.C. Fragment of a base of "Hymettian"(?) marble found in 1935 in excavations of the Greek Archaeological Society; see our lemma no. 322. Ed. pr. J. Threpsiades, *PAAH* (1935) 190; text in majuscules with no word division.

[– – – – – –]ΝΙΣ[– – –]
[– – – – –]υ Παιανιεὺς Λ[– $\frac{?}{}$ –]
[– – – –].ΙΑΙ στεφανω[θ]έ[ν]τε[ς]
4 [ΠΑΓ]Ο[Υ] καὶ τῆς βουλῆς

Republished by L. Palaiokrassa, Τὸ Ἱερὸ τῆς Ἀρτέμιδος Μουνιχίας (Thessalonike 1983) 88, 230 no. ΕΠ 4 (ph.), who suggests the above date and points out that the top and bottom are partly preserved. The letters in L. 1 are larger. She compares *SEG* XXIV 209 and restores ἀ̣[νέθηκαν] in L. 2 and στεφανωθέντες [ὑπὸ τοῦ] | [δήμ]ου in LL. 3–4.

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240. Athens. Monument of Telemachos, Founder of the Sanctuary of Asklepios, ca. 400 B.C. *IG* II^2 4960, 4961, 4963. *SEG* XXV 226; XXXII 266.* J. Frel, *GMusJ* 2 (1975) 15–16; F. Ghedini, *Sculture greche e romane del museo civico di Padua* (Rome 1980) 15–18; L. Beschi, *Nuovi Studi Maffeiani: Atti del Convegno Scipione Maffei e il Museo Maffeiano* (Verona 1985) 15–19. S.B. Aleshire, *Athenian Asklepieion* 7–13, 72–73, places the foundation of the City Asklepieion by Telemachos in 420/19 B.C. and sees it as a private foundation of which Telemachos served as the first priest. Cf. *IG* II^2 4355. She examines the evidence for connections between the cult at the Asklepieion and the Eleusinian Mysteries. It was probably in reaction to the popular belief crediting Sophocles with having introduced the cult of Asklepios in the City Asklepieion that Telemachos erected his monument. She rejects the association of Telemachos with the family to which Τηλέμαχος Θεαγγέλου Ἀχαρνεύς (*PA* 13562) belonged on the grounds that the restoration Θεά[γγελος] in *IG* II^2 4963 is too uncertain

and that the name Telemachos is attested in at least four other demes. Aleshire also examines the evidence for Telemachos' claim in LL. 16–17 that Ὑγ[ίεια] accompanied Asklepios to Athens (see our lemma no. 32). On 23–32 she discusses the topographical evidence for the possible location of the original Asklepieion founded by Telemachos, favoring the view that it occupied the eastern terrace.

In pointing out that L. 6 of *IG* II² 4963 is a later addition which can tell us nothing about activities in the sanctuary in the priesthood of Θεα[- - -], Aleshire (72–73) observes (*pace* L. Beschi, *ASAA* 29/30 [1967–1968] 414 note 4) that the final ΕΣ of this line are indeed visible on the stone, but they are shallower and more crudely inscribed than the letters of LL. 1–5; also LL. 5 and 6 are separated by a "blank space of substantial height."

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241. Athens. Inscription on the Arch of Hadrian, 128/9 A.D.? *IG* II² 5185. *SEG* XXIX 198.* A. Adams, *BICS* Suppl. 55 (1989) 10–16, urges that ἡ πρὶν πόλις means "the former city," not "the ancient city," and that the inscriptions on either side of the arch are complementary, both referring to the same place, the former city of Theseus which has now become the city of its new founder, Hadrian. Neither do these texts designate two separate parts of Athens nor does the arch form a gate in a city wall. It is a free-standing honorary monument, an arch spanning a main road from the city to the Olympieion, with close architectural parallels to Roman arches in Asia Minor, a gift of the city of Athens to Hadrian. Adams cites an unpublished paper of C.P. Jones in which this interpretation of the inscriptions is also presented.

D. Willers, *op. cit.* (our lemma no. 323) 68–92, in a detailed architectural and topographic study of the arch, discusses the inscriptions as part of Hadrian's new reorganization of the city of Athens. On 96 he suggests that the Panhellenion was responsible for building the arch in Athens as well as the two in Eleusis.

For the replicas of this arch at Eleusis, see our lemma no. 242.

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242. Eleusis. Dedications to Demeter, Kore, and Hadrian by the Philhellenes, 131/2–138 or ca. 170 A.D.? *IG* II² 2958. A.J. Spawforth, S. Walker, *JRS* 75 (1985) 102 (ph.), briefly discuss this inscription on the epistyle of the southeast arch in the outer courtyard of the sanctuary. The arch is one of two replicas of the arch of Hadrian in Athens and the Αὐτοκράτορι in the dedication is probably Marcus Aurelius or Commodus. They suggest that a date in the 170's would accord with the architectural style of the fragments.

D. Willers, *op. cit.* (our lemma no. 323) 93–96, examines the close architectural correspondences between these two replicas and their exemplar in Athens, which he regards as also built by the Panhellenion; see our lemma no. 241.

K. Clinton, *BICS* Suppl. 55 (1989) 58–68; *ANRW* 18.2 (1989) 1519–1520, identifies the emperor in these two dedicatory inscriptions on two replicas of the arch of Hadrian in Athens as Hadrian, not Antoninus Pius or Marcus Aurelius. Hadrian, as the Πανελλήνιος par excellence, needed no further introduction. He was also the ruling emperor, Αὐτοκράτωρ, not θεός. Clinton places the beginning of construction and the dedicatory inscriptions on the arches near the end of Hadrian's reign, while allowing that construction and final decoration may have

extended into the reigns of his two successors. *IG* II² 3386, θεὸς | Ἁδριανὸς | [Παν]ελλήνιος, Clinton identifies as a statue base that occupied the central upper niche in one of the arches, honoring the recently deceased emperor. For the other statue bases that stood in the upper niches of these two arches, see our lemma no. 243.

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243. Eleusis. Statue Bases of the Family of Marcus Aurelius, 180–182 A.D. *IG* II² 3397–3398; 3400–3402. K. Clinton, *ANRW* 18.2 (1989) 1533 (ph.); *BICS* Suppl. 55 (1989) 58–68, gives the following texts and identifications after examining the stones:

IG II² 3397: θ[ε]ὸς | [Ἀντ]ων[ῖ]νος, the deified Antoninus (Marcus Aurelius).
IG II² 3400: θεὰ | Φαυστεῖν[α], the deified Faustina.
IG II² 3398: Φαυστεῖνα | θεοῦ Ἀντωνίνου | θυγάτηρ, Faustina, daughter of the deified Antoninus.
IG II² 3401: Σαβεῖνα | θεοῦ Ἀντωνίνου| θυγάτηρ, Sabina daughter of the deified Antoninus.
IG II² 3402: [- - -] | θεοῦ Ἀντωνίνου [θ[υ]γά[τη]ρ], Lucilla Augusta, second oldest daughter of Marcus Aurelius, detected in a conspiracy ca. 182 A.D.

Clinton reports the discovery of a sixth base in the courtyard at Eleusis near the finding-place of the others. It bears the unpublished inscription θεὰ Φαυστεῖνα and is a duplicate of *IG* II² 3400. [Incorrectly called a duplicate of *IG* II² 3398 at *ANRW* 1533 note 178.]

All these bases show the same tooling, lettering, dimensions, etc.; they form a coherent group set up at the same time, possibly modeled on *IG* II² 3386, which held a statue of Hadrian and occupied the central upper niche on one of the two monumental arches of Hadrian in the courtyard, see our lemma no. 242.

Identifying them as belonging to Marcus Aurelius and his family, Clinton urges that they originally decorated the upper niches of these two arches, but they are not to be associated with the initial phase of construction of the arches which took place while Hadrian was still alive. The inscriptions were labels, not dedicatory in nature.

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244. Eleusis. Dedicatory Inscription on the Greater Propylaia, 2nd cent. A.D. K. Clinton, *BICS* Suppl. 55 (1989) 63–68; *ANRW* 18.2.1526–1527 (cf. our lemma no. 321) in a discussion of the date, design, and purpose of the Greater Propylaia at Eleusis, cites three relatively small fragments possibly of the inner epistyle which might be combined to yield the text [- - -]M A[ὐρήλιος Ἀντ]ω[νεῖ]νος [- - -]. Not in *IG* II²; cf. W.B. Dinsmoor, *AJA* 14 (1910) 155 note 1. Apart from the difficulties of restoration, Clinton stresses the possibility that the three fragments may not belong together. He concludes that the Greater Propylaia were begun by Hadrian, were later flanked by the two commemorative arches of the Panhellenes, and were completed by Marcus Aurelius. He then suggests that commemorative inscriptions recorded the work of both emperors on this building each accompanied by an *imago clipeata:* i.e. [Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς ἀνέθηκε τοῖν θεοῖν] and [Αὐτοκράτωρ

Καῖσαρ] M. A[ὐρήλιος Ἀντωνῖνος συνετέλησε τοῖν θεοῖν]. For an architectural study of the Greater Propylaia at Eleusis see D. Giraud, *BICS* Suppl. 55 (1989) 69–75 (ph.), who argues that the building was completed by Commodus. Drawing of the three inscribed fragments. K. Fittschen, *ibid.* 76, urges that on the basis of the representation of the hair, the figure in the mutilated *imago clipeata* from this building is to be identified as Marcus Aurelius.

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245. Athens. Honorary Inscription for Antoninus Pius, 145/6 A.D. *IG* II² 5210. E. Sironen, *Arctos 23 (1989) 178–181* (ph.), after studying the stone in the National Gardens, offers the following new text attributing it to Antoninus Pius and Faustina the Younger, his daughter and the newly-wedded wife of Marcus Aurelius. The latter may have been mentioned at the beginning of L. 2.

[- - - δημαρ]χικῆς ἐξουσίας τὸ θ′ [- - -]
[- - - - - - -] καὶ Φαυστείνη[ς θεᾶς - -]

For the building to which this honorary inscription belonged, see C.C. Vermeule, *Roman Imperial Art in Greece and Asia Minor* (Cambridge 1968) 268, 431.

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246. Athens. Epigram in Honor of the Physician Kraton, Late 2nd cent. A.D. *IG* II² 5935. *SEG* XXX 196.* D.J. Geagan, *AJPh* 110 (1989) 467–470, reprints Oliver's text, cf. *SEG* XXVI 284, but points out that the markings over the articles in LL. 3 and 5 of the inscription which have been regarded as rough breathings, are signals that the letters stand alone as definite articles. Hence, he rejects ἥδε in L. 3 and urges that the absence of the demonstrative shows that this monument (a herm) was not a grave marker. In L. 5 the mark over the article prevented a misreading ὃ δ' αἰνὸς Ἑρμῆς. Other marks above the first two letters of L. 1 and above the fifth and sixth letters of Κύιντον are left unexplained. Contrary to some earlier editions, Geagan observes that there is only one dieresis on the stone in Φοντήϊος. The ends of the three hexameter lines were each marked by uninscribed spaces. [Geagan does not mention Peek's restoration of the end of L. 1. *SEG* XXX 196. Stroud.]

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247. Athens? Honorary or Dedicatory Epigram, 2nd/3rd cent. A.D. *SEG* XXX 182. E. Sironen, *Arctos* 23 (1989) 183–184 (ph.), after study of the stone, offers the following new readings: L. 1 τηλόσε ΦΡΗ[- - -]; L. 4 εὕριζον; L. 5 [...]ΕΙΝΗ[?]; L. 6 ὄν[τ' - - -]; L. 9 [...].ΙΑΙ Ω[- - -]. He suggests the above date.

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248. Athens? (Now in Baltimore). Fragment of Inscribed Relief Sculpture, ca. 400 B.C. Fragment of a marble ("probably Pentelic") stele, broken down both sides and at bottom; preserved at top(?). In sculptured relief Athena stands facing left and down, her left arm resting on a pillar over which her aegis is draped. On the projecting moulding above her head: [-

- -]ΝΟΣ[- - -]; on the moulding beneath her feet [- - -]ΝΕΡΙ[- - -]. Ed. pr. E.D. Reeder, *Hellenistic Art in the Walters Art Gallery* (Baltimore 1988) 70 (ph.); provenance not stated; purchased in 1925; inv. 23.177. Reeder suggests the above date on the basis of sculptural style and believes that Athena's "inclined glance ... suggests that her gaze was directed at a worshipper who was conventionally depicted in reduced scale;" hence a votive stele "which was reused and reinscribed [at the top] in Roman times." [From the ph., the last letter on the bottom could also be H or K. Stroud.]

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249. Athens. Gravestone of Astynomos, ca. 350–200 B.C.? *IG* II^2 3831/2. *SEG* XXXII 559; XXXIII 1625. M. Korres, *AD* 37 (1982) [1989] B.17 (ph.), identifies this monument not as a statue base, but as a funerary trapeza used twice for two namesakes from the same deme. He describes in detail the reuse of this stone in a large, later statue base set against the north wall of the west parodos of the Theatre of Dionysos. It supported a colossal female, marble statue and was probably built after the depredations of Philip V or Sulla. See also our lemma no. 217.

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250. Athens. Gravestone of Philetos, Julio-Claudian Era. "Parian" marble naiskos stele with a standing young man and a small dog in relief in a recessed panel between antae; inscription on the architrave; pediment with three akroteria; shield in low relief in the tympanon. Found in the excavations of the Kerameikos by the German Archaeological Institute, inv. no. P1557. Briefly noted, with ph. of the stele as found, by A. Rügler, *AA* (1989) 98; published in full detail by Rügler in *MDAI(A)* 104 (1989) 219–234 (ph.), with exhaustive stylistic analysis, copious parallels (some illustrated with good ph. e.g. *IG* II^2 9495; 9734; 9930), discussion of the revival of sculptured gravestones in late Hellenistic Athens, and a tentative suggestion that this thin stele may have been mounted in the wall of a tomb; i.e. not free-standing.

Φίλητος) I Αἰξωνεύς

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251. Attica. Gravestone of Chaireas, After 350 B.C. Crowning member of a naiskos of "Pentelic" marble, now in the Vorres Museum in Liopesi, provenance unknown. Ed. pr. M. Diakoumakou, A. Makri, *Horos* 7 (1989) 31 no. 1 (ph.); prosopographic notes.

Χαιρέας Εὐπόλιδος Ἀλαιεύς

[There is no need to dot the last two letters; traces legible on the ph. rule out other possible readings. Stroud.]

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252. Athens. Gravestone of Apollodoros, 4th/3rd B.C.? Plain, rectangular, stone stele found in excavations of the German Archaeological Institute in the Kerameikos, Inv. P. 1559. On the surface, roughly-picked at a later date is a rooster. Briefly noted by A. Rügler, *AA* (1989) 92 (ph.). Undated by ed. pr. We read the text from the ph. as follows:

Ἀπολλόδωρος | Ὀλυμπιοδώρου | Ἀναφλύσ[τιος]

[For this large and prominent family see Davies, *APF* 516 no. 13905. Stroud.]

253. Acharnai. Menidi. Gravestone of Archippos and His Family, ca. 350–300 B.C. *IG* II^2 5787a. *SEG* XIX 242. P. Agallopoulou-Kalliontzi, *AD* 39 (1984) [1989] B.59, reports that this stele has now been transferred to the Museum of Acharnai in the old Demarcheion.

254. Aigaleos. Gravestones. P. Agallopoulou-Kalliontzi, *AD* 39 (1984) [1989] B.59, reports that the three grave kioniskoi published by W. Peek, *MDAI(A)* 67 (1942) 97 no. 165; 100 no. 176; 102 no. 185, have all been transferred to the Peiraieus Museum.

255. Athens. Gravestone, 4th cent. B.C. Fragment of a grave stele found with our lemmata nos. 287, 288 in excavations of an ancient cemetery at Sacred Way 25–29 by the Greek Archaeological Service. Ed. pr. P. Pachiyianni-Kaloudi, *AD* 37 (1982) [1989] B.27 no. 3 (no ph.), who reports the incomplete text as λύσειος/λιεύς/αιγι, which we interpret as follows(?): [– – –]λυσειος |[– – –]λιευς | Αἰγι[λι - -].

256. Peiraieus. Grave Inscriptions, 4th cent. B.C. Marble grave trapeza found in excavations of the Greek Archaeological Service at 10 Thera Street. Ed. pr. E. Raftopoulou, *AD* 39 (1984) [1989] B.31. Inscription A is on one of the narrow ends; B in more casual lettering is on the body of the monument.

A. Δημοστράτη Ῥίνωνος Ἰκαριέως

B. Χαίριππος | Χαιρέδημος | Ἀλαεύς

257. Attica? (Now in Philadelphia). Gravestone of Krinylla, ca. 350–325 B.C. Marble naiskos-type stele with flat top; in high relief a seated woman at left, two standing male figures to right; inscriptions above their heads. "Ed. pr." (?) G.H. Chase, *Greek and Roman Sculpture in American Collections* (Cambridge, Mass. 1924) 100–102 (ph.), "a well-preserved stele in the University of Pennsylvania Museum, the monument of a certain Krinuia" sic; no further details; inscriptions on the architrave above the heads of the three figures illegible in ph. In *MDAI(A)* 104 (1989) 62, M. Meyer provides the above date, bibliography on the sculpture, and a report on the reading of the inscription from the stone by K. DeVries; labels of the figures from left to right:

Κρινύλλα Στρατίου θυγάτηρ Ναυκλῆς Ναυκράτους Λαμπτρ[ε]ύς

Ναυκράτης Ναυκλέους Λαμπτρεύς

258. Oinoe. Gravestone of Tharios and Leokrite. Marble grave stele with anthemion; two rosettes between LL. 2 and 3. Ed. pr. E. Theocharaki, *AD* 38 (1983) [1989] B.61, who discusses the importance of this discovery by the Greek Archaeological Service for the location of the cemetery of the deme of Oinoe near Marathon, at Skalezas.

Θάριος Θεοκρίτου
Οἰναῖος
Λεωκρίτη

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259. Eleusis. Gravestone of Zopyros and Athenais, Roman. Fragment of a marble pedimental stele decorated with a shield in the tympanon; inscription in the epistyle; remains of a man and a woman in relief at the bottom just above the break. Ed. pr. K. Papangele, *AD* 39 (1984) [1989] B.19, who reports that it was found in excavations of the Greek Archaeological Service at 13 S. Tsoka Street.

Ζώπυρος Ζωπύρου 'Αθηναὶς Διονυσοδώρου ἐκ Παιανιέων

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260. Peiraieus. Gravestone of Dorkeus, Classical. Marble grave lekythos found with our lemmata nos. 271 and 285 in excavations of the Greek Archaeological Service at the intersection of Thebes and Retsina-Palamediou Streets which produced numerous grave monuments from a classical cemetery probably destroyed in building operations of the last century. Ed. pr. G. Steinhauer, *AD* 39 (1984) [1989] B.30, who notes that another lekythos came from this same peribolos.

Δορκεὺς Πειραιεύς

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261. Peristeri. Gravestone of Hermodoros. Marble kioniskos found in excavations of grave A by the Greek Archaeological Service on Patriarchou Ioachim Street. Ed. pr. P. Agallopoulou-Kalliontzi, *AD* 39 (1984) [1989] B.32; no date.

'Ερμόδωρος | 'Απελλοῦ | 'Ραμνούσιος

Ibid. 33, A.-K reports the discovery on Victor Hugo Street, in the same region, of a marble grave stele inscribed with an epigram in four lines; no text.

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262. Rhamnous. Gravestone, ca. 350–325 B.C. *SEG* XXI 915; XXII 200; XXXI 206. S.B. Aleshire, *Asklepios at Athens* 147–150, warns that the spacing of the preserved letters in L. 1 suggests that the name to be restored is shorter than [Κλειτ]οφῶ[ν] and that the reading in L. 3 should be altered to 'Ραμνόσιος, restricting the date to ca. 350–325 B.C. She studies the large Rhamnousian family to which this man belonged, providing a stemma. These people are related to Λυκέας priest of Asklepios ca. 255/4 B.C., *IG* II^2 1534B+1535 L. 88. Other names in the family include Δημοστράτη *SEG* XXX 210, 215; 'Ιεροκλῆς *IG* II^2 4452; *SEG* XXX 215,

216, 219+XXI 916; Ἱέρων *SEG* XXX 122, 215, 217, 218; Ἰοφῶν *SEG* XXX 215; Κηφίσιος *SEG* XXX 219 + XXI 916; Κλειτοφῶν *SEG* XXX 221; Λυσίππη *SEG* XXX 218.

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263. Rhamnous. Gravestone of Mnesikrateia, Lysippos, and Lysikleides, LL. 1–2, 325–300 B.C.; LL. 3–5, ca. 150 B.C. *SEG* XXVIII 272. B.C. Petrakos, *EAH* (1988) 2–3 (ph.), briefly reports that the small stone grave temenos of this family has now been completely rebuilt on the north road without the use of a single modern block.

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264. Athens. Grave Altar of Kleopatra, ca. 25–50 A.D. *IG* II² 5969. S.B. Aleshire, *Asklepios at Athens* 226, in the course of a detailed prosopographic study of the family of the Flavii of Sounion, see our lemma no. 234, restores this text as follows after examining the stone in the National Museum. She suggests the above date.

Κλεοπάτρα [Ἰοφῶντος]
Δειραδιώτ[ου θυγάτηρ]
Διονυσοδώ[ρου Σοφο]-
κλέους Σουνιέ[ω]ς [γυ]νή

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265. Unknown provenance (Attica?). Epitaph of Archestrate, ca. 330 B.C. See our lemma no. 1728 (Unknown Provenance).

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266. Peristeri. Gravestone of Phile. Marble grave lekythos found in excavations of the Greek Archaeological Service at 94–96 Kennedy Street. Ed. pr. P. Agallopoulou-Kalliontzi, *AD* 39 (1984) [1989] B.33; no date.

Φίλη | Διοφάντου | Φλυέως

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267. Attica. Gravestone of Dieuchos, Theophilos, and Lysimache, After 350 B.C. Upper portion of a "Pentelic" marble stele with anthemion, now in the Vorres Museum in Liopesi; provenance unknown. Ed. pr. M. Diakoumakou, A. Makri, *Horos* 7 (1989) 31–32 no. 2 (ph.), who suggest that the lettering in LL. 4–7 is later. Δίευχος, they claim, is hitherto unattested. The man in LL. 2–3 was probably his son.

Δίευχος
Θεόφιλος
Φρεάρριος
two rosettes
Λυσιμάχη
Θεοφίλου

Φρεαρρίου
[θυγ]ά̣[τ]η̣[ρ]

268. Athens (Now in Venice). Epitaph, ca. 100–150 A.D. *SEG* XXXVIII 215. E. Kapetanopoulos, per ep., suggests that this text should be restored to read Αἴ[λιος - - ca. 3–4 - -]όδωρος | Χολλ[ί]δης and the deceased identified as a relative of Πό̣(πλιος) Αἴλιος Δημήτριος Χολλεί̣δης of *IG* II^2 7796.

269. Athens. Gravestone of Kalliteles. Marble grave stele found near funeral pyre Π1 in the large ancient cemetery excavated by the Greek Archaeological Service near the intersection of the Sacred Way and Peiraieus Street. Briefly noted by M. Platon, E. Chatzipouliou, *AD* 39 (1984) [1989] B.13; no further details.

Καλλιτέλης Ἀμβρακιώτης

270. Athens (Now in Paris). Gravestone and Epigram of Sosinos of Gortyn, ca. 410 B.C. *IG* II^2 8464. M. Meyer, *MDAI(A)* 104 (1989) 79–82, with copious references to the sculpture bibliography (see our lemma no. 328), supports the above date on the basis of the style of the relief sculpture. Discussion of the ideology represented by the words ἀρετή, σωφροσύνη, and δικαιοσύνη in the epigram.

271. Peiraieus. Gravestone of Zoilos, Late 5th/early 4th cent. B.C. Marble stele with rounded top decorated with an anthemion in relief; inscription below epistyle and above two rosettes in relief. Found with our lemmata nos. 260 and 285. Ed. pr. G. Steinhauer, *AD* 39 (1984) [1989] B.30 (ph.).

Ζωίλος
Ἀντιφίλο
Κύπριος
ἐγ Μαρίο

L. 1 The ph. seems to show the third letter as H; L. 2 Ἀντιφίλου ed. pr. but the ph. shows no Y. Stroud.

272. Gargettos (Gerakas). Gravestone of Athenais, Late Hellenistic. Marble pedimental stele, broken in two pieces, decorated with a scene in sculptured relief depicting a seated woman facing right; relief shield in the tympanon; inscription below the pediment. Found reused as the cover of a tomb excavated by the Greek Archaeological Service at Tenos and Kleisthenes Streets. Ed. pr. A. Patrianakou-Eliake, *AD* 39 (1984) [1989] B.46.

Ἀθηναὶς | ΣΤΥΙΑΚ[ ]Σ | Μειλησ[ία]

Στύρακ[ο]ς? Stroud. Στύ(ρ)ακ[ο]ς? Follet, *BE* (1991) 285. ΜΕΙΛΗΣ[- -] ed. pr.

273. Attica. Gravestone of Palladion and Eucharistos, 2nd cent. A.D. Pedimental (marble?) stele with a concentric circular device (shield?) in the pediment. LL. 1–3 are inscribed below the epistyle and above an arched naiskos in relief, in which stands a woman wearing a himation. Next to the woman, above and on either side of her head, are inscribed LL. 4–6. Provenance unknown; now in the Vorres Museum in Liopesi, Ed. pr. M. Diakoumakou, A. Makri, *Horos* 7 (1989) 33 no. 5 (ph.), who identify the deceased as brother and sister and state that the latter's name occurs only here.

Παλλάδιον | Θεοφίλου | Μιλησία
4 Εὐχάριστος | Θεοφί λου | Μιλή σιος

For female names in the neuter see our lemma no 318.

274. Rhamnous. Gravestone of Anphiptoleme. Small grave stele found in excavations of the Greek Archaeological Society on the north road. Ed. pr. B.C. Petrakos, *EAH* (1988) 6–7 (ph.). Cf. H.W. Catling, *AR* 35 (1988–89) 19.

Ἀνφι- | πτολ- | έμη

275. Spata. Gravestone, Late Roman. Marble stele with sculptured decoration of male and female figures in two rectangular panels; inscription on the band between them. Now in the Brauron Museum (BE 2714). Ed. pr. O. Kakavoyianni, *AD* 39 (1984) [1989] B.46; no ph., text in majuscules which we interpret as follows:

- - Ν]ΕΙΚΟΝΟΜΑΧΟΣ Ἀρετὴν τὴν γυναῖκ[α]
- -]ΕΝ Διονύσις(?) καὶ Ἀμύνταν τοὺς υἱο[ύς].

276. Rhamnous. Gravestone of Arxias, 4th cent. B.C. B.C. Petrakos, *EAH* (1988) 3–4 (ph.), reports the discovery in excavations of the Greek Archaeological Society of an intact grave stele on the opposite side of the north road from our lemma no. 263. In relief in a sunken panel are (from left to right) the following figures, each identified by an inscribed label: a standing woman (Ναυσικρίτη); a seated man (Ἀρξίας) facing right and clasping the hand of a woman who stands in front of him (Ναυσικρίτη, his wife); a baby boy (Πραξιμένης) on the floor beneath the chair of Arxias; a small girl at the far right (Ναυσίππη) holding her mother's garment. Petrakos suggests that the woman at the far left is the mother of Arxias' wife. Cf. H.W. Catling, *AR* 35 (1988–89) 19 (ph.).

277. Attica. Gravestone of Demotion, 4th cent. B.C. Lekythos of "Pentelic" marble with sculptured scene in relief which edd. pr. interpret as standing deceased man (νεκρός) at right clasping hands with a seated old man at left; a grieving, standing woman between them; now in the Vorres Museum in Liopesi, provenance unknown. Ed. pr. M. Diakoumakou, A. Makri, *Horos* 7 (1989) 32 no. 3 (ph.), who state that Πάνω ἀπὸ τὴν κεφαλὴ τοῦ νεκροῦ εἶναι χαραγμένο ἀμελῶς τ' ὄνομά του.

Δημοτίων

[The ph. shows clearly, however, that the name is inscribed above the head of the seated old man at the left. Stroud.]

278. Salamis. Gravestone of Eumachos, ca. 400 B.C. *IG* II^2 11859. This marble stele, reported lost in *IG* II^2, is now in the University Art Museum of Rochester, N.Y.; inv. no. 36.54, bequest of Helen Barret Montgomery. [Vidi November 10, 1991. The Corpus readings are correct. Stroud.]

279. Rhamnous. Gravestone of Zopyra, 3rd/2nd cent. B.C. Small stone stele with a garlanded loutrophoros in relief above a horizontal moulding, inscription below; found in excavations of the Greek Archaeological Society on the north road. Ed. pr. B.C. Petrakos, *EAH* (1988) 7–8 (ph.), who suggests that the deceased was a slave. Cf. H.W. Catling, *AR* 35 (1988–89) 19.

Ζωπύρα | χρηστή Stoich.

280. Athens (Now in Padua). Gravestone of Thallis, Augustan. *SEG* XXXVIII 790 (Rhodes). M.-T. Le Dinahet, *BE* (1989) 29, points out that the correct provenance of this inscription is not Rhodes, but Athens. It is *IG* II^2 6863.

281. Peiraieus. Gravestone of Thearides, 4th cent. B.C. *IG* II^2 7998. V. Kontorini, *AER* 97–98 no. 25, publishes for the first time a photograph of this stele with comments on the word in L. 3 ΥΠΩΡΕΑ, ethnic, Ὑπωρεά(της), L. Robert, *Hellenica* 1.106–108; or woman's name Ὑπώρε(ι)α, W. Peek, *MDAI(A)* 67 (1942) 104–105 no. 194? See our lemma no. 820.

282. Attica. Gravestone of Kepion, Before 350 B.C. Pedimental (marble?) stele with a large loutrophoros in relief; inscription on epistyle; now in the Vorres Museum in Liopesi, provenance unknown. Ed. pr. M. Diakoumakou, A. Makri, *Horos* 7 (1989) 32–33 no. 4 (ph.), who find Kepion attested here for the first time in Attica.

Κηπίων Φορύσκο

283. Glyphada. Gravestone, Classical. Marble grave lekythos with slight traces of a painted three-figured scene in a recessed panel, found 20–30 years ago near the house at 27 Semele Street. Ed. pr. K. Kaza, *AD* 39 (1984) [1989] B.34. Presumably labels for the three figures. ΕΥΟΙΑΣ ed. pr.

Κωρινώ Κηφισόδωρος Εὐθίας

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284. Athens. Gravestone of Leontion, Roman. *SEG* XXXV 201. W. Ameling, *ZPE* 77 (1989) 97, independently reads Λεόντειν = Λεόντιν = Λεόντιον, cf. *SEG* XXXVII 1861.

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285. Peiraieus. Gravestone of Plangon, Late 5th/early 4th cent. B.C. Upper part of a marble grave stele with pointed top decorated with an anthemion in relief; inscription below the epistyle and above a recessed oblong panel in which three figures are represented in shallow relief: in the center a woman seated on a high-backed chair to r. grasping the hand of a bearded man at the right; behind her, facing r., a young girl holding an open box. Found with our nos. 260 and 271. Ed. pr. G. Steinhauer, *AD* 39 (1984) [1989] B.30 (ph.).

Πλαγγὼν ἐνθάδε κεῖται χρηστὴ
ποθεινὴ δὲ οἷς κατέλειπεν

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286. Rhamnous. Gravestone of Pyrrhias and Thaleas. Marble grave stele found in excavations of the Greek Archaeological Society on the north road. Ed. pr. B.C. Petrakos, *EAH* (1988) 8.

Πυρρία[ς] | Θαλεί[ας]

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287. Athens. Gravestone of Sosias, ca. 350 B.C. Rectangular marble stele, undecorated, found in excavations of an ancient cemetery at Sacred Way 25–29 by the Greek Archaeological Service. Ed. pr. P. Pachiyianni-Kaloudi, *AD* 37 (1982) [1989] B.27 no. 1. Cf. our lemmata nos. 255 and 288.

Σωσίας | Λύκιος

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288. Athens. Gravestone of Philotion, ca. 350–300 B.C. Kioniskos, found with our lemmata nos. 255 and 287 in excavations of an ancient cemetery at Sacred Way 25–29 by the Greek Archaeological Service. Ed. pr. Ph. Pachiyianni-Kaloudi, *AD* 37 (1982) [1989] B.27 no. 2.

Φιλώτιον | Φίλωνος | θυγάτηρ

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289. Attica (Now in Baltimore). Grave Monument, ca. 360–340 B.C. *IG* II² 11646. *SEG* XXXIII 226. E.D. Reeder, *op. cit.* (our lemma no. 248) 73–74 no. 4 (ph.), re-

publishes this monument with full physical description, discussion of the sculpture, bibliography, etc. She records the 6th name as ΜΟΙΡΟΓΕΝΗΣ and the ph. shows that the eta is certain: *IG*, Μοιρογέν⟨η⟩ς. "Nomen septimum (sic) ΜΟΙΡΟΓΕΝΕΣ Dow."

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290. Attica (Now in Baltimore). Gravestone of [- - -]ate, ca. 360–340 B.C. *IG* II² 11865a. E.D. Reeder, *op. cit.* (our lemma no. 248) 75 (ph.), republishes this stele with full physical description, discussion of sculpture (hence the above date), identification of the deceased as "Kallistrate, daughter of Kleomaxos" (sic), and the last two words of the text incorrectly printed as ΦΕΙΔΠΠΟΥ ΓΥΝΕ. [The ph. shows that the Corpus text is correct. Stroud.] Not previously noted are the relief figures in the pediment: a central frontal winged siren with right hand to head in a grieving gesture, flanked by mourning doves.

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291. Athens (Now in Cambridge, Mass.). Gravestone, After 350 B.C. Marble naiskos-stele depicting in relief a seated woman clasping the right hand of a bearded, standing male figure with female figures standing at the outer edges, one behind each of them; inscription on the architrave: [- - - θυ]γάτηρ. Provenance not stated; formerly in the Fogg Art Museum, now in the Arthur M. Sackler Museum, Harvard University, inv. 1905.8. G.H. Chase, *Greek and Roman Sculpture in American Collections* (Cambridge, Mass. 1924) 103 (ph.). Published with full physical description and ph. by U. Vedder, *Festschrift Himmelmann* 169–177, who discusses the sculptural style and iconography.

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292. Athens. Grave Epigrams, 2nd–4th cent. A.D. *SEG* XXX 314. E. Sironen, *Arctos* 23 (1989) 181–183 (ph.), after studying the stones, urges that EM 3325 does not belong to the same inscription as EM 2251+3671. Its back shows different tooling, the marble is not the same, and it is thicker. Sironen proposes the following new texts of two separate gravestones and suggests the above date. In A we have the end of one epitaph and the beginning of another on the same stone.

A.

[- - - -]ΑΣΠΙ[- - -]με, τῇ[δε]
κείμεν[ο]ν μάθε[.]
ἄλλο
4 ἄνθρωπε, π[α]ῦσαι τοῦ λέγειν
[- - - -]Η[- - - -]Α
[- - -- - - - - - - - - -]ΩΣ
[- - - - - - - - - - - - - - -]

B.

[- - - - - - - - - - - - - - - -]
[- - - - - -]Α[- - - - - - -]
[- - - -]ΝΕΝ ζωοι[- - - - -] or [- - -]Ν ἐν ζωοῖ[σι]

293. Athens. Lead Curse Tablet, 304 B.C.? *SEG* XXX 325; XXXV 211, 1775. R.A. Billows, *CA* 8 (1989) 173–205, in a study of the career of the Macedonian dynast Eupolemos in Karia, follows C. Habicht's dating of this tablet to 304 B.C. and his interpretation of the topographic setting of the trophy, Paus. 1.15.1; T.L. Shear, Jr., *Hesperia* 53 (1984) 19–24; cf. *SEG* XXXV 211. In support, Billows adduces the absence of the Macedonian Dionysios from the list of names on the tablet. He was the general in charge of Kassandros' garrison at Mounichia from 316 until his death in 307 B.C. "If this man had still been alive when the curse was deposited, he would surely not have been left out." (178–179). Among the other inscriptions relating to the career of Eupolemos studied by Billows are (1) Iasos: *CIG* II 2675b = *I.Iasos* 32–33; (2) Theangela: L. Robert, *Coll. Froehner* 52 = *Staatsverträge* III.429; (3) Labraunda, Crampa, *Labraunda* III 2.42. He reprints the texts of (1)–(3). See our lemma no. 1097.

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294. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Incerta. The following fragments, preserving too few letters to identify them, were found in 1935 in excavations of the Greek Archaeological Society; see our lemma no. 322. Ed. pr. J. Threpsiades, *PAAH* (1935) 189–190; all texts printed in majuscules usually without word division. The dates are those of ed. pr.

A. Fragment of "Hymettian" marble
. . A
E .
.

B. Fragment of "Hymettian" marble; 4th cent. B.C.
Σ Εὐφίλητος M
ΣΑΕΩΝ

C. Fragment of "Hymettian" marble. . . . ΛΥΓ. . . .

D. Fragment of "Hymettian" marble; 4th cent. B.C.
[– – –]ους Κτη[– – –]
[Εὐθυ]κράτου Εὐθυ[κράτου]

E. Tiny fragment of marble "probably Pentelic." . . . . . I I O . . .
. . . . ON . . . .

F. Fragment of "Pentelic" marble(?). N .
O
E

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295. Peiraieus (Now in Heidelberg). Attic Bronze Weight, 4th cent. B.C. Rectangular bronze weight (102 g.), ἡμιτέταρτον, with half a tortoise in high relief on top; one letter in each corner. Said to have been found in Peiraieus. Ed. pr. B. Borell, *Katalog der Sammlung Antiker Kleinkunst des Archäologischen Instituts der Universität Heidelberg* III.1 (Mainz 1989) 46–47 no. 48 (ph.).

Δημό(σιον)

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296. Athens? (Panagyurishte). Weight Inscription on a Gold Phiale, 4th cent. B.C. *SEG* XXXVII 212. M. Vickers, *AJAH* 9 (1984) [1988] 48–53 (ph.), follows the interpretation of Cahn and Lewis of the inscribed H on this vessel as indicating 100 Darics. He addresses also "the gold *phiale* decorated with acorns and beechnuts in the Metropolitan Museum [cf. *SEG* XXXVII 212] ... an object perhaps made in the fourth century B.C. [which] may originally have weighed about 756 grams, which converts to 90 darics of 8.4 grams. It bears an inscription in Punic script which appears to declare its weight at 180 units: too small to be drachmae ... but bearing a clear relationship to a weight of 90 darics." On the basis of these objects and the gold phialai in *I. Délos* 104 LL. 32–35, he suggests that the gold phiale of Demos in Lysias 19.25 may have weighed 100 Darics and been decorated with acorns.

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297. Peuke. Stamped Tile, 5th cent. B.C. Terracotta tile used as part of the construction of a small grave (a child?) excavated by the Greek Archaeological Service at the intersection of Kolokotronis and Vitsiou Streets. Briefly reported by M. Petritaki, *AD* 38 (1983) [1989] B.58: ΠΔ.

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298. Peiraieus. Mounichia: Sanctuary of Artemis Mounichia. Graffito on a Tile, Roman. *SEG* XXXVII 211. In republishing this tile, L. Palaiokrassa, Τὸ Ἱερὸ τῆς Ἀρτέμιδος Μουνιχίας (Thessalonike 1983) 24, 29, 234 no. ΕΠ 9 (ph.), points out that it is now in Athens in the Epigraphical Museum, EM 20576. She dates it 1st/2nd cent. A.D. and discusses the role of the hero/King Mounichos in the cult.

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299. Athens. Graffito on a Drinking Cup, 4th cent. A.D. Fragmentary clay cup with inscription deeply incised before firing; found in excavations of the German Archaeological Institute in the Kerameikos, Inv. 7801. Ed. pr. A. Rügler, *AA* (1989) 94 (ph.), who suggests that the clay is not Attic.

[ἐυκ]ρασία ΕΙΡΗΝ...ḲΟΜΙΩΤΕ

Below this line of writing is an incised herm and a second, later inscription ...ΘΡΟΒΙΝΕ

[The second half of the principal inscription is not visible in the ph., but it could have contained some form of the words εἰρήνη and κομίζω. In the lower inscription perhaps a name ending in -ροβῖνος or a form of βινέω? Stroud.]

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300. Athens. Vase Inscription, 275–270 B.C.? S.I. Rotroff, *AJA* 93 (1989) 254–255, briefly mentions a kantharos found in the American excavations in the Athenian Agora on which is represented "a double cornucopia, a form of horn invented by Ptolemy II as a symbol of the fruitfulness of Arsinoe II, his queen from ca. 275 to 270.... The inscription ... reads ΦΙΛΙΑΣ, a common enough sentiment on the so-called *grammatika ekpomata* of the late fourth to

mid-third century; here, though, it may have more specific reference to the special ties of friendship between Athens and Alexandria."

301. Ano Voula. Vase Inscription, Date? Graffito on a clay pitcher found in a grave excavated by the Greek Archaeological Service in a classical cemetery at Twenty-first Street and Alkyonidai. Ed. pr. I. Tsirigioti, *AD* 37 (1982) [1989] B.55.

Ἀρχεκράτους

302. Kalyvia. Inscribed Bronze Belt Buckle, Late Roman. Oblong bronze buckle inscribed with 7–8(?) letters, found by the Greek Archaeological Service in excavations of a grave. Briefly noted by O. Kakavoyianni, *AD* 39 (1984) [1989] B.46 (dr.); no text.

303. Athens. Lamp with Graffito, Late 4th cent. B.C. Terracotta diskos lamp with graffito on broad rim, found in excavations of the German Archaeological Institute in the Kerameikos, Inv. GL 1451. Ed. pr. A. Rügler, *AA* (1989) 84–85 (ph.). For similar hieros-lamps, cf. I. Scheibler, *Kerameikos* 11.155 nos. 27–29. Lunate sigmas. Rügler reports the text as ΕΡΟΤΟΣ ΙΕΡΟΣ. [From the ph. the third letter could be omega. Stroud.]

304. Athens. Sinopean Amphora Stamps. Cf. our lemma no. 1367.

305. The Athenian Ekklesia. M.H. Hansen reprints 15 of his articles on this topic, with addenda, in *The Athenian Ecclesia* II, *A Collection of Articles 1983–89* (Copenhagen 1989), cf. *SEG* XXXVIII 273. For his contributions to individual inscriptions in this volume of *SEG*, see our lemmata nos. 14, 71, 82, 83 and 86.

305 bis. Athens. The Athenian Trierarchy. V. Gabrielsen has completed a dissertation under this title at the University of Copenhagen, 1991. He is revising it for publication as a book on which we shall report in a later fascicle of *SEG*.

306. Athens. The Athenian Epilektoi. L. Tritle, *AHB* 3 (1989) 54–59, adduces the following Attic inscriptions in a discussion of these "select troops for select purposes," who were organized on a tribal basis under the command of their respective taxiarchs, from ca. 350 B.C. on. He gives special attention to their exploits under Phokion at the battle of Tamynai in 348 B.C. *IG* II^2 680; *SEG* III 116; *Hesperia* 4 (1935) 35–37 no. 5 (*SEG* XXI 319).

307. Athens. Praise, Crowns and Rendering of Accounts in Attic Inscriptions. C. Veligianni, *Hellenika* 40 (1989) 239–256, provides an analysis of the occurrence of the clause ἐπειδὰν τὰς εὐθύνας δῶι/δῶσι in honorary decrees at Athens 343/2–328/7 B.C. concerning magistrates. Among the inscriptions she studies in some detail are *IG* II^2 223; 330; 338 (see our lemma no. 85); 1629 LL. 258–263;*IG* VII 4253; 4254.

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308. Athens. Payment Formulas for Decrees, 5th–1st cent. B.C. A.S. Henry, "Provisions for the Payment of Athenian Decrees: A Study in Formulaic Language," *ZPE* 78 (1989) 247–295, traces the development of this formula in chronological order. Among the topics discussed is the role of the kolakretai, Hellenotamiai, Treasurers of Athena and the Other Gods, Apodektai, Treasurers of the Goddess, Treasurers of the People, Exetastes and Trittyarchs, Single Officer, Plural Board. Several tables. Concordance. Henry offers brief, critical comments on the following inscriptions (page references in parenthesis):

IG I^3 7 (250); 23 (249); 165 (248–249); 182 (249–250).
IG II^2 4 (252); 31 (253–254); 33 (252); 51 (251–252); 81 (252); 264 (266–267); 301 (262); 520 (262); 570 (278); 657 (274); 663 (274); 686+687 (275); 689 (275); 707 (278); 710 (276); 722 (269–270); 806 (268); 808 (279–280); 853 (292).
SEG XXV 84 (271–272); XXV 118 (287–288); XXXIV 94 (292).
Agora XV 135 (281–282); XV 171 (291).

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309. Athens. Sanction Clauses in Honorary Decrees. Εἶναι τὴν τιμωρίαν αὐτῶι καθάπερ ἥν τις Ἀθηναίων τινὰ ἀποκτένηι. S. Koch, *ZSSR* 106 (1989) 547–556, collects 16 examples of such sanction clauses in decrees of the 5th–4th cent. B.C. and discusses the legal procedures involved in comparison with the decree of Aristokrates protecting Charidemos and the arguments used by Demosthenes to attack it in *Against Aristokrates* 23. The decrees in question are *IG* I^3 19; 27; 28; 57; 91; 156; 161; 162; 164; 179; 227; 228; *IG* II^2 24 fr. b; 37; 222; 226.

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310. Athens. The Chronology of Athens in the Mid-Third Century B.C. Under this title, M.J. Osborne, *ZPE* 78 (1989) 209–242 (ph.), presents a detailed and wide-ranging investigation of the Athenian archons *ca.* 265/4–230/29 B.C. with special emphasis on unrestored epigraphic evidence for and against the existence of tribal rotation cycles among the secretaries. He argues that many epigraphists have overvalued such cycles and have done violence to other chronological evidence by attempting to impose them through restoration on fragmentary inscribed texts. This has led to particularly chaotic results in the 250's and 240's, when the advocates of the most rigid schemes of secretary cycles have had to postulate numerous, awkward breaks. He urges that "cycles should not be assumed to be fundamental to this period" and that they are unlikely to have continued in the absence of democracy. Following this general princi-

ple, he provides a table of archons and secretarial affiliations 268/7–228/7 B.C., including alternate sequences for 254/3–245/4 and 237/6–234/3 B.C.

Osborne concludes that "No chronological scheme proposed to date has survived entirely intact from the discovery of a new document bearing an archon or secretary date, and it remains to be seen how drastic a revision will be needed when the *stele* discovered in Aristophanes street some ten years ago, and advertised as likely to hold the key to the chronology of these years, is eventually published" [*AD* 33 (1978) [1985] B.13].

Among the individual inscriptions on which he offers detailed discussion are:

Publication	Our Lemma	Publication	Our Lemma
IG II² 477	124	*IG* II² 792	120
IG II² 682	122	*IG* II² 798	125
IG II² 686+687	121	*IG* II² 1273	152
IG II² 774+	131	*IG* II² 1534B	166
SEG XXV 103		*SEG* XIV 65	120
IG II² 778+	130	*SEG* XXI 376	135
SEG XXXII 117		*SEG* XXXII 126	126
IG II² 780	127	*SEG* XXXIII 115	129

311. Athens. Chronology of the 1st cent. A.D. S. Follet, *BICS* Suppl. 55 (1989) 37–44, summarizes recent progress in establishing the chronology of this period at Athens with helpful bibliography. She discusses the following "new archons" (i.e. since J.H. Oliver, *Hesperia* 11 [1942] 82–84): (1) Ἀσκληπιόδωρος: P.A. Pantos, *AE* (1974) 176–180 no. 2, cf. *IG* II² 3241; (2) Μένανδρος Ἀσκληπιοδώρου Γαργήττιος: *IG* II² 3547, is to be distinguished from his father Μένανδρος of the 1st cent. B.C., cf. *IG* II² 1043; 1343; (3) Θεογένης: E. Tsimpides-Pandazos, *AE* (1973) 66 no. 12, to be identified with Τιβ. Κλ. Θεογένης Παιανιεύς; (4) Κόιντος Οὐίβιος Κρίσπος Μαραθώνιος: S.N. Koumanoudes, *AAA* 3 (1970) 403–406, dated 83–93 A.D., which Follet supports against the attempt of E. Kapetanopoulos, *AAA* 6(1973) 137–138, to date him in the time of Hadrian.

Doubtful archons: (1) Τιβ. Κλ. Διότιμος Βησαιεύς, dated by E. Kapetanopoulos, *Hesperia* 36 (1967) 429–431, to the 2nd cent. A.D.; (2) Σεκοῦνδος: *IG* II² 2300+ 3541; *SEG* XXIX 153. If this is Didius Secundus of Sphettos, he should belong to the 2nd cent. A.D. For other possibilities, see *SEG* XXXV 305. (3) T. Φλ. Κόνων Σουνιεύς, *SEG* XXXI 122, could be the brother of T. Fl. Sophokles of Sounion, archon in the early 2nd cent. A.D., Follet, *Athènes* 179–181; E. Kapetanopoulos, *AE* (1975) 60 no. 2; S.B. Aleshire, *Asklepios at Athens* 229, 232. (4) Γάιος and Λούκιος, *IG* II² 2328, cf. E. Kapetanopoulos, *AAA* 7 (1974) 391–394; suspect because of the striking coincidence with Augustus' adoptive sons. (5) Ἀριστόδ[ημος], *Agora* XV 302, is possibly identical to Aristoxenos archon of 55/4 B.C., cf. *IG* II² 2993; 1713 L. 17; 1716 LL. 5, 26.

Demokrates, *IG* II² 1723, is no longer an archon, but a thesmothetes, cf. M. Mitsos, *AE* (1973) 55–57 no. 1, and Fl. Asklepiades of Diomeia, *IG* II² 3691, is identified as Fulvius

Metrodoros of Sounion, early 2nd cent. A.D., D. Peppas-Delmouzou, *Actes du VIIème Congrès international d'épigraphie grecque et latine* (Bucharest, Paris 1979) 433–434.

Follet studies in detail *IG* II^2 3174; see our lemma no. 212.

312. Athens. Oral Tradition and Written Record in Classical Athens. Under the above title R. Thomas (Cambridge 1989) examines several Attic inscriptions for the light they shed on the interaction of "orality" and literacy in classical Athens. Written documents and archives 34–94, especially on the formation of a central public archive ca. 405 B.C.; the importance of inscribed stelai; destruction and erasure of inscribed stelai and archival copies; record-keeping of public financial transactions; security horoi ("The *horoi* ... are a non-written type of record: their inscriptions are a secondary element still reinforced by the oral method of using witnesses and the presence of the stone." 58); forms of storage in the Metroon; cavalry tablets as an archive that was not actually consulted; "forged" decrees in the 4th cent. B.C. and their use by the orators for historical purposes; "Athens was only beginning to be document-minded in the fourth century." 286.

Emphasis falls very heavily on oral tradition throughout. For Thomas' attitude toward inscriptions, cf. "It is not clear that Athenians actually read inscriptions much." 35. "Even the clause that sometimes occurs at the base of an Athenian inscription describing the purpose of its erection is perhaps ambiguous; a stele is said to be erected 'so that anyone who wishes may see it' (*skopein*) — but not necessarily read it." 51. "... it is common sense that the mere presence of documents, even public ones, does not prove that they were read or used." 61. "... explicit evidence for many Athenians reading inscriptions is sparse." 67.

313. Athens. Public Archives in Fourth-Century Athens. W.C. West, *GRBS* 30 (1989) 529–543, urges that scholars continue to be too cautious and minimalist in speculating about the form and organization of the public archives in classical Athens. On the basis of surviving inscribed decrees and particularly the handling of documents by Aischines and Demosthenes, he argues that there was always a copy of each decree preserved on papyrus and kept in the archives. This was simply taken for granted as regular procedure; it is the inscribing of a document on stone that needs to be specified by a publication formula. Although the preambles of published decrees show a wide range of formulas over time "all do have the chairman's name in the prescript, either as *proedros* or *epistates*. The name of this man is the link to the date." Through these names one could establish the day on which the decree was passed. West further believes that on the archival copy of each decree, from at least the late 5th cent. B.C., the lunar month and day were also recorded. "Ease of access [attested by Aischines and Demosthenes] implies a filing system," which West suggests was based upon chronology, i.e. archon years, lunar dates, and the name of the presiding officer of the ekklesia. Cf. S. Georgoudi in *SEG* XXXVIII 2036.

314. Attic Prosopography. J.S. Traill, P.M.W. Matheson, *Horos* 7 (1989) 53–76, provide a description, with numerous examples of representative searches, of their computerized data-base "of all the persons, and the biographical information pertaining to them, of ancient Athens from ... the seventh century B.C. until the Byzantine period." Based on the prosopographic file compiled at the Institute for Advanced Study at Princeton by B.D. Meritt and others, Traill's project, called ATHENIANS, is at present about three-quarters complete. It consists of ca. 90,000 entries. "Distribution is planned in a variety of formats, including micro-floppy disk, CD–ROM (optical disk), on-line access, and a hard-copy version in 20 volumes."

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315. Athens. Foreigners in Ephebic Lists in the First and Second Centuries A.D. Contrary to the situation evidenced in ephebic documents of the Hellenistic period, M.-F. Baslez, *BICS* Suppl. 55 (1989) 17–36, demonstrates that non-citizens were numerous (ca. 40–60%) and formed a relatively stable group in the ephebic corps of the first two centuries of our era. She distinguishes six different methods of listing citizen and non-citizen ephebes attested in the surviving inscriptions with discussion of the classificatory terms ἐπέγγραφοι, πρωτέγγραφοι, πολεῖται, Μιλήσιοι, etc. and a warning "les classifications éphébiques ne sont donc pas un bon indice chronologique, comme on aurait du l'espérer" (21). She offers throughout several prosopographic notes containing identifications and family connections across these catalogues. Special discussion of the Milesioi, ca. 20% of the foreigners, intermarriage with Athenians, use of matronymics, etc. (24–26). Gymnasiarchia and other ephebic offices held by foreigners (27–32). Onomastic notes. Evidence for naturalization as a result of ephebic service; social mobility especially during the reign of Domitian and 110–140 A.D. Table of ephebic inscriptions on 35–36 arranged in chronological order (40–195 A.D.) listing no. of citizens, non-citizens, totals, and percentages. Although Roman Athens was much more generous in sharing her civic privileges than in the Hellenistic period, she retained a certain discrimination against non-citizen ephebes and only slowly granted them public responsibility. Prominent, however, in the lists is a new social dynamism reflected in the friendship and client relationships among people of different status. "C'était l'effet du modèle romain."

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316. Athens. Athenians in Egypt. In *AncSoc* 20 (1989) 169–184, A. Martin notes the confusion arising from the different accentuation of Ἀθηναῖος (ethnic) and Ἀθήναιος (theophoric name, cf. O. Masson, *BE* (1991) no. 195). He presents a catalogue of 111 Egyptian documents (papyri and inscriptions) recording Athenians or men called Ἀθήναιος, ca. 360 B.C. – 4th cent. A.D. Of some 44–61 Athenians, the largest concentration, 20 examples, falls in the 3rd cent. B.C. which Martin interprets as evidence of the first or second generation of immigrants for whom "le sentiment de l'appartenance à la métropole reste vivace." In the 3rd cent. B.C. Athenians are found in Alexandria, Arsinoe, Philadelphia and Tholthis. All documents of the 2nd–1st cent. B.C. containing Athenians come from Arsinoe. Prosopographic notes on Ἐπίμαχος (= Kirchner, *PA* 4929?), Φιλάγριος [ἰ]ατροφιλόσ[ο]φος (= Souda Lex. s.v.), Ἀνταῖος (= *PA* 965; *IG* II² 2332 L. 217?), Ἀσκληπιά[δης] Ζήνωνος (= *PA* 2618; *IG* II² 2978 LL. 9, 16?), Πυθόδωρος Νουμην[ίο]υ (related to *PA* 12422; *IG* II² 6366?), and

Αἰσχύλος Πυθέου (related to *PA* 448; *IG* I^2 546?). In the same paper he collects some 41–49 examples of the name Ἀθήναιος.

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317. Athens. The Name Seleukos. C. Habicht, *Chiron* 19 (1989) 7–26, at the end of a study entitled "Athen und die Seleukiden," briefly comments on the adoption of the names of the Seleukid kings by Athenians, Σέλευκος, Ἀντίοχος, Δημήτριος, Φίλιππος. Only the first must have been introduced by the founder of the Syrian dynasty, Seleukos I. In addition to the 15 bearers of this name in pre-Augustan Athens known to Kirchner, *PA* 12614–12628, Habicht states that there are 13 others. In this same period the name is found in at least 16 different demes.

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318. Onomastics. Women's Names in the Neuter in Attic Inscriptions. O. Masson, *Horos* 7 (1989) 45–52, presents a representative selection — not a complete list — of names of this type which appear on gravestones from Attica. He distinguishes two series: (1) deriving from substantives or adjectives ending in -ον, with diminutives in -ιον, -ίδιον, -ίσκον, -αρον; (2) abstract substantives ending in -μα, with diminutives in -μάτιον. About sixty different names demonstrate the importance of this neuter category for the creation of women's names and the diversity of the basic stems. Masson adds brief etymological notes on each name, with some non-Attic parallels. He uses the following categories:

I. Athenians with demotic. Κίλλαρον, Κόννιον, Λαδύτιον, Μικότερον, Μύλλαρον, Μύννιον, Νάκιον, Οἴναρον, Σαῖνον, Σαμάκιον, Σούνιον, Φιλίστιον, Φιλίττιον.
II. Women lacking demotic or ethnic. Βέβαιον, Γυμνάσιον, Ἐπίτευγμα, Θώπιον, Κλειτόριον, Κοράλλιον, Κοσσύφιον, Κτημάτιον, Κώτιον, Μίλακον, Μύλλιον, Μύννιον, Μύττιον, Νήνεμον, Παραμύθιον, Πιθανόν, Πίσιον, Πρόσοδον, Σαλαμίνιον, Σῖμον, Σταγόνιον
III. Women with ethnics. Ἀκροστόλιον, Ἀνθράκιον, Ἁρμάτιον, Διαβούλιον, Ἐπίτε(υ)γμα, Εὔκαιρον, Ἧμα, Ἰκόνιον, Ἴστιον, Κάρπιον, Κτήσιον, Λίγυρον, Λύδιον, Μάτιον, Μεθύλλιον, Μούσιον, Νίκημα, Νικίδιον, Ὅμοιον, Ὀνομάτιον, Παγγαῖον, Πιθανόν, Σῖμον, Χλίδανον.

For Φιλίστιον Δημοχάρους Αἰθαλίδου θυγάτηρ, see our lemma no. 218; for Παλλάδιον | Θεοφίλου | Μιλησία see our lemma no. 273.

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319. Attica. The Heroes of Attica. Under this title E. Kearns, *BICS* Suppl. 57 (1989) publishes a synthetic study of the literary, epigraphical, and pictorial evidence for the worship of heroes, heroines, nymphs, et al. in Attica from the 8th cent. B.C. to the early Hellenistic period. Among the themes discussed are the Hero and the Individual; the Hero and the City; the Hero and smaller groups, such as tribes, demes, gene, orgeones; Heroic Mythology; the tribal priesthood of Erechtheus, etc. Appendix 1 (139–207) is an invaluable Catalogue of Attic Heroes

arranged in alphabetic order under their Greek names with copious citations of ancient evidence of all kinds. Also, helpful lists are included of genos heroes (78–79) and eponymous deme heroes (101–102). No index; no concordance of inscriptions. Kearns throughout draws heavily upon epigraphic evidence, particularly on *SEG* XXI 527 (Salaminioi) and the sacrificial calendars of Nikomachos, *IG* I² 843–845 + II² 1357 + *SEG* X 348; Thorikos, *SEG* XXVI 136 (XXXVII 105*); Erchia, *SEG* XXI 541; Marathonian Tetrapolis, *IG* II² 1358.

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320. Attica. Cults of Herakles. Characterizing S. Woodford, "Cults of Herakles in Attica," *Studies Presented to G.M.A. Hanfmann* 2 (Mayence 1971) 211–225, as "trop sommaire," A. Verbanck-Pierard, *op. cit.* (our lemma no. 1844) 51–53, devotes three densely packed pages to a rapid survey of the worship of Herakles in Attica with copious references to literary, archaeological, and epigraphical sources; thirty sites known to date. She finds "ubiquité topographique" matched by "pluralisme social." Herakles was worshipped as a god (not as a hero) by citizens of all categories and by non-citizens, by demes, gene, thiasoi, eranoi, athletes, soldiers, families, ephebes, nothoi, slaves, etc. Discussion of types of sanctuaries devoted to Herakles and his festivals, cult personnel (παράσιτοι), Herakles in the tradition of the "Bon Mangeur." On 62 note 64 she refers to her (unpublished) doctor's thesis on "l'Héraklès attique."

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321. Eleusis. The Eleusinian Mysteries: Roman Initiates and Benefactors, 2nd cent. B.C. to 267 A.D. Under this title K. Clinton, *ANRW* 18.2.1499–1539 (ph.), presents a useful compendium of the literary, epigraphic, and archaeological evidence for Roman involvement in the Sanctuary at Eleusis, down to the Herulian invasion. He adds copious bibliography and commentary on many of the inscriptions. Among those studied we note the following: *IG* II² 4112, for L. Munatius L. f. Plancus, is dated too early in the Corpus; it should be after 41 B.C.: 1507 note 34. *IG* II² 4202, incorrectly dated in the first century after Christ in the Corpus, honors M. Titius L. f., consul suffectus in 31 B.C.: 1507 note 35. In *IG* II² 4705 Clinton explains the role of the god Αἰών in the Eleusinian Mysteries on the basis of Isokrates, *Panegyr.* 28–29, ὁ σύμπας αἰών, and Plato, *Symposium* 211B, whose language is very close to that of the inscription: 1509–1513 (ph.). *IG* II² 4190, detailed prosopographic discussion of [M. Porcius] Cato, the Eumolpid, and some of his relatives. He may have been the consul suffectus in 36 and a curator aquarium in 38 A.D.: 1515–1516. *IG* II² 4203–4204. The cognomen was inscribed. In 4203 no lines are preserved after the first; in 4204 the bottom and both sides are missing: 1516 note 85. *IG* II² 3620 and the sources for the initiation of Hadrian: 1516–1519. *IG* II² 2958 and the twin arches flanking the main entrance to the sanctuary, which Clinton attributes to Hadrian, not to Antonius Pius or Marcus Aurelius (see also our lemma no. 242): 1519–1520. *IG* II² 2956; 2957; 3627 and the dedications of the Panhellenion from the proceeds of the ἀπαρχή in support of the Mysteries: 1520–1522. *Pace* P. Graindor's view, *Athènes sous Hadrian* (Cairo 1934) 130, that the Empress Sabina was called by Demeter's titles Εὐεργέτιν Καρπ[οφόρον] in *IG* II² 1088 L. 49, Clinton holds that there is no evidence for her worship as Νέα Δήμητρα at Eleusis. The titles probably referred to Demeter herself: 1523. Dedicatory inscription on the inner epistyle of the Greater Propylaia: see our lemma no. 244. *IG* II² 4195 is

to be dated under Hadrian or the Antonines because of the title ὁ κράτιστος: 1529. *IG* II^2 3386 3397–3398; 3400–3402, see our lemma no. 243.

In "Hadrian's Contribution to the Renaissance of Eleusis," *BICS* Suppl. 55 (1989) 56–68, Clinton repeats many of these same observations on inscriptions from the reign of Hadrian. Hence (page nos. in parentheses) *IG* II^2 3620 (56–57); 2956/7 (57–58); 3375 (58); Most of this paper, however, concerns *IG* II^2 2958 and 3386, see our lemma no. 242; *IG* II^2 3397–3398; 3400–3402, see our lemma no. 243.

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322. Peiraieus. Mounichia: The Sanctuary of Artemis Mounichia. In *PAAH* (1935) 159–195, J. Threpsiades published an account of the excavation he conducted for the Greek Archaeological Society on the promontory of Mounichia (Kastella; Koumoundourou hill) at the south end of the harbor of Tourkolimano. Cf. *BCH* 59 (1935) 252; *JHS* 56 (1936) 142; *AA* (1936) 122–123. Among the finds from this site, which he identified as the Sanctuary of Artemis Mounichia, were several inscriptions, some of which are now in the Epigraphical Museum and the National Museum in Athens and in the Peiraieus Museum. Only two of these have been included in *SEG*, i.e. XXXVII 60 and 211, our lemmata nos. 50 and 298, respectively.

L. Palaiokrassa, Τὸ Ἱερὸ τῆς Ἀρτέμιδος Μουνιχίας (Thessalonike 1983), published a thorough account of this sanctuary, including a detailed analysis of the literary and epigraphic testimonia [with modern Greek accentuation] for its location, history, and cult activity (Arkteia, Amphiphontes, Mounichia, ephebes, etc.). She also describes the architectural remains (plans, ph.) and provides an exhaustive catalogue of the finds from Threpsiades' excavation: sculpture, pottery, terracotta figurines, metal objects, inscriptions, etc. Of the latter she republishes the fragments included in Threpsiades, *loc. cit.*, and adds a few others previously unpublished. See especially 87–88, 229–234 (ph.); she also mentions a few other inscribed stone and vase fragments preserving only one or two letters.

In *MDAI(A)* 104 (1989) 1–40, Palaiokrassa publishes the results of new excavations which she conducted in this sanctuary in 1984. In addition to new observations on the architecture, topography, and history of the sanctuary, she publishes a catalogue of the finds: sculpture, terracotta figurines, pottery, varia, and three fragments of inscriptions.

We deal with the inscriptions from this sanctuary, published and unpublished, in the following separate lemmata nos. 8, 37, 49, 50, 110, 111, 163, 195, 236 bis – 239, 294, and 298.

L. Palaiokrassa, Τὸ Ἱερὸν τῆς Ἀρτέμιδος Μουνιχίας: Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας 115 (1991), non vidimus.

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323. Athens. Statue Bases of the Emperor Hadrian. D. Willers, *Hadrians panhellenisches Program: Antike Kunst Beiheft* 16 (1990) 48–53, presents a helpful review of the 46 surviving inscribed bases for statues of Hadrian in Athens, ph. of *IG* II^2 3307, 3319. He also collects the epigraphic evidence for the Athenian cult of the emperor 58–62. See also our lemma no. 241.

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324. Attica. Document Reliefs. M. Meyer, *Die griechischen Urkundenreliefs: MDAI(A) Beiheft* 13 (1989), publishes a full-scale study of all aspects of public documents inscribed on stelai decorated with relief sculpture. Her corpus extends from 426/5 to 295/4 B.C. and is almost exclusively Attic. Each entry in the Katalog (263–322) has date, inventory no., provenance, epigraphic bibliography, description of relief, bibliography on sculpture; photographs of 128 of the 214 entries. In an introductory section (1–28) Meyer discusses previous scholarship on document reliefs, the role of the grammateus in the publication of official documents, categories of documents decorated with reliefs, cost, differences between dedicatory and document reliefs, place of erection (Acropolis favored), form and dimensions of relief panel. Chronologie und Stilgeschichte (29–80). Urkundenarten (81–131). Kompositionstypen (132–160). Einzelfiguren (Athena, Demos, Tribal Heroes, Personifications, Other Gods, Humans 161–214). Ergebnisse (workshops, Vorbilder, Document Reliefs as historical sources 215–262). Copious indices and Concordances. Notably, Meyer abandons the dogma of the three-bar sigma and dates *IG* I³ 21, the Milesian Decree, in 426/5 B.C. (31–32; 81–82, A1). Detailed discussion of chronology and content of *IG* II² 212, 347/6 B.C. (97–99, A88). "Unpublished": no. A17 from Brauron, ca. 410 B.C. A47, Athens EM 2795, 379/8 B.C.? A177, Agora I 7406, 4th cent. B.C.

Since Meyer's "Inschriftenregister" is incomplete and includes only standard corpora, we give a full comparatio numerorum.

IG I³	Meyer
21	A1
61	A4
62	A46
65	A2
66	A21
68	A3
74	A31
79	A5
84	A7
86	A8
91	A6
96	A9
99	A14
101	A15
124	A22
125	A24
126	A23
127	A26
136	A12
137	A10
148	A13
188	A28
189	A30
190	A53
191	A11
375, 377	A16

IG II²	Meyer
1	A26
2	A25
16	A37
18	A38
20	A39
24	A44
28	A41
31	A42
34	A43
36	A45
49	A18
55	A46
77	A48
89	A34
90	A166
97	A51
101	A52
110	A56
112	A58

116	A59
127	A67
128	A68
130	A69
133	A70
135	A71
137	A72
138	A73
153	A63
157	A186
160	A146
161	A120
163	A64
164	A53
165	A40
166	A83
167	A147
171	A143
209	A78
212	A88
226	A90
231	A91
239	A96
242	A98
263	A173
312	A165
332	A87
336	A101
339	A100
345	A102
347	A103
349	A105
367	A125
369	A126
406	A109
417	A142
419	A114
448	A134
493+518	A151
502	A152
503	A153
546	A128
598	A178
599	A156
646	A169
734	A150
971	C2
1145	A179
1147	A122
1187	A133
1190	A148
1193	A117
1202	A140
1238	A160
1256	A107
1374	A27
1392	A36
1410	A49
1411	A50
2842	A132
2946	A145
2970	A99
4434	A40
4630	A94
4894	A60

***IG* IV**	**Meyer**
748	N10 (Troizen)

***IG* IV^2 1**	**Meyer**
52	N16 (Epidauros)

***IG* V.2**	**Meyer**
1	N2 (Tegea)

***IG* XII.9**	**Meyer**
191	N6 (Chalkis)
213	N17 (Eretria)

CIG	**Meyer**
3635	A81 (Sigeion)

SEG	**Meyer**
III 116	A139 (Attica)
XVII 19	A66 (Athens)
XVIII 12	A97 (Athens)

XXI 303	A127 (Athens)
XXI 519	A137 (Attica)
XXVI 133	A140 (Athens)
XXVII 102	A104 (Attica)
XXXVI 186	A141 (Attica)

FdDelphes	**Meyer**
IV.6 no. 14	A123
IV.6 no. 15	N11
IV.6 no. 16	N3
IV.6 no. 17	N4
IV.6 no. 18	N15
IV.6 no. 19	N21
IV.6 no. 20	N22

Samos	**Meyer**
Samos XII no. 102	N12
Samos XII no. 102b	N14
Samos XII no. 102c	N18
MDAI(A) 44 (1919) 16 no. 7	N13
MDAI(A) 72 (1957) 182 no. 18	N14

I. Creticae	**Meyer**
II.xi no. 15	N19

***Agora* XV**	**Meyer**
253	C4

Svoronos,	**Meyer**
Ath. Nationalmuseum	
616 no. 251	A136 (Athens)
657 no. 414	A157 (Athens)
658 no. 415	A82 (Uncertain provenance)
659 no. 417	A80 (Uncertain provenance)
666 no. 436	A183 (Uncertain provenance)
666 no. 437	A131 (Uncertain provenance)
669 no. 450	A113 (Uncertain provenance)
670 no. 451	A169 (Uncertain provenance)
672 no. 458	A184 (Uncertain provenance)

Other Publications	**Meyer**
Hesperia 3 (1934) 1 no. 2	A181 (Athens)
Hesperia 4 (1935) 34 no. 4	A77 (Athens)
Hesperia 10 (1941) 50 no. 13	A124 (Athens)
Hesperia 26 (1957) 207 no. 53	A62 (Athens)
Hesperia 29 (1960) 2 no. 3	A108 (Athens)
Hesperia 37 (1968) 273 no. 12	C1 (Athens)
BCH 13 (1889) 514	N20 (Kyzikos)
MDAI(A) 66 (1941) 228 no. 4	C3 (Athens)
Polemon 4 (1949) 113–117	N7 (Salamis)
Num. Chron. 19 (1899) 1	N24 (Kyzikos)
Brit. Mus. Sculpture 1 (1892) 356 no. 773	A79 (Athens?)
Blümel, *Kat. Berlin III,. Skulpt .5–4 Jhr.* (1928) 73 K105· Tunis: Bardo Mus.	A85
A. Dain, *Insc. gr.* 12 no. 1	A57 (Athens)

325. Attic Grave Inscriptions and Demography. *SEG* XXXVIII 257. T. H. Nielsen, L. Bjertrup, M.H. Hansen, L. Rubinstein, T. Vestergaard, *GRBS* 30 (1989) 411–420, drawing upon a data base of Athenians recorded on private funerary monuments compiled by the Institute of Classics at Copenhagen University, reject the view that only affluent citizens had grave monuments and that, consequently, sepulchral inscriptions reflect the demography only of the upper class. Restricting their investigation to the 4th cent. B.C., they argue that (1) the cost of a simple inscribed stone was only about a drachma; one with a small standard relief, not much more than 10 drachmai, (2) of thirteen monuments commemorating Athenian citizens known to have performed liturgies, five are of the most inexpensive type, (3) of 1330 male Athenian citizens recorded in 4th-cent. B.C. grave inscriptions, only thirteen are *leitourgountes,* (4) many inscriptions of this period were set up by metics and slaves ("the epithet χρηστός and the greeting χαῖρε are never used for citizens, very rarely for metics," mostly for slaves) on inexpensive

stones, showing that grave stelai are not, by themselves, indicative of wealth and social pretension.

The same team turns to the question of the demography of the Attic demes in *Analecta Romana Instituti Danici* 19:25–44, and uses sepulchral inscriptions as sources for calculating the citizen population of Attica (ca. 30,000) in the 4th cent. B.C. They also show that in the Hellenistic and Roman periods grave inscriptions are not a reliable gauge of the population, since their numbers drop sharply, whereas other kinds of inscriptions (prytany and ephebic) do not indicate such a dramatic diminution in population. Grave inscriptions are also employed with prytany and ephebic lists to demonstrate that demes fluctuated in size from the 4th cent B.C. through the Roman period. Such demographic dynamics are important for the interpretation of Kleisthenes' reforms. They lead the Danish team to conclude that the bouleutic quotas of demotai attested in the 4th cent. B.C. cannot be identical to those originally assigned to the demes by Kleisthenes. "Our investigation shows that the relative size of the demes constantly changed during the more than six centuries covered by the sources. We do not believe in a demographic system which was static during the first century where we have no sources [508 B.C. – 400 B.C.], but then dynamic for the next six centuries covered by the sources we have." The relative sizes of the Kleisthenic demes and their bouleutic quotas in the late 6th cent. B.C. must have been different from what they were in the 4th cent. B.C.

Nielsen et al. do not believe that any of the 139 demes became extinct, ca. 508 B.C. – 250 A.D. After a special study of gravestones of citizens from six urban demes, they conclude that a decline in city population in the Hellenistic period was matched by a steep increase in Roman times. At the end, lists of Attic demes recording the numbers of citizens with identifiable demotics, numbers of bouleutai of the Roman period, and numbers of ephebes of citizen status with identifiable demotics.

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326. Athens. Gravestones and Epigrams of Young Girls. G. Hoffmann, *La Parola, L'Immagine, La Tomba: Annali: Archeologia e Storia Antica. Istituto Universitario Orientale* 10 (Naples 1988) 73–82 (ph.), briefly discusses the following four Attic gravestones for the light they shed on the iconography and characteristics (ἀρετή, σωφροσύνη) of the young girls whom they commemorate: *IG* I^2 1058; *IG* II^2 12147; Peek, *GV* 1654; *SEG* XXXIV 227.

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327. Attica. Nurses on Attic Gravestones. In an essay on "The Effects of Slavery on Citizen Households and Children: Aeschylus, Aristophanes and Athens," *Historical Reflections* 15 (1988) 455–475, M. Golden presents a useful collection of references to τίτθαι and other nurses on classical Attic gravestones, p. 458 note 12.

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328. Attica. Old Men on Attic Grave Monuments, 5th/4th cent. B.C. Under this title M. Meyer, *MDAI(A)* 104 (1989) 49–82 (ph.), presents a detailed and compendious examination of representations of old men on numerous sculptured Attic gravestones. Although poten-

tially very useful for epigraphists, this thorough paper seriously impedes quick reference to the very large number of inscriptions on the monuments under discussion. In the normal art historical manner, the author provides for each monument a museum inventory number and a battery of references to publications of the sculpture, but (with two exceptions) no citations of the standard epigraphic publications of these gravestones; no *IG* II², no. *SEG*, no *CEG*, etc.; a few references only to Peek, *GVI*. We have not had time to work through the hundreds of references to Conze, Clairmont, Kokula, Schmaltz, et al. in order to dig out the appropriate epigraphic citations. For two inscriptions see our lemmata nos. 257 and 270.

329. Athens. Two Attic Masons of the Late 4th Century B.C. Under this title M.B. Walbank, *ABSA* 84 (1989) 395–405 (ph.), assembles several public documents which he attributes to either "The Mason of *IG* II² 1195" or "The Mason of *IG* II² 497." For each man he provides a description of his most characteristic letter-forms, with measurements, a very small photograph of a squeeze (showing the letters facing backwards), and a catalogue of inscriptions.

Mason of *IG* II² 1195; 330/29–318/7 B.C.

IG II² 362, 324/3 B.C.; 381, 320/19 B.C.; 382, 320/19 B.C.; 394, 321–318 B.C.; 401, 321–318 B.C.; 428 + 277, undated; 620 + 1195, after 327/6 B.C.? (see our lemma no. 90); 1187, 319/8 B.C.; 1266, undated; 1462, after 329/8 B.C.; 1467, 330/29 B.C.?; *SEG* XIX 54, undated; XXI 290, 324/3 B.C.; XXI 312, 319/8 B.C. Doubtful?: *IG* II² 273, undated.

Mason of *IG* II² 497, 307/6–299/8 B.C.

IG II² 460, 307/6 B.C.; 464, 307/6 B.C.; 468, 306/5 B.C.?; 497, 303/2 B.C.; 504, 302/1 B.C.; 505, 302/1 B.C.; 538, undated; 541, before 303/2 B.C.; 542, before 303/2 B.C.; 573, undated; 591, undated; 641, 299/8 B.C.; 727, undated (see our lemma no. 108); 1194 + 1274 + *Hesperia* 8 (1939) 117–180, undated; 1487A, 306/5 B.C.; 1491A and B, 306/5 B.C.; 1492A, 305/4 B.C.; 2414, undated; *SEG* XIV 58, 303/2 B.C. (see our lemma no. 106); XVII 45, 305/4 B.C.; XXI 361, undated; XXI 529, 300/299 B.C.; XXX 69, 304/3 B.C.; *Hesperia* 2 (1933) 398–401 no. 18, 307/6 B.C.; 7 (1938) 307 no. 31, undated; 8 (1939) 35–41 no. 9, 303/2 B.C.?; 10 (1941) 55–56 no. 19, 303/2 or 302/1 B.C.; 11 (1942) 278–280 no. 53, 301/0 B.C.? Possibly by this same mason, *IG* II² 400, undated, before 320/19 B.C.?; 418, undated (see our lemma no. 109); 1474A and B, undated; *SEG* XXI 358, ca. 285–282 B.C. (see our lemma no. 118).

Walbank detects "sufficient similarities between their products to suggest that they might have been master and pupil, or, at least, worked out of the same workshop."

AIGINA

330. Aigina. Prohibition on an Anchor Stock, 5th cent. B.C. *IG* IV 176. *SEG* XXXIII 261.* C.B. Kritzas, *Tropis* 1 (1989) *Proceedings of the First Symposium on Ship Construction in Antiquity: Peiraieus 1985:* 203–207 (ph.), rejects the interpretation of this

inscription as an invocation to the spirits of the sea not to move the anchor stock when it is stuck on the sea bottom. He regards this anchor stock as reused as a boundary stone, ὅριον, on private land or, less likely, as a σῆμα on the tomb of a boatman, thereby explaining the gender of τόδε, which does not agree with the normal words for an anchor, εὐνή, ἄγκυρα, or λίθος.

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331. Aigina. Gravestone of Euagros, ca. 500–490 B.C. *SEG* XXXVIII 289. E. Papastavrou, *AE* (1986) [1990] 58 note 61, republishes this inscription, now in the Museum at Aigina, M.A. 3460; no ph. Text in 3 lines as follows: Εὐλάγ|ρο.

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332. Aigina. Grave Inscription, End of 6th–5th cent. B.C. Names painted in black on a poros sarcophagus excavated in a chamber tomb at Ayioi Asomatoi by the Greek Archaeological Service. Ed. pr. E. Papastavrou, *AD* 37 (1982) [1989] B.44.

Κρινό | Πεισώ

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333. Aigina. Grave Inscriptions, Late 6th–5th cent. B.C. A. Inscribed on one narrow end of a poros sarcophagus containing three skeletons excavated in a chamber tomb (Tomb II) by the Greek Archaeological Service on Leophoros Leouse. Ed. pr. E. Papastavrou, *AD* 37 (1982) [1989] B.45, Sarcophagus 1. Σίμα

B. Incised on the long side of a second sarcophagus in the same tomb, *ibid.* Θι(- - -)

C. Incised on the narrow end of a third sarcophagus in the same tomb, *ibid.* Λι(- - -)

D. Painted in red on the narrow end of a sarcophagus in Tomb IX of the same cemetery; *ibid.* 46. Text in majuscules; no ph. ΨΑΡΟΙΛΑϝDΑΣDDΡΠΙ.

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333 bis. Aigina. For inscriptions in the Aiginetan epichoric script at Kydonia and Gravisca see our lemmata nos. 950 and 1040, respectively.

CORINTHIA

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334. Corinth. Honors for Cn. Cornelius Pulcher, Hadrianic. *Corinth* 8.1 nos. 80, 81; *Corinth* 8.3 no. 139. M.E.H. Walbank, *AJN* 1 (1989) 79–87, suggests that the clause τὴν ἀτέλειαν τῇι πόλει παρασχόντα in these three inscriptions designates an exemption from taxation for Corinth similar to those which resulted from possession of the ius Italicum. It was secured through the good offices of Pulcher from Hadrian, possibly at the time of the latter's visit to Greece in 124 A.D., and commemorated on the coinage of Corinth by a small issue carrying on its reverse a statue of Marsyas in the Forum, *Corinth* VI no. 126 and "three other unpublished examples ... known to me."

334 bis. Corinth. Grave Epigram of Diogenes the Cynic, Late 4th cent. B.C.? See our lemma no. 1781.

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335. Corinth. Inscriptions on Attic Black-figure Vases, ca. 550–500 B.C. Among the items in her catalogue of sherds of this style found in the excavations of the American School at Corinth, A.B. Brownlee, *Hesperia* 58 (1989) 361–395, includes the following inscribed pieces:

(a) P. 42 no. 42 (ph., dr.). Fragment of a Panathenaic amphora, ca. 540–530 B.C. Dipinto. τô[ν 'Αθένεθεν ἄθλον] retrograde

(b) Pp. 384–385 no. 105 (ph., dr.). Fragment of a Little Master Cup, ca. 550 B.C. Dipinto. [Ἐργ]ότιμ[ο]

"The four letters are probably part of some form of the name Ergotimos. The smallish omicron and the crooked tau suggest a date later than Ergotimos himself, and therefore the inscription is probably the patronymic from the signature of one of his sons." Brownlee favors Eucheiros.

(c) P. 391 nos. 130–135 (ph., dr.). Fragments of Little Master Cups, 550–525 B.C., with nonsense inscriptions. Dipinti.

(d) P. 394 no. 147 (ph., dr.). Fragment of a cup, ca. 500 B.C. Graffito in Corinthian alphabet. Τιμα[- - -], "... perhaps a form of the name Τίμανδρος, a name known in Corinthian mythology."

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336. Corinth. Stamped Vases, Roman. C.K. Williams II, O.H. Zervos, *Hesperia* 58 (1989), report the discovery of the following stamps on the floors of plates and cups in excavations of the American School east of the theatre. No dates are suggested. All texts in majuscules.

(a) P. 21 no. 23 (ph.). C–1988–83. Retrograde from toes in a pediform stamp.
'Αττικῶν

(b) P. 21 no. 25 (ph.). C–1988–46. Knidian Roman plate. Retrograde from toes in a pediform stamp. Νικα

(c) P. 21 no. 26 (ph.). C–1988–99. Knidian Roman red-ware. Retrograde from heel in pediform stamp. Stamped twice. ANOIK [From ph. I read 'Ανφικ, i.e. beginning of a name. Stroud.]

(d) P. 22 no. 29 (ph.). C–1988–85. Eastern Sigillata B cup. Rectangular stamp.
'Ερμῆς

(e) P. 22 no. 30 (ph.). C–1988–86. Eastern Sigillata B cup. Rectangular stamp.
'Ερμα

On p. 21 no. 27 an Arretine cup fragment with a Latin stamp. On p. 34, a Latin inscription.

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337. Corinth. Roman Lamp Signatures. C.K. Williams II, O.H. Zervos, *Hesperia* 58 (1989), report the discovery of the following Roman lamps bearing manufacturers' signatures on the under surface in excavations of the American School east of the theatre.

(a) P. 10 no. 14 (ph. of lamp, not of signature). Broneer type XXVII. L–1988–11. No date suggested. Ὀλυμπ- | ιανο[ῦ]

(b) P. 11 no. 17 (ph. of lamp, not of signature). Broneer type XXVII. L–1988–10. Date, late 2nd/early 3rd cent. A.D.? Ὀνησ- | ίμου

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338. Corinth. Stamped Loomweight, Roman? Found in excavations of the Greek Archaeological Service in the vicinity of the Asklepieion: μια ρωμαϊκή ἀγνύθα με τη σφραγίδα ΜΕΓ, A. Banaka-Dimaki, *AD* 37 (1982) [1989] B.102; no other details. [Is it possible that this is a clay loomweight of a common classical type with the stamp ΜΕΛ, G.R. Davidson, *Corinth* XII pp. 156–158? Stroud.]

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339. Corinth. OY in Archaic Corinthian Inscriptions. R. Arena, *Acme* 42 (1989) 5–7, discusses the spellings Τεοϙρος and Ἀχιλλεους in Corinthian epichoric vase inscriptions as they relate to the theory that at the end of the 6th cent. B.C. -OY began to replace -O as the normal spelling of the diphthong -ου.

For the Corinthian epichoric alphabet see also our lemmata nos 402 and. 558.

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340. Isthmia. Benefactions of P. Licinius Priscus Iuventianus to the Isthmian Sanctuary, Date? *IG* IV 203. *Corinth* 8.3.306 (*SEG* XI 51). *SEG* XXXV 264.* T. Ritti, *op. cit.* (our lemma no. 1806) 30–31 no. 6 (ph.), after study of the stone, reprints the text of *IG* IV 203, now in Verona, with measurements, translation, brief commentary and bibliography.

D.J. Geagan, *Hesperia* 58 (1989) 349–360 (ph.), reprints the text of *IG* IV 203 without autopsy: Stele A (no changes).

To the top of the second stele, Stele B, found in the American School's excavation of the South Stoa at Corinth, *Corinth* 8.3.306 = *SEG* XI 51, Geagan adds a joining fragment, LL. 1–14, found in the American School's excavation in the Fortress of Justinian at Isthmia in 1954. "The discovery of a joining piece at Isthmia raises the question whether the stele may not originally have stood at Poseidon's shrine and been transported to Corinth for reuse, possibly as a building stone." Geagan considers the possibility that the whole dossier was recorded on three stelai, with one, now missing, intervening between Stele A and Stele B. As now preserved, the dossier consists of four documents:

(1) Catalogue of Priscus' benefactions: Stele A, LL. 1–27.

(2) Promise of Priscus: Stele A, LL. 28–30, incomplete.

(3) *Gnome* of the senatus populusque of the Corinthians: Stele B, LL. 1–17, incomplete.

(4) Rescript of the proconsul: Stele B, LL. 17–32.

After printing a new text of Stele B, Geagan provides a translation and detailed commentary on the whole dossier. The stoa in A LL. 24, 29–30; B LL. 15–16 is identified by Geagan as having been built by L. Castricius Regulus, a major benefactor of the Isthmian sanctuary and agonothetes of games honoring the emperor Tiberius. Discussion of the other documents mentioning Priscus and his family: *IG* IV 202; XIV 2543; *Corinth* 8.1.105; 8.2 p. 55; 8.3.199–201; *SEG* XXVI 410. Geagan favors a date ca. 170 A.D., contra Puech, *SEG* XXXV 264, and connects the earthquakes of A L. 22 and B L. 11 with an earthquake of this time attested in recent excavations east of the theatre in Corinth, C.K. Williams, II, *Hesperia* 56 (1987) 4, 23, 25. Topographical discussion of some of the buildings listed on Stele A.

Stele B. *Corinth* 8.3.306; *SEG* XI 51.

[- -]
[- - - - - - - - - - - *traces of two lines* - - - - - - - - - - - - -]
[- -]α[.]ο[.]νεπια[- - - - - - - -]
4 [. . . .]του[. .]ο[. .]σ[.]τος ἀνθύπατος [- - - - - - - - - - - - -]
[- -]ανο[- - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]α[. .5. .] τανευ[- - - - - - -]
[- - - - - - - - - - - - - - - - - -]ς τῆς σ[τοᾶ]ς [- - - - - - - - - -]
8 [- - - - - - - - - - - - - - - - - -]Ν[. . .]ΝΩ ὑετη[- - - - - - - - - -]
[- - - 5–6 - - -] ἀπ[ο]δέχεσθαι ᵛ Λικίνιον Π[ρ]εῖσ[κον ἄνδρα]
[πε]πολειτευ̣μ̣ένον φιλοτειμότατα καὶ τὰ [μὲν κα]-
[τ]ὰ σ̣τάδ̣ιον ὑπὸ σεισμῶν ἐσκυλμένα τὰ δὲ [ὑπὸ πα]-
12 [λ]α[ι]ότητος δ[ε]δαπανημένα ἀποκαθεστ[ότα - - -]
[. . .]θ̣α̣ ὑπὸ το[ῦ] δήμου [..]τε φημ̣[- - - - - - - - - -]
[. .] τοῖς χρίοσι ἀθλητ[άς - - - - - - - - - - - - - -]ωΙ̣[.]Ι̣Ι̣μ[- - -]
[- - - - - - - - - - - - - -]ο̣ς [συ]νᾶραι ἐρείπια στοᾶς
16 τ̣ῆς Ῥ̣ήγλ[ο]υ̣ [.]α[.]μ̣άρας οὕτως ὥστε ποι̣ῆ[σ]αι οἴκους
πεντήκ[ο]ν̣τα ᵛ ἐπεὶ ο̣ὖν καὶ ἐν τούτῳ φι[λ]οτείμως
ὁ Π̣ρεῖ[σ]κ̣[ο]ς ἀναστρέφεται ὥστε ὑπὲρ τῆς τειμῆς
τοῦ προδηλουμένου τόπου δοῦναι τοῖς πολείταις
20 ἑκάστῳ δηνάριον ἕν ᵛ οὐ μόνον συνκατατίθεμαι
τῇ τε τῆς [β]ουλῆς καὶ τοῦ δήμου γνώμῃ ἀλλὰ καὶ ἀ-
ποδέχομαι τὸν ἄνδρα οὕτως ἐν ἅπασιν ἀναστρε-
φόμενον φιλοτείμως καὶ ἐπιτρέπω τὸν προ-
24 δηλούμενον τόπον ταύτῃ τῇ αἱρέσει αὐτῷ πρα-
θῆναι ᵛ οὕτως μέντοι ὥστε τοὺς γεινομένους
οἴκους τοῖς ἀθληταῖς προῖκα τῷ καιρῷ τῶν ἀγώ-
νων σχολάζειν εἰς τὸ διηνεκὲς ἔχοντος τοῦ κα-
28 τὰ καιρὸν ἀγωνοθέτου ἐξουσίαν διανέμειν
τὰς ξενίας αὐτοῖς ᵛ εἰ μέντοι τις πρὸς τοῦτο ἀν-
τιλέγει δυνήσεται διδάξαι με ἐντὸς Καλανδῶν
Ἰανουαρίων τῶν ἔνγιστα ᵛ ἐρρῶσθαι ὑμᾶς εὔχομαι

32 [data – – –]IIIIK · Decembr^{v} et · pro rostris lecta
pr. * Decembr′

KLEONAIA

341. Nemea. Catalogue of Thearodokoi of the Nemean Games and the Argive Heraia, 323/2 B.C. *SEG* XXXVI 331.* O. Masson, *BE* (1989) 347 and 792, discusses some of the names in this list, distinguishing between those which seem to be new onomastically and those personages who are otherwise unattested prosopographically. Δρωξίας L. 33 belongs to both. Βραχύμηλος L. 43 is probably a "composé 'irrationel'" combining Βραχύς (sobriquet) and -μηλος. In L. 45 Φρικίνας is not a misspelling of Phrinikas but a member of the group Φρῖκος, Φρικίας, etc. Bechtel, *HPN* 493. Col. B LL. 28, 31 the patronymic is Θευμήδης. Discussion of the kings of Cyprus in no. 792.

342. Nemea. The Akrotatos Graffiti, 3rd cent. B.C. *SEG* XXVIII 349(i); XXXII 366; XXXVI 333. In *Mind and Body* 95–96 (see our lemma no. 1822) Stephen G. Miller repeats his interpretation of this text as referring to King Akrotatos of Sparta and meaning "Akrotatos is beautiful; to the one who wrote it!"

343. Nemea. The Calendric Position of the Nemean Games. Under this title, P. Perlman, *Athenaeum* 67 (1989) 57–90, examines all the literary and epigraphic evidence pertaining to the date of this trieteric festival. After an analysis of the dates preserved in eighteen decrees of the Aliaia of Argos, which follow the transfer of the presidency of the festival from Kleonai to Argos (end of 4th cent. B.C.), she finds that half of them were either passed at a meeting of the Aliaia in the third decad of Panamos (on the 24th or the 30th) or the business was raised at a meeting in Panamos but held over for a vote in the following month, Agyeos. Three other decrees could be restored to conform to this pattern. Since these decrees honor foreign benefactors, she proposes that the most appropriate time in the Argive calendar for such public action was at the time of the celebration of the Nemean Games when a large number of foreigners would have been in the Argolid. This she places at the new moon of the month Panamos which fell at the end of the summer, equivalent to September. See also our lemmata nos. 93, 345, and 346.

ARGIA

344. Argos. Decree Concerning Knossos and Tylissos, ca. 450 B.C. *SEG* XI 316 (Add. p. 222); XXX 354.* Meiggs-Lewis, *GHI* no. 42; *Staatsverträge* II.148. P. Carlier,

Royauté 381–382, supports the view that the office of βασιλεύς, recorded in B LL. 43–44, was not annual nor eponymous. It did not rotate among the Argive tribes and phratries. The king, who may have held office for life or for a long period of time, is mentioned here in this treaty because the diplomatic and military aspects of the agreement fell within his special competence.

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345. Argos. Proxeny Decree, 3rd cent. B.C. *SEG* XXXIII 278. P. Perlman, *Athenaeum* 67 (1989) 62–64, restores L. 2 [γροφεὺς βω]λᾶς Θιό[τιμος - - -] and, accepting Charneux' restoration of L. 8 as ['Ορθαγόρας Πυθίλα Κλεοδαΐδας Στιχ]έλειον (*BCH* 108 [1984] 218), she tentatively places this decree at the same meeting of the Aliaia when the two decrees of *SEG* XXXIII 279 were passed, i.e. 29 Agyeos. See our lemma no. 343.

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346. Argos. Proxeny Decree, 3rd cent. B.C. *SEG* XVI 247. P. Perlman, *Athenaeum* 67 (1989) 62–64, stressing the fact that this decree was passed when the president and the secretary of *SEG* XXXIII 279 held office, suggests that the date in LL. 2–3 be restored as ['Αγυιήου ἠνάται δευτάται]. Cf. our lemmata nos. 343 and 345.

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347. Argos. Decree(?) of the Greeks Regarding the Common Peace, 362/1 B.C.? *IG* IV 556. *SEG* XXII 265.* M. Weiskopf, *Historia: Einzelschriften* 63 (1989) 84–85, in a study in which he rejects the ancient evidence for a "Great Satraps' Revolt" 366–360 B.C. (cf. our lemma no. 83), concludes that this document is too fragmentary to permit precise dating or confident reconstruction of its specific historical setting and purpose. He regards it as "marmoreal bravado: the Greeks have taken the opportunity to issue a 'reverse' King's Peace, The Great King is told to stay out of Europe or face the consequences. ...[it] tells us nothing about Orontes, his aims, the scope of his activities, or the organization of those officers whom moderns label as standing against the crown."

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348. Argos. List of Demiourgoi, ca. 575–550 B.C. *IG* IV 614. *SEG* XI 336; XVIII 147. P. Carlier, *Royauté* 394–395, explains the verb ἀνάσσω and the names of the δαμιοργοί on this list as a record of kings and ancient heroes of Argos who provide the model for the supreme power in the state enjoyed by the damiorgoi holding office at the time when the list was inscribed.

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349. Argos. Casualty List, ca. 400 B.C.? *SEG* XXIX 361; XXXIII 293.* P. Carlier, *Royauté* 382–384, discusses several possible interpretations of the magistrate προβασιλεύς, L. 2, and favors the view that he was a replacement for the βασιλεύς after the abolition of the monarchy at Argos.

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350. Argos. Boundary Stone of a Sanctuary of the Seven Against Thebes, ca. 550 B.C. *SEG* XXXVII 283. In *REG* 101 (1988) XIII–XIV, A. Pariente briefly summarizes a lecture she gave on this monument in January 1988. She will publish a paper on this topic in a forthcoming *BCH Supplement* on Argos.

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351. Argos. Vase Inscription: Dedication to Herakles, 425–400 B.C. Two joining fragments of an Attic red-figure krater found in excavations of the French School in the theatre; graffito. Ed. pr. J.-C. Moretti, *BCH* 113 (1989) 721 (ph.), who takes this as evidence that in the 5th cent. B.C. there was a sanctuary of Herakles near the theatre. This is apparently the first attestation of the hero at Argos.

[Ἡ]ρακλέος

[There is no need to dot the epsilon; it cannot be anything else. Stroud.]

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352. Argos. Stamped Tile. P. Aupert, *AD* 38 (1983) [1989] B.87, briefly reports the discovery of a stamped tile in excavations of the French School in Thermes B.

Μένων ἀρχιτέκτων

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353. Argos. Mystery Cults of the Argolid in the Late Roman Period. I. Loukas, Πρακτικὰ τοῦ Β΄ Τοπικοῦ Συνεδρίου Ἀργολικῶν Σπουδῶν = *Peloponnesiaka: Pararterna* 14 (1989) 231–240, offers a brief general survey of the mysteries of Hera at Argos, Demeter and Dionysos at Lerna, and Rhea-Kybele. He quotes and briefly discusses *IG* II^2 4841/2, *IG* IV 659, 666; *CIL* VI 1779. This paper basically repeats Loukas' views as already put forward in several publications which are accessible through *SEG* XXXVIII 189, 306.

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353 bis. Argos. Bronze Prize Hydriai. See our lemmata nos. 1061 and 1365.

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353 ter. Argos. Calendar. See our lemma no. 343.

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354. Argive Heraion. Graffito on a Cup, ca. 700–675 B.C.? *SEG* XI 306. Jeffery, *LSAG* 149–150 no. 11. B.B. Powell, *CA* 8 (1989) 329, no. 31, follows Jeffery in reading this text as χῶς {h}ἐμί and suggests, since this small cup could not have held a chous measure, that it may be a joke. "I hold a whole gallon!" Although Jeffery attributed the script to Kleonai, the vase was not found there as Powell's formulation implies: "from Kleonai, the village on the road from Corinth to Argos." See our lemma no. 1764.

EPIDAURIA

355. Epidauros. Asklepieion. Hymns with Musical Notation, Roman Imperial. *IG* IV^2.1.135 + *SEG* XXX 390. Cf. *SEG* XXXV 309. S. Bonefas, *Hesperia* 58 (1989) 51–62 (ph.), urges that the two fragments of *IG* IV^2.1.135 and *SEG* XXX 390 comprise three, non-joining pieces of the same monument, probably a base. The text was arranged in two columns, of which the first is dedicated to Asklepios, the second to Apollo. In col. II there may be two different hymns, one to Apollo Mousagetes, the other to Apollo Maleatas. The first line, containing the musical notation, may have extended across the entire inscription, so that the music applied to all the hymns. After examining the stones, she presents the following new text with commentary and full discussion of the musical notation. She maintains that in L. 1 only the five letters following the initial EN are musical symbols. For spatial reasons we have had to print Fr. I and II of 135 below one another, whereas Bonefas reconstructs them as standing side-by-side.

SEG XXX 390

1 [– –]εν $\overline{\text{A}}$ $\overline{\text{Z}}$ $\overline{\Theta}$ $\overline{\Gamma}$= $\overline{\Lambda}$ ἐν ἀο[ιδῆι]
ca. 18–25 lines [– – – – – – – – θε]òν ἀείσωμεν
[– – – – – – – –] ἀνθρώποισιν
4 [– – – – – – 'Απόλλω]νι κλυτοτόξῳ
[– – – – – – – –]ως δὲ σ' ἀείσω
[– – – – ἐπιστα]μένως καταλέξαι.
[Μναμοσύνας καὶ Ζηνὸς 'Ολυμπί]ου ἀγλαὰ τέκνα
8 [– – – – – – – –]ς ὕμνος ἀοιδῆς
[– – – – – – – –]τον δέ σοι ἦτ[ορ]
[– – – – – – – –] οὕνεκα π[– – – –]
[– – – – – – – –]MO[– – – – – – – –]
lacuna ca. 5–12 lines

IG IV^2.1.135, Fragment I
[. . . ọ. .]κ ἰητ[ηρι – – – – – – – – – – – –]
[κα]λὴν ἠύκομ[ον – – – – – – – – – – –]
ἀδ' Ἰασὼ 'Ακεσώ τε [– – – – – – – – – –]
4 αὖθις δ' αὖθ' 'Υγείαν εἰς ..[– – – – – –]
ἀλλὰ σὺ μὲν τούτοις φρένα [– – – – – – –]
ἡμετέρηι δὴ M[όσ]ᾳ, ἐ[πεὶ] ΧΑ [– – – – – –]

IG IV^2.1.135, Fragment II
[– – – – – – – –].[– – – – – – – – – – – – – –]
[– – – – – – M]αλεάτ[ας – – – – – – – –]
[– – – – – – τ]ῆς δὲ σ[– – – – – – – – – –]
4 [– – – – – – –]σι θεαὶ ἱερο[– – – – – – – –]

[– – – – – – – –]. εὐχῆς ἱλα[οῦ – – – – – –]
[– – – – – – – –]ς εὐμένους ... [– – – – –]
['Ασκληπιῷ καὶ 'Απόλ]λωνι Γ οἰκουμένης [–]
8 [– – – – – – – –]τρις

R. Wagman, *AJA* 93 (1989) 275, briefly notes his view that these inscriptions are all "components of the same inscribed monument or architectural structure." No further details.

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355 bis. Epidauros. Asklepieion. Dedication of Ploutarchos to Asklepios, 308 A.D. *IG* IV^2.1.436–437. P. Castrén, *BICS* Suppl. 55 (1989) 47–49, briefly alludes to the contacts of Ploutarchos and his family with Asklepios: family tree of the family.

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356. Epidauros Town. Gravestone of Damokrate and Isias, Hellenistic? Pedimental limestone stele reused as the cover of grave 13 in the cemetery excavated at Nera, to the west of Old Epidauros, by the Greek Archaeological Service. Ed. pr. C. Piteros, *AD* 38 (1983) [1989] B.83. Undated by ed. pr.

Δαμοκράτη Δαμο-
κράτειος 'Ισίας
Σαραπίωνος
4 χαῖρετε

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356 bis. Epidauros Town. Gravestone of Euameris, ca. 200 B.C.? Marble pedimental grave stele with a standing female figure in relief between pilasters, found in excavations of the Greek Archaeological Service, reused as a cover of a Roman grave, on the promontory of Ayios Nikolaos. Briefly noted by R. Proskynetopoulou, *AD* 37 (1982) [1989] B.88 (ph., text invisible), who gives a full publication in *ibid.* 39 (1984) [1990] A.119–123 (ph.). She regards the sculptural style of the relief as dating to ca. 370–360 B.C. The inscription was added when the stele was reused ca. 200 B.C. Parallels for the name, especially *SEG* XI 452, from New Epidauros.

Εὐαμερὶ χαῖρε

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356 ter. Epidauros Town. Gravestone of Rhodon, Hellenistic. Two fragments of a pedimental stele found in the same place as no. 356. Ed. pr. C. Piteros, *AD* 38 (1983) [1989] B.83.

'Ρόδων | χαῖρε

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357. Epidauros Town. Gravestones. Fragments of grave stelai found reused in an ancient cemetery excavated by the Greek Archaeological Service on the promontory of Ayios Nikolaos. Ed. pr. R. Proskynetopoulou, *AD* 37 (1982) [1989] B.89; undated by ed. pr.

(a) Limestone. Τίμαι
(b) Limestone Νίκων
(c) Marble with a sculptured relief panel depicting a dexiosis scene of a man and a child.
Θεόδωρος χαῖρε

358. Epidauros. Sanctuary of Apollo Maleatas. Dedication of an Altar, 111 A.D. Stone *pessikos* from the front side of the Mouseion, found in excavations of the Greek Archaeological Society in the cistern of Antoninus. Ed. pr. *EAH* (1988) 18–21 (ph.). Cf. H.W. Catling, *AR* 35 (1988–89) 28 (ph.); G. Touchais, *BCH* 113 (1989) 606.

Ἔτους Ε΄ ἀπὸ τῆς
Αὐτοκράτορος Νέρ-
βα Τραειανοῦ Καίσαρος
Σεβαστοῦ Γερμανικοῦ
ἐν Μυσίᾳ νείκης
Σπόρος Ἀλεξᾶ πυρο-
φορήσας εἱερᾶς νυ-
κτὸς βωμὸν ἔθηκε
ἐπὶ Σωτηρίχου τοῦ
Ἀπολλοφάνους

S. Follet, *BE* (1990) 226, prints Σπόρος in L. 6 (σπόρος ed. pr.). From the ph. she suggests ζ΄, rather than ε΄, in L. 1. "La chronologie de ce texte doit, semble-t-il, être revue."

TROIZENIA

359. Kalaureia. Dedication. *IG* IV 844. *SEG* XXXVIII 324. E. Konsolaki, *AD* 39 (1984) [1989] B.58 (ph.), reports that the two joining fragments of this base have been removed from the cistern into which they were previously built and have been taken to the Poros Museum (ΜΠ 667). The top of the base is decorated with a kymation and geison. No change in the text.

360. Troizen. Themistokles' Decree. *SEG* XVIII 153; XXXVII 305.* N.G.L. Hammond, *CAH*^{2} IV.558–563, accepting the decree as basically authentic, argues for a date of September 481 B.C. in a detailed analysis of the evacuation of Attica, the return of the ostracized, the manning of the fleet, and the concentration of the Athenian war effort on the sea.

J. Buckler, *Philip II and the Sacred War: Mn* Suppl 109 (1989) 116–118, uses as an argument against the authenticity and historical value of this inscription the fact that the Persians destroyed "the Metroon, where public documents were kept, and both the agora and akropolis, where selected documents were inscribed on stone ... Not one fragment that can be attributed to a decree of Miltiades or Themistokles has come to light in nearly 150 years of excavation ..." The 3rd cent. B.C. text on this stone is an anachronistic reconstruction.

In *AJPh* 110 (1989) 13–14, C.A. Anderson argues that although the phrase τῆι Ἀθηνᾶι Ἀθηνῶμ [μεδεο]ύ[σηι] in LL. 3–4 would not have been a genuine cult title in 480 B.C., it should not be viewed as anachronistic and a later addition to the text. The title derives from poetry and was a fitting rhetorical device for Themistokles to use in urging his fellow citizens to evacuate the city and leave it in the hands of their protecting goddess.

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361. Troizen. In *AD* 38 (1983) [1989] B.63–64, E. Konsolaki briefly reports the discovery of the following inscriptions at or near Troizen; all are now in the Poros Museum: (1) ΜΠ 660 marble grave stele with anthemion; traces of an inscription, "difficult to read;" 4th cent. B.C. (2) ΜΠ 596 + 674 two fragments from the upper part of a fluted column or circular base bearing two archaic inscriptions, (a) four fragmentary orthograde lines on the side, (b) two lines on the top inscribed boustrophedon in smaller letters. (3) ΜΠ 675 fragment of a cube-like stone block inscribed on two contiguous surfaces, i.e. (a) four fragmentary lines of an archaic inscription orthograde, (b) four fragmentary lines of an archaic inscription of the same lettering. No texts.

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362. Troizen. Dedications, Roman. *IG* IV 779 and 798. E. Konsolaki, *AD* 39 (1984) [1989] B.58 nos. 1–2 (ph.), reports that the broken right half of *IG* IV 798, once built into a house at Damala, has now been taken to the Poros Museum (ΜΠ 662). The same is true of *IG* IV 779 (ΜΠ 666) from the church of Ayios Ioannes; no changes in the texts.

METHANA

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363. Methana. Gravestone of Eukleidamos. Fragment of the upper part of a small limestone stele found by the Greek Archaeological Service ca. 300 m. northeast of the ancient acropolis, now in the Poros Museum, ΜΠ 66. Ed. pr. E. Konsolaki, *AD* 38 (1983) [1989] B.64; no date.

[Ε]ὐκλειδά-ιμου Πραξειμία

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364. Methana. Gravestone of Triphyllion. Simple trachite stele with inscription at the top; found ca. 600 m. northwest of the ancient acropolis; now in the Poros Museum (ΜΠ 671). Ed. pr. E. Konsolaki, *AD* 39 (1984) [1989] B.59 no. 4; no date.

[Τ]ριφυλλίωνος

365. Methana. Gravestone, Archaic. In *AD* 38 (1983) [1989] B.64, E. Konsolaki briefly reports that the large stone throne from Methana published by M. Deffner, *MDAI(A)* 34 (1909) 349–351, carries traces of an archaic inscription on the upper part of the front which identifies this as a grave monument. She will publish the text later.

366. Methana. Gravestones. *IG* IV 863, 864. *SEG* XXXVII 320. E. Konsolaki, *AD* 39 (1984) [1989] B.59 nos. 1–2, gives measurements for these two stelai and notes that they have now been taken to the Poros Museum (ΜΠ 663 and 664, respectively).

KYNOURIA

367. Helleniko. Astros. Tile Stamp, Hellenistic or Later. *SEG* XXX 372; XXXV 287. W.K. Pritchett, *Studies in Ancient Greek Topography Part VI. University of California Publications: Classical Studies* 33 (1989) 87–88, rejects the attempt of Phaklaris (*SEG* XXXV 287) to identify Helleniko as Thyrea and to see this tile stamp as originating at Moni Loukous where Phaklaris places Eua. The "natural conclusion to be drawn from the provenance of the tablet" is that it was found at or near Eua (= Helleniko).

368. Xerocampi. Ayios Ioannes. Astros. Dedication on a Bronze Bull, ca. 500 B.C. *SEG* XXXV 302. W.K. Pritchett, *op. cit.* (our lemma no. 367) 20–22, 101 (ph.), in a discussion of the topography of the Arkadian town Paion (Paos), defends the reading Παρπάρο(ι) and the association of this dedication with "the famous Parparonia and Mount Parparos" in Kynouria, rejecting the attempt to connect it with the town in Arkadia.

369. Tsiorovos. Near Doliana. Prohibition, 5th cent. B.C. *SEG* XIII 266; XXXV 295.* W.K. Pritchett, *op. cit.* (our lemma no. 367) 79–83 (ph.), after examining the surviving fragment of this stone in the Museum at Astros, tentatively supports a date around the middle of the 5th cent. B.C. and argues that [κενεί[άρ]ιον, a normal Doric form for Ionic κενήριον, must be interpreted as a cenotaph, not a cistern. The stone marks the scene of a battle between Argives and Spartans, which did not take place during the Thirty Years Peace, 452–422 B.C.; the inscription could be later than the cenotaph. The ὀχετός in LL. 5–6 designates a water-channel, passing by the cenotaph and bringing water to the nearby town which Pritchett would identify as Anthene.

LAKONIA

370. Amyklai? War Contribution Accounts, 5th/4th cent. B.C. *IG* V.1.1. *SEG* XXXVI 357;* XXXVIII 333. U. Cozzoli, *Proprietà fondiaria ed esercito nello stato spartano dell' età classica: Studi pubbl. dell' Ist. ital. per la Storia ant.* 29 (Rome 1979) 125–139, reprints the text of Meiggs-Lewis and after a detailed analysis of both the internal politics of Chios and the expedition of Alkidas in 427 B.C., concludes that the early stages of the Peloponnesian War do not provide a suitable historical setting for this inscription. He does not believe that the contributions were made and inscribed over a long period of time. Internal politics at Chios and Ephesos also rule out the years of the Dekeleian War. Cozzoli finds the most suitable conditions for the contributions recorded on the stele in the period following the battle of Knidos, 391–386 B.C.

A.P. Matthaiou, I.A. Pikoulas, *Horos* 7 (1989) 77–124 (ph., dr.), publish the ed. pr. of a new, joining fragment of this inscription, which was found at the monastery of Zerbitsas 15 km. south of Sparta. [Correct our error "NNW" in *SEG* XXXVI 357.] It forms the left half of the original stele of blue marble "of Taygetos." After study of the known fragment *IG* V.1.1, in the Museum of Sparta, where it was deposited in 1976, and of squeezes from the collection of Oxford University, and of the old drawings of Fourmont, Conze-Michaelis, Prott, et al., they publish the following new text of the whole monument with detailed notes on readings, app. crit., and extensive commentary.

Front

[Ἔ]δον τοὶ .ΕΟΙΟΙ[- - c. 3–4 - -]Ο[- - c. 3–5 - - τοὶ Λα]κεδαιμονίο[ν φί]λο[ι]
[π]οτὸν πόλεμον τετρακατίος δαριχός ΕΦΕΙΣ.ΑΛ.ΧΟΙ
ἔδον τοὶ Αἰγινᾶται τοῖς Λακεδαιμονίοις ποτὸν
4 [π]όλεμ[ον τέτορε]ς καὶ δέκα μνᾶς καὶ δέκα στατῆρας.
[ἔδο]ν [τ]οὶ Ο[.]σ[ι]οι τοῖς Λακεδαιμονίοις ΛΥΡΕΙ δα⟨ρι⟩χός
vacat 0.022 m.
[ἔ]δον ΣΟΜ[- c. 2–3 -]οφον Ἀχαιὸς Ὀλέν[ι]ος ΘΟΔ[- - c. 6–7 - -]ΤΟΛ[- c. 1–2 -]
τοῖς Λα[κεδ]αιμονίοις ποττὸν πόλεμον τριερεΓ.ΧΜ..Ο[- c. 1–2 -]
8 [- - c. 5–6 - -] μνᾶν καὶ ἀργυρίο μνᾶς δύε καὶ τριάκοντα
ἔδ[ον] τοὶ φεύγοντες τὸν Χίον τοὶ φίλοι τοὶ τὸν
[Λακ]ε[δα]ιμονίον χελίος στατῆρας Αἰγιναίος
vacat 0.025 m.
[ἔδοκε? - - c. 5–8 - -]ΟΝ το[ῖ]ς Λακεδαιμονίοις ποττὸν
12 [πόλεμον - - c. 4–7 - -]ΝΠ[- c. 2–3 -]τ⟨ε⟩τράκιν ⟨χε⟩λίος καὶ ἄλλος
[- - - - c. 19–21 - - - -]ακινχελίος καὶ ἀστα⟨φ⟩ίδος
[- - - - c. 15–17 - - - τάλ]αντα
[- - - - c. 18–20 - - - -]Η..ΙΟΣΣ...ΚΕΤ
16 [- - - - c. 18–20 - - - -]πολλὰ καὶ ⟨δ⟩αρικὸς ὀκτακατ⟨ί⟩-
[ος καὶ - - - c. 16–18 - - -]ΝDΙΟΤΙΤΑ τάλαντα
[- - - - - - - - - - - - -]ΕΙ..Ν ποττὸν πόλεμον

[- - - - - - - - - - - -]NION τριάκοντα μνᾶς
20 [- - - - c. 10–13 - - - -].E.O.[- -]ΙΣ χελίος μεδίμνος καὶ
[- - - - - - - - - - - -κ]οντα καὶ ΑΙΜΥΡΙ ..Fεξέ-
[κοντα -]
[ἔδον τ]οὶ Ἐφέσιοι τοῖς Λακεδαιμ[ονίοις] Position?
[ποττὸ]ν πόλεμον χ⟨ε⟩λίο{υ}ς δαρ[ικός]

Right Side

vacat 0.132 m.
Ἔδον τοὶ Μά-
λιοι τοῖς
Λακεδαι-
4 μονίοις
ἀργυρίο
Ϝ⟨ί⟩κατι
μνᾶς

8 ἔδοκε Μο[- -ca. 3- -]
Λοκρὸς τοῖς
Λακεδαιμο-
νίοις τάλαν-
12 τ⟨ον?⟩ ἀργυρίο

ἔδον τοὶ
Μάλιοι
τοῖς
16 [Λ]ακεδαι-
[μ]ονίο[ις]
....Λ
- - - - - -

Front: L. 1 Τέ̣{ο̣}ιοι or Τε̣{ο̣}ίον? M.-P. who suggest [ἔ]δον τοὶ Τέ̣{ο̣}ιοι [φεύγ]ο̣[ντες τοὶ Λα]κεδαιμονίο[ν φί]λο̣[ι]. L. 2 at the end ἐφ' followed by one or two words in the dative case. L. 5 The third word is an ethnic, Θ[ά]σ[ι]οι(?) and the penultimate word is probably a numeral. L. 6 After the ethnic Ὀλέν̣[ι]ος, M.-P. suggest another donor, e.g. ἡόδ̣[ιππος] or ἡοδ̣[αῖος Αἰ]τολ̣[ός]. L. 7 τριέρεη̣[ι]⟨ν⟩ μ[ισ]θ̣[όν]? L. 8 init [χρυσίο]. L. 15 [ἔδον or ἔδοκε - - donor - -]H.. το⟨ῖ⟩ς{ς} Λ[α]κε⟨δ⟩[αιμονίοις]. L. 18 A new entry probably began here, but there does not seem to be enough room for ἔδον τοὶ ethnic + τοῖς Λακεδαιμονίοις. M.-P. suggest that either Fourmont missed a line of text between lines 17 and 18 or the letters at the beginning of the line on the new fragment were smaller. LL. 23–24 M.-P. do not believe that it is possible to determine the original position of these lines on the stele, but they were probably not part of the canonical entries on the front surface. They were added as a supplement later than the entry for the Malians on the right side.

M.-P. identify the Aiginetans, L. 3, as the ones expelled by Athens and installed in Thyrea by the Spartans in 431 B.C. (Thuc. 2.27) and defeated by the Athenians in 424 B.C. (Thuc. 4.56.2).

The Chian exiles who are friendly to the Spartans, LL. 9–10, probably contributed after the new wall at Chios was destroyed 425/4 B.C. (Thuc. 4.51) and before 416/5 B.C. when the Melians contributed. The Ephesians probably remained part of the Athenian alliance until 415/4 B.C. and made their contribution, LL. 23–24, in 414/3 B.C. (*IG* I^3 290 L. 26).The Melians contributed between 426 and 416/5 B.C. (Thuc. 6.116). The "Teians," L. 1?, contributed between 427 and 424 B.C. (Thuc. 3.29–33) and the Thasians L. 5, between 424/3 and 416/5 B.C. (Thuc. 4.104.4–107). Accordingly, M.-P. do not believe that the stone was inscribed at one time. Rather, the individual entries were added each time a city, group, or individual paid a contribution over the course of several years, 427–414/3 B.C., even though it was inscribed by one cutter. M.-P. believe that the Sanctuary of Apollo at Amyklai is the most likely candidate for the spot where the stele was originally erected. In an appendix (119–121) they urge that the letter-forms on this monument are very similar to those on the victory monument of Damonon, *IG* V.1.213. For the possibly related fragment *IG* V.1.219 see our lemma no. 375.

Writing without knowledge of the work of Matthaiou and Pikoulas, O. Hansen, *AE* (1986) [1990] 155–156, offers the following restorations in LL. 1–4:

[ἔδοκε Ἀρχίδαμος τοῖς Λακ]εδαιμονίο[ις ..]λο[..]
[- - - - - - - - - ακα]τίος δαρι⟨κ⟩ός. ἔ[δον Π]α[υσανί]-
[ας καὶ Κλεομένης τοῖς Λ]ακεδαιμονίοις ποτ[τ]ὸν
4 [πόλεμον ἐνν]έα μνᾶς καὶ δέκα στατῆρας

In LL. 15–16 he suggests:

[Ἄγις Ἀρχιδάμο] h[υ]ιὸς [ἔ]δ[ο]κε τ[οῖς Λακεδαιμο]-
[νίοις κτλ.]

L. 14 is so short because a new entry begins in L. 15 by which the Spartans wished to underline that the accession of the new king Agis had taken place, 427 B.C.

M.-F. Baslez, *REA* 91 (1989) 241–242, in the context of a study on δαρεικοί in Greek finance of the late 5th and 4th cent. B.C. (see our lemma no. 1774), discusses the four contributions consisting of these gold coins LL. 2, 5, 16, 24. The sums preserved (1000, 800, and 400 = 20,000, 16,000, and 8,000 drachmas) are much higher than the contributions made in silver, with one exception, L. 17. Large sums could be more effectively transported to Sparta in coins of higher denomination, particularly from places under strong Persian influence, such as Ephesos, LL. 23–24. Prior to the publication of the new fragment she attributed to Matthaiou the restoration [A]ἴνιοι in L. 1.

W.T. Loomis, *The Spartan War Fund: IG V 1, 1 and a New Fragment: Historia Einzelschriften* 74 (1992), after initial collaboration with Matthaiou and Pikoulas, publishes a full-scale, separate edition, covering all aspects of this inscription, based on autopsy of the stones and study of squeezes and drawings of earlier editors. He provides improved new photographs of the stones and squeezes, and prints text, translation, physical description, full commentary, discussion of the date and economic significance of the inscription, and history of modern study of the old fragment, *IG* V.1.1 (with minute recording of editors' errors, misprints, etc.). After demonstrating from detailed measurements that the spacing of lines is not uniform and that the horizontal spacing of letters exhibits considerable variety, Loomis concludes on this basis that

"*prima facie* ... this inscription was not inscribed at one time, but rather ... contributions were entered as and when received."

Loomis has taken great pains to record in minute detail exactly what letters he sees on the stones, squeezes, and drawings (adding numerous comparisons with the readings of earlier editors). His method, however, is curious. Regarding Αἰγινᾶται, for instance, which is printed without any dots or brackets in L. 3 of his text, he states in his commentary (31), "I see ... alpha; iota; gamma; iota; nu; alpha; tau; alpha; iota." Although this quickly becomes tedious, we warn readers not to neglect Loomis' commentaries (29–34, 40–55) and not to rely exclusively on his complete text printed on Plate 17. L. 1 of the latter, for example, το[- - - ca. 10–11 - - - τοὶ τῶν Λα]κεδαιμονί̣ο̣[ν φί]λο̣[ι], is at variance with the drawing on Plate 12, which clearly shows traces of letters in the area of [- - - ca. 10–11 - - -]. On p. 31 he describes these as TEOION...O.... but regards them as too uncertain to print with confidence any particular letter. In addition to L. 1, his text differs significantly from that of Matthaiou/Pikoulas only in L. 5 [ἔδον το]ὶ [- - ca. 4–5 - -]οι τοῖς Λακεδαιμονίοις ΛΥΡΕΙ δα⟨ρι⟩χ{ι}ό̣ς. L. 6 end Ὀλέ̣[νι]ος [καὶ - - ca. 7 - -]Ο̣[- - -]. L. 7 end τριέρε ...M.. L. 8 beginning [- - ca. 8 - -]ΑΝ̣ καὶ . L. 22 [κοντα. ἔδον τ]οὶ Ἐφέσιοι etc. as in LL. 23–24. Right Side, LL. 8–9 ἔδοκε Μόλοκρος. We follow M-P line numbers. Throughout, Loomis prints πὸ τὸν πόλεμον or πὸτ τὸν πόλεμον.

In L. 1 he rejects M-P's restoration on grounds of orthography, spacing, and syntax (i.e. lack of definite articles). In L. 5 he does not see traces compatible with Θ̣[ά]σ[ι]οι and rejects a contribution made by the government of Thasos on historical grounds.

After examining arguments based on letter-forms (comparison with *IG* II² 11678; V.1.213; 1124; *I. Délos* 87; *SEG* XXVI 461) Loomis, while attracted to a date ca. 431 B.C., "cannot deny Lewis' point that 'the argument from the lettering [is] indecisive." On historical grounds he places the inscription ca. 427 B.C., arguing, among other things, that οἱ φεύγοντες must refer to "citizens who go into exile leaving behind a government controlled by fellow citizens. These words are never used where the entire citizen body is expelled" (63–64). He ends with some economic and military speculations on the purchasing power of the preserved total of the contributions, equivalent roughly to 13 talents, 274 drachmas in Attic coinage.

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371. Amyklai, Stamped Roof Tile. P. Krentz, *Boiotika* 315 note 13, reports the discovery by J.F. Krentz in 1985 of a fragment of a terracotta Lakonian type cover tile with reddish glaze and a stamp [Ἀ]πόλ[λωνος] ἐν Ἀμυ[κλαίοι], cf. *IG* V.1.363. Now in the Sparta Museum.

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372. Asopos. Dedication of a Bath, 1st/2nd cent. A.D. Marble plaque uncovered in excavations of the Greek Archaeological Service in 1982 and 1984 at an ancient bath in Plytra in the area of Papadianika. The stone was reused as a threshold in the bath and in 1986 it was broken by someone who tried to turn it over. Parts of the inscribed surface were then lost. The surviving fragments have been taken to the Archaeological Collection at Gytheion. Four non-joining

fragments remain in addition to the main part of the plaque. Ed. pr. E. Kourinou, I. Pikoulas, *Horos* 7 (1989) 125–127 (ph.). The stone locates the city of Asopos at Plytra.

Θεοῖς Σεβαστοῖ[ς καὶ τᾶι or τᾷ]
Ἀσωπειτῶν πόλ̣[ει ἡ δεῖνα]
Λεπούσκλα τὸ βαλανε̣ῖ̣[ον]
4 ἐκ θεμελίων κατα- *leaf*
σκευάσασα [ταῖς ἰδίαις]
δαπάναι[ς] *leaf*

Fragments: [- - -]TAI[- - -] possibly from the end of L. 1. [- - -]N̲E̲[- - -] probably from the name at the end of L. 2. [- - -]Σ̣ι̣.[- - -] possibly the end of the name in L. 2 or from the last two words in L. 5. [- - -]ι̣Σ̣[- - -] unknown position.

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373. Messapeai (Anthochori). Sanctuary of Zeus Messapeus. Stamped Tile, 2nd cent. B.C. *SEG* XXVI 460. R.W.V. Catling, D.G.J. Shipley, *ABSA* 84 (1989) 195 note 40, observe that the second word in L. 2 ΦΑΡ[- - -], "suggests a link with Pharis, a settlement somewhere S. of Amyklai which was deserted in Paus.'s day (3.20.3)." From the ph., however, they think that the last letter looks more like gamma or epsilon. See our lemma no. 376. The authors wrongly cite this inscription as *SEG* XXIX 390.

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374. Sklavochori (Now in London). Dedications to Demeter, 2nd cent. A.D. *IG* V.1.248–249. *SEG* XXXV 323. S. Walker, *BICS* Suppl. 55 (1989) 130–141 (ph.), provides a detailed analysis of the iconography of these two reliefs as it relates to the worship of Eleusinian Demeter at her sanctuary at Kalyvia. She explores the family background of Claudia Ageta, *IG* V.1.249; cf. Spawforth, *SEG* XXXV 323. Walker rejects the possibility that the two reliefs are funerary as opposed to dedicatory in purpose. The many objects concerned with cleansing and grooming probably were used by the officials named in the inscriptions or by other female participants in the cult.

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375. Sparta. War Contribution Accounts, 5th/4th cent. B.C. *IG* V.1.219. *SEG* XXXVI 357.* A.P. Matthaiou, I.A. Pikoulas, *Horos* 7 (1989) 113, 121–122, after studying the stone in the Sparta Museum, reject the possibility that this fragment is part of *IG* V.1.1 (our lemma no. 370). They believe that only one cutter worked on it, not two, but that it was not inscribed all at one time. It probably belongs to a list of contributors similar to *IG* V.1.1 but with a different formula. If such a list contained only members of the Peloponnesian alliance, they suggest that L. 1 might be restored as [ἔδον τ]οὶ Ἀπελλ̣[ονιᾶται - - -], i.e. Ἀπολλωνιᾶται from the Corinthian colony on the Adriatic coast.

W.T. Loomis, *op. cit.* (our lemma no. 370) 25–26, 62 (ph.), publishes an excellent new photograph and agrees that only one hand carved this text. It is not part of *IG* V.1.1, differing

from it in marble type, letter-forms, and "overall neatness and orderliness of the lettering ... so unlike" *IG* V.1.1.

376. Near Sparta. Inscribed Cup, ca. 590–570 B.C. Four joining fragments from the rim and mid body of a Lakonian cup found ca. 4 km. north-northeast of Sparta by the Lakonian Survey. Incised inscription (after firing) upside-down and orthograde in lower part of the reserved handle zone. Briefly mentioned in *AR* 34 (1987/8) 26. Ed. pr. R.W.V. Catling, D.G.J. Shipley, *ABSA* 84 (1989) 187–200 (ph., dr.), who interpret it as the end of a hexameter, a vocative possibly "preceded by another appellation in the same case or perhaps by the personal pronoun σέ." [– ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ –]ε, Μεσαπεῦ *vacat* . The name is found as a cult title of Zeus in Lakonia, Theopompos apud Steph. Byz s.v. Μεσσαπέαι, and Paus. 3.20.3, cf. *SEG* XXIX 390, which the authors accept as proving that this sanctuary was at Anthochori southwest of Sparta. Their vase may have originated in another shrine of the same deity. They speculate that this title probably comes from south Italy: "Zeus Messapeus may be an interesting example of reverse cultural transmission —*from* a colonized area *to* the corresponding Greek metropolis." L. Dubois, *BE* (1991) 297, remarking the frequency in the Peloponnesos of the root Μεσσαπ-/Μεταπ-, of which the earliest examples go back to Linear B at Pylos (cf. also *IvO* 10), believes that it is more plausible to regard this cult as authentically Lakonian. See our lemma no. 373.

[In both dr. and ph. the last letter clearly has a diagonal stroke between the two sides of the V-shaped upsilon. Turned upside down, this letter could be read as alpha, i.e. Μεσαπέα. Stroud.]

MESSENIA

377. Messene. Decree of Eretria Honoring Messenian Judges, Hellenistic. Three joining fragments of a large stele found in the narrow passage north of the "Priests' House" (now identified as a bath) in excavations of the Greek Archaeological Society, inv. no. 1143. Joining the broken bottom of this stele and forming a continuous text in LL. 12–17 is a small fragment found by A.K. Orlandos in the same place and published by him in *PAAH* (1969) [1971] 117 no. 5 (ph.). Brief mention of the newly discovered fragments in *EAH* (1988) 37–38 with an excellent, fully legible ph. No text, only a few brief quotations such as δικασταγωγόν L. 3, δικασταί and γραμματεύς from Messene; the demos of Eretria honors the demos of Messene with χρυσῷ στεφάνῳ L. 16. We print the text of the fragment published by Orlandos with the appropriate line nos. Cf. H.W. Catling, *AR* 35 (1988–89) 39 (ph.); G. Touchais, *BCH* 113 (1989) 612–613 (ph.).

12 N
ΣΗ

ΩΙΕΞ
ΩΝΑΞ
16 στεφα]νῶσαι
ἀρετῆς] ἕνεκεν

378. Messene. Decree, Reign of Tiberius. In excavations of the Greek Archaeological Society in the northwest corner of the eastern hall of the Sebasteion were found two joining fragments from the bottom of a stele on which are preserved the 10 last lines of a decree of the reign of Tiberius. Brief mention in *EAH* (1988) 33; no ph.; no text; the following excerpts only: ἐκεχειρίαν ἐπὶ τρεῖς ἀμ[έρας ἐφ'] ἑξῆς, gymnastic games for boys and equestrian events for youths ἐν τᾷ γενεθλίῳ ἀμέρᾳ τοῦ αὐτοκράτορος Τιβερίου Καίσαρος, dedication of weapons of the victors ἀπὸ τοῦ καθ' ἔτος ἱερέος, mention of the despatch of an embassy to the emperor Tiberius in Rome ἐπὶ τῷ [– – –] ἀγεμόνα γεγενῆσθαι τοῦ παντὸς κόσμου – – – περὶ τῶν κατεσχηκότων τὴν πόλιν ἀτόπων. For these games cf. Ῥωμαῖα or Καισάρεια *IG* V.1.1462; *AE* (1965) 110–115 no. 1 = *SEG* XXIII 206. The inscription honors Tiberius as a god. Cf. G. Touchais, *BCH* 113 (1989) 612.

379. Messene. Decree Concerning Tribute with a Catalogue of Taxpayers, 100 B.C. or 35–44 A.D.? *IG* V.1.1433. *SEG* XXXVII 333.* E. Will, *RPh* 63 (1989) 267–270, contests the interpretations of L. 8 put forward by A. Wilhelm and N.F. Jones, cf. *SEG* XXXVII 333. Will urges that ξένων σὺν τοῖς τετιμαμένοις ἐν τᾶι φυλᾶι Ῥωμαίοις does not mean that there was a sixth tribe at Messene into which naturalized citizens from Rome were enrolled, nor were foreigners grouped with them. Naturalized citizens would probably have had the right to choose their own tribe, in the normal manner; hence Romaioi would have been distributed among the five attested tribes. Nor would naturalized Romans have been numerous enough to constitute a tribe by themselves. The five tribes of Messene are all named in the feminine singular in LL. 1–7, but the Ῥωμαῖοι are in the nominative plural. He proposes to translate "(estimation) de la Cresphontide, de la Daïphontide, etc. ... des étrangers, y compris les Romains qui sont estimés dans la *phyla*." The Messenian tribes were probably territorial. The tax was imposed on everyone, citizens and resident aliens alike. The sum in L. 10 is a total of the preceding six rubrics which correspond to five tribes plus foreigners. Elsewhere, tribes called Ῥωμαῖοι, Ῥωμεῖς, or Ῥωμαΐς derive their titles from the cult of Rome and do not imply anything about the ethnic origin of their members.

380. Messene. Decrees. Fluted Doric column drum of limestone probably from the north stoa of the Sebasteion or the theatre in the Asklepieion. The surface of the column is badly worn but it seems to have been covered with letters inscribed horizontally across the 20 flutes. Ed. pr. A.K. Orlandos, *EAH* (1972) 80–83 (ph., dr.); *PAAH* (1972) 136–138 (ph., dr.), who presents

transcriptions of two sections of text ca. 1.00 m. apart. We print the texts exactly as transcribed by ed. pr.

Section A (from near the top of the drum).

Λυκουρ.σίω[ν
πειδαιο σσα
πρεσβεύσαντος τειλ ας
τος αυτ κλ
γε]νέσθαιι ραι ου
πνο.αι
πρ]ὸς τὰς
ιταναι
νη.ενανατοεφυ
οτα
τετραχ
κοντα
θους

L. 1 in larger letters.

Section B (from near the bottom of the drum).

αε
ξοα
κοινὰς
παρὰ
κα ἱερέ[ως
αὐτὸς εἰς κυλ..
λειας.λοξεία
κρανίω
ἔδοξε τᾷ τε βου[λῇ
γερου]σίᾳ δεδόσθαι
μει Δαμοφῶ[ντ
ῳ καὶ αὐτὸν
πάντα χρόν[ον
φιλάν]θρωπα καὶ ιι
ξένοις καὶ εὐ
μῶν ὑπάρχει πρ[ὸς
φαμες ὑμῖν ὅπ[ως

J. and L. Robert, *BE* (1973) 199, point out that in A L. 1 Λυκουρ[α]σίων is the ethnic of Lykosoura attested in *IG* V.2.516 and 544; cf. 515C, L. 1. In L. 2 they suggest [ἐ]πεὶ Δαιο[– – –]. In B L. 8 they restore Κρανίω[ν], the city of Kranioi in Kephallenia. In B LL. 9–10, ἔδοξε τᾶι τε βου[λῆ καὶ τᾶι ἐκκλη]σίαι. In B LL. 14–16, [φιλάν]θρωπα καὶ τί[μια ὅσα

καὶ τοῖς (ἄλλοις) προ]ξένοις καὶ εὐ[εργέταις τᾶς πόλιος ἀ]μῶν ὑπάρχει. At the end: [γεγρά]φαμες ὑμῖν ὅπ[ως εἰδῆτε].

In *EAH* (1988) 46, it is briefly stated that restudy of this stone has shown that the text contains decrees of three cities honoring the Messenian sculptor Δαμοφῶν Φιλίππου and his sons for making cult statues, especially that of Despoina in Lykosoura and Aphrodite ἐν Λεύκᾳ.

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381. Messene. Catalogue of Cult Officials of Athena Kyparissia. Upper part of a stone block found in excavations of the Greek Archaeological Society built into the Roman phase of the north wall of room 4 of the "Priests' House" (now identified as a bath), inv. no. 1147. Below the two-line heading are preserved 19 lines of text, each containing a man's name in the nominative followed by a patronymic; the names in LL. 15–19 are only partly preserved. Briefly mentioned in *EAH* (1988) 36–38, with an excellent, fully legible ph. Text of LL. 1–2 only. Undated by ed. pr. Cf. H.W. Catling, *AR* 35 (1988–89) 39; G. Touchais, *BCH* 113 (1989) 611–612 (ph.).

κιστιόκοσμοι καὶ προστάται
Ἀθανᾶι Κυπαρισσίαι

For two catalogues of these same officials at Messene, cf. *SEG* XXIII 209, 210. In *BE* (1966) 201 p. 377, J. and L. Robert suggested that in 209 κιστιόκοσμοι, ed. pr. should be read as ἰστιόκοσμοι, which they also restored in 210 L. 2.

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382. Messene. Dedication to Acheloos, Early Hellenistic. Large limestone statue base with a cutting on top for the insertion of a statue, worked only on the inscribed face, found in excavations of the Greek Archaeological Society at Mavromati, near an ancient spring-house which the excavators identify as the Klepsydra fountain of Pausanias 4.33.1. Terracotta figurines and other votives found here probably belong to the shrine of Acheloos, which was not mentioned by the periegete because it was no longer functioning in the 2nd cent. A.D. Ed. pr. *EAH* (1988) 28. Cf. G. Touchais, *BCH* 113 (1989) 610.

Ἀχελώιωι τιμεον (*sic*)

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383. Messene. Dedication, Hellenistic. Rectangular base with a cutting on top to receive a dedication, found in excavations of the Greek Archaeological Society in the "Priests' House" (now identified as a bath), inv. no. 1146. Ed. pr. *EAH* (1988) 37–38. The famous Messenian family of the Saithidai is known to have supplied several priests and other officials to this city in Hellenistic and Roman times; cf. Pausanias 4.32.2; *IG* V.1.1451, 1455, 1467–1469; *PAAH* (1925) 62–64; (1969) 103–104; *EAH* (1987) 103. Cf. H.W. Catling, *AR* 35 (1988–89) 39.

ἐπὶ ἱερέος Διονυ[σίου]
ἀγωνοθέτης
Σαιθίδας

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384. Messene. Dedication to Artemis Limnatis? In *EAH* (1988) 45 there is brief mention of the discovery of an inscription "very far from Spelouza in the vineyard of A. Balopoulos near the chapel of Ayios Andreas." No other details. Cf. our lemma no. 388.

ἱέρειαν Λιμν(άτιδος) Ἀρτέμιτος

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385. Messene. Dedication, Hellenistic. Fragment of a limestone dedicatory sculptured panel with the lower part of Artemis Kynegetis and a hare in relief, found in excavations of the stadium by the Greek Archaeological Society, inv. no. 1100. Ed. pr. *EAH* (1988) 42.

Ἀριστίων | Δάμας | Ἰσοδαμὶς | ἀνέθηκαν

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386. Messene. Dedication to Zeus Kouthos?, Late Roman. Cube-shaped stone base found in excavations in the stadium by the Greek Archaeological Society, inv. no. 1249. Ed. pr. *EAH* (1988) 42. No ph.

Διὸς Κούθου

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386 bis. Messene. Gravestone. Fragment of a pedimental grave monument with an inscription on the epistyle found in excavations of the Heroon by the Greek Archaeological Society. Ed. pr. *EAH* (1988) 43.

ΜΕΓ[– – –]

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387. Pherai. Dedication to Zeus, 2nd/1st cent. B.C. *IG* V.1.1363. B. Forsén, E. Sironen, *Arctos* 23 (1989) 62, in a study on votive arms and hands, cf. our lemma no. 1850, trace the publication history of this inscription and, after examining it in the National Museum in Athens, verify that the text is [Εὐ]νομία | Διὶ τυχῶσα and the provenance Kalamata, not Attica. The purpose of the inscription is probably as a thank offering, not for the hand being healed.

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388. Sanctuary of Artemis Limnatis. Spelouza. Dedication? Fragment of an inscribed stone plinth found by the Greek Archaeological Service while uncovering the foundations of the Ionic temple of Artemis Limnatis on top of this hill which is northeast of Mavromati. For

this temple and other inscriptions relating to this deity, cf. P. LeBas, *RA* (1844) 422; *IG* V.1.1431 L. 38; 1442; 1470 and our lemma no. 384. Ed. pr. *EAH* (1988) 44–46.

[Ἀρτέμι]τος?

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388 bis. Bolimos. Sanctuary of Artemis Limnatis. Dedication? Roman Imperial. Small fragment of a marble plaque found in 1960 by T.G. Spyropoulos and brought to the Museum in Kalamata. Ed. pr. E. Papakonstantinou, *AD* 37 (1982) [1989] B.136, who offers the above date and compares it to the blocks built into the chapel of Panayia at Bolimos which bear agonistic inscriptions, *IG* V.1.1373–1377.

[– – – – – –]οιος Ω Τ[– – – – – – – – –]
[– – – ἀγων]οθέτης Ἀρτέ[μιδος – – –]
ἐκ τῶν εἰδίω[ν]

ΕΚΤΟΝΕΙΔΙΟ[Ν] ed. pr.

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389. Pylos. Gravestone, Hellenistic? Base of a grave stele found reused in excavations of a burial peribolos by the Greek Archaeological Service at Divari near Voidokoilia; from grave 12. Ed. pr. N. Kaltsas, *AD* 37 (1982) [1989] B.137, who gives the text as - - -ΙΠΠΑ - - -. Republished with more detailed description, but reading ΙΠΠ, by K. *ibid.* 38 (1983) [1990] A.19.

ARKADIA

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390. Alipheira. Decree?, 3rd cent. B.C. *SEG* XXV 447, 1164. J. and L. Robert, *BE* (1969) 267; (1974) 255; J. Roy, *Talanta* 4 (1972) 39–45; T. Schwertfeger, *Chiron* 3 (1973) 85–93. W.K. Pritchett, *op. cit.* (our lemma no. 367) 45–46, briefly discusses the modern scholarship on this inscription, expressing reservations about connecting it with Philip V's assault on Alipheira, which he discusses in some detail (41–46). In the absence of an ethnic for Kleonymos LL. 3, 7, the date and historical context of the inscription remain obscure.

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391. Kaphyai. Statue Base: Dedication, Hellenistic. Stone base built into the wall of an early Christian basilica which was constructed over the remains of a Doric temple of the Hellenistic period. Partly excavated by the Greek Archaeological Service and briefly reported by T.G. Spyropoulos, *AD* 37 (1982) [1989] B.115–116. No other details.

Ἁ πόλις ΑΥΤΟΠΑ – – – ΣΙΝΩ
τὰν αὐτᾶς εὐεργέτιν

Δημήτριος καὶ Διόγνητος υἱὸς
Τεγεᾶται ἐποίησαν

W.K. Pritchett, *op. cit.* (our lemma no. 367) 18, briefly refers to this excavation and suggests that "the temple is a candidate for that of Kondyleatis Artemis, in which the Hanged Artemis (Ἄρτεμις ἀπαγχομένη) was worshipped (Pausanias 8.23.6–8)."

[Clearly, much more can be done with this text. Stroud.]

392. Mantineia. Sympoliteia between Helisson and Mantineia, Early 4th cent. B.C. *SEG* XXXVII 340; XXXVIII 351. T.G. Spyropoulos, *AD* 37 (1982) [1989] B.118–119, prints a majuscule text.

393. Mantineia. Record of a Judicial Discussion, ca. 450 B.C. *IG* V.2.262. *SEG* XXXVII 339.* G. Thür, *Symposion 1985* (Cologne 1989) 55–69, returns to this document reprinting Taeuber's new text based on autopsy (*SEG* XXXVI 377) and adding a translation. He argues that the activity described by the aorist ἐδικάσαμεν L. 18 cannot have taken place at the end of the legal procedure; it came at the beginning. Δικάζειν, therefore, here and in Drakon's law on homicide, *IG* I^3 104 L. 12, see our lemma no. 13, cannot describe the rendering of a verdict at the end of the trial. Here the δικασταί — and at Athens the βασιλεῖς — initiate the trial by formulating the oaths sworn by the plaintiff and the defendant. The proclamation of these oaths is at Mantineia called εὐχωλή L. 24. Thür adduces the Attic inscription *IG* II^2 1635 = *I. Délos* 98B, of 376/5 B.C. as a parallel for the structure of the Mantineian "judgment;" i.e. (1) list of condemned LL. 1–13; (2) statement of the penalty LL. 14–17; (3) trial procedure and establishment of the facts. He distinguishes two legal procedures in the affair at Mantineia: (1) judgment by the goddess Athena through an oracle; (2) γνωσία or a judicial verdict rendered by magistrates. The latter involved only one defendant, Themandros.

In *ZSSR* 106 (1989) 604–605, Thür rejects several interpretations of this inscription advanced by L. Dubois in his *Recherches sur le dialecte arcadien* (cf. *SEG* XXXVI 389). In L. 15 γνωσία is not "enquête" but "Entscheidungs eines Spruchkörpers (in Athen der Epheten) durch Abstimmung." At the beginning of this line E is to be interpreted as ἤ "or" not as "nachdem." He also rejects A. Lillo's reading of L. 23, ἄλλα τις (cf. *SEG* XXXVII 339), preferring ἄλλασις.

Thür returns to this topic in more detail in *Symposion 1988* (Cologne 1990) 277–282, rejecting Dubois' "mixed jurisdiction" interpretation of the oracle/γνωσία and other places where he followed the reconstruction of K. Latte. In L. 12 Dubois' attempt to interpret Ἑσκλαρος not as a proper name but as an adjective ἐκκλήρος is to be rejected. Thür here also repeats his interpretation of the entire inscription.

394. Pheneos. Bronze Prize Hydria. See our lemma no. 1365 (Sinope).

395. Tegea. Testament of Xouthias, ca. 450 B.C. *IG* V.2.159. *SEG* XXXVI 380.* U. Cozzoli, *op. cit.* (our lemma no. 370) 57–58, believes that Xouthias must have been a perioikos and not a Spartiate. For the latter to have accumulated a sum as large as 6 talents in the middle of the 5th cent B.C. was not only illegal but for one who was as obscure as Xouthias, it would have been virtually impossible. Also, the existence of such a sum deposited by a Spartiate at Tegea would have been detected by the Spartan government.

ELIS

396. Elis. The Eleians from 168 B.C. to 522 A.D. N.S. Depastas, *EHEM* 5 (1987–88) 5–33, adduces and quotes several inscriptions, mainly from *IvO*, in the course of a rapid survey of Eleian history during this period.

397. Gastouni. Inscribed Tile, Hellenistic. Fragment of a clay Lakonian-type tile found at Anginara, possibly from a Hellenistic tomb. Briefly mentioned by K. Tsakos, G.E. Chatze, *AD* 37 (1982) [1989] B.139. Κλύμενος ἐπ[οίησεν]

398. Makistos. Citizenship Decree of the Triphylioi, 399–369 B.C. *SEG* XXXV 389; XXXVII 353. W.K. Pritchett, *op. cit.* (our lemma no. 367) 64–70, 78, in a discussion of the topography of the ancient site at Mazi, upholds the identification of the temple, cemetery, and city walls as those of the polis of Makistos, whose newly enrolled citizens are listed at the end of the decree. It is not an isolated sanctuary of the Triphylioi.

399. Olympia. Rhetra of the Eleians, Early 5th cent. B.C. *IvO* 2. *SEG* XXXI 359;* XXXVII 1782. P. Carlier, *Royauté* 408–410, reprints the text with Glotz' translation and discusses especially the powers and legal responsibilities of the βασιλεῖς whom he identifies as a tribunal of magistrates whose competence extends throughout all of Elis.

400. Olympia. Dedication on a Bronze Statuette, ca. 500 B.C. Intact bronze statuette of a standing youth (kouros) with base intact, found in 1986 in excavations of the German Archaeological Institute near the Prytaneion, inv. B 11555; inscribed on the outside of each leg and across the base. Ed. pr. U. Sinn, *Festschrift Himmelmann* 65–70 (ph.), who suggests the

above date on the basis of the sculptural style and is attracted to Lakonia as its provenance. Sinn speculates that the youth is an Olympic victor.

ḥομιλεὺς τῶι Δὶ Ὀλυμπίοι ἀνέθηκ(ε)

Or. ϝομιλεύς. Sinn.

401. Olympia. Agonistic Dedication of Leon of Rhodes, 2nd/1st cent. B.C. *SEG* XXII 350; XXXVII 360.* For the ethnic in L. 1, the date, the type of stone, and the family of this victor see our lemma no. 735, ap. crit.

402. Olympia. Inscribed Bronze Shield Band, ca. 600–550 B.C.? Fragmentary bronze shield band with representation of standing man and woman in relief, found in excavations of the German Archaeological Institute; now in the Olympia Museum, inv. no. B4475. Inscriptions in the Corinthian epichoric alphabet (retrograde); name labels. Ed. pr. E. Kunze, *AD* 17 (1961–62) [1963] B.120 (ph.); cf. P.C. Bol, *Argivische Schilde: Olympische Forschungen* 17 (1989) 49, 88–89, 153–154 no. H44 (dr., ph.), who dates it ca. 600 B.C. and gives a description of other single letters in the panel above. A.W. Johnston apud *LSAG* [2] 440–441 no. B, dates it ca. 550 B.C.

ηελένα Μενέλας

[This text is defective and has several letters omitted. Stroud.]

ACHAIA

403. Aigion. Stamped Lead Water Pipe, Roman. Fragment of a lead water pipe found in excavations of the Greek Archaeological Service at A. Lontos Street 54. Ed. pr. M. Petropoulos, *AD* 39 (1984) [1989] B.98, who interprets it as a manufacturer's signature; inscription in relief. Ἐρωτιανο[ῦ]

404. Dyme. Judgment of the State Regarding Counterfeiters, 3rd/2nd cent. B.C. *SEG* XIII 274; XXXVI 398. *Syll.*[3] 530. G. Thür, G. Stumpf, *Tyche* 4 (1989) 171–183, reprint the text, with translation, bibliography, and ap. crit. After a review of the evidence pertaining to the death penalty for counterfeiters in other states, the authors examine the personnel of the condemned, and the timing of the several judgments against the six offenders. They argue that the death penalty was pronounced against named craftsmen and supervisors of the mint at Dyme who in their official capacity struck a series of plated silver coins. Thus

νόμισμα ἔκοπτον χάλκεον = ὑπόχαλκον. The most likely occasion for this to have occurred was while Dyme was a member of the Achaian League; the authors favor soon after 190 B.C. This is the probable date of a plated hemidrachma of Dyme as a member of the Achaian League which is in the Staatliche Münzsammlung in Munich. It is possible that ἱεροφωρέω designated the legal grounds on which members of the League prosecuted counterfeiters.

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405. Kalavryta. Drosato. Grave Stelai. In *AD* 37 (1982) [1989] B.150, E. Papazoglou briefly reports the discovery of antiquities at Potami, including two reused Hellenistic grave stelai with Latin inscriptions, now in the Patras Museum, nos. 242–243; no texts, no further details.

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405 bis. Kato Achaia. Gravestone. Fragment of a grave stele reused as the cover of a (Hellenistic?) tomb excavated by the Greek Archaeological Service on the property of E. and G. Nikolopoulos. Ed. pr. L. Papazoglou-Manioudaki, *AD* 39 (1984) [1989] B.100. Διη[– – –]

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406. Patrai. Dedication to Hadrian, After 132 A.D. Revetment plaque, probably from an altar, found in the course of construction in the city, deposited in the Patras Museum in 1978; Inv. no. 1601. Ed. pr. I.A. Papapostolou, *BCH* 113 (1989) 366 note 37, who suggests that it may be connected with the construction, in the first half of the 2nd cent. A.D., of a newly discovered amphitheatre which he describes in detail, 354–371.

Σωτῆρι | καὶ Κτίστῃ | Αὐτοκράτορι | Ἁδριανῷ | Ὀλυμπίῳ

For other examples of this well-known series of dedications see e.g. *IG* II^2 3324–3373; A. Benjamin, *Hesperia* 32 (1963) 57–86. Papapostolou also discusses the location of the amphitheatre within the ancient city and its proximity to the sanctuary of Nemesis (sculptured relief panel).

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407. Patrai. Gravestone of a Gladiator, 2nd/3rd cent. A.D. To the list of monuments of this type previously found in excavations of the Greek Archaeological Service in Patras (*SEG* XXV 473; XXXII 419; XXXIV 341–348; XXXV 395) I.A. Papapostolou, *BCH* 113 (1989) 378–380 (ph.), adds the ed. pr. of a limestone stele found in 1976 on Odos Korinthou no. 221–223; now in the Patras Museum, inv. no. 1435. In relief in a recessed field is a gladiator (retiarius) striding right holding a trident in his left hand, a dagger in his right. To the left a palm branch, "le premier prix." Inscription on the broad border above; cursive letters. See also our lemma no. 408.

Χρυσὸς καὶ Χρυσόπτερος π(άλος) ά C ἐ-
νίκω(ν). Ἐκ τῶν ἰδίων αὐτοῦ
μνήμης χάριν. Ἔρρωσο παροδίτα

L. 1 sc. πρωτόπαλος, 6 victories

A. Rizakis, *ZPE* 82 (1990) 201 note 3, reads the end of L. 1 and beginning of L. 2 as Πασιλνίκῳ and interprets this as the name of the gladiator represented in relief whose gravestone was set up by his comrade at arms Chrysos, alias Chrysopteros.

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408. Patrai. Gravestone of a Gladiator, 2nd/3rd cent. A.D. Marble stele carved on both sides; found in the same place and at the same time as our lemma no. 407; now in the Patras Museum, inv. no. 1451. Ed. pr. I.A. Papapostolou, *ibid.* 380–382 (ph.). On Face A a heavily armed gladiator in shallow relief attacks to the right, carrying a decorated shield on his left arm and a dagger in his right hand. Three victory crowns are incised in the field at right. Inscription along the top in lettering identical to our lemma no. 407. Face B: a similarly equipped gladiator (his adversary?) viewed from the back, attacks right; uninscribed.

Χρυσάμπελος

Papapostolou 382–388 associates these two gravestones and *SEG* XXXIV 344 with two vaulted brick tombs excavated in the north cemetery of Patras which he tentatively identifies as a polyandrion for gladiators of the same familia. Discussion of a recently discovered uninscribed relief depicting three pairs of gladiators in combat, 388–393 (ph.). Cf. our lemma no. 409.

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409. Patrai. Mosaic Inscription Identifying Gladiators, ca. 250–300 A.D.? Cf. *SEG* XXXVIII 373. Tessellated mosaic floor in a house of the Imperial period excavated by the Greek Archaeological Service at 42 Odos Neophytou. Represented are an epistates at the left identified as Τειμοκράτης, and two fighting gladiators on the right, one identified as Καλλίμορφος, the other as Γά[ιο] (sic). For Kallimorphos at Patrai see *SEG* XXXIV 348. Ed. pr. I.A. Papapostolou, *BCH* 113 (1989) 393–401 (ph.).

[There appears on the ph. to be room enough to restore Γά[ιος]. Stroud.]

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409 bis. Patrai. Latin Inscriptions. Cf. I. Papapostolou, *AD* 36 (1981) B [1988] 162, 164 (dr.): T(itus) Varius Secundus Augustal(is) ob honorem | s(ua) p(ecunia). A. Rizakis, "T. Prifernius Sex. f. Proconsul d'Achaie," *Epigraphica* 51 (1989) 21–27.

In *BICS* Suppl. 55 (1989) 180–185, A.D. Rizakis presents a brief, general overview of the many aspects of life at Roman Patrai on which Greek and Latin inscriptions — most of them still unpublished — will eventually shed new light.

MEGARIS

410. Megara. Proxeny Decrees, 306–301 or 295–288 B.C. *IG* VII 1–7. *SEG* XXVIII 438; XXXIII 350 bis. For the ancestors and family of the Megarian general Phokinos son of Eualkos mentioned in these decrees see our lemma no. 77.

411. Megara. Casualty List, ca. 425–400 B.C. Stele of white marble found in Megara and deposited in the Archaeological Collection of that city in 1950, inv. no. 118. L 25 is inscribed in the right margin; LL. 26–27 on the right side of the stele. Ed. pr. B.C. Kritzas, *Studies Mylonas* 3.167–187 (ph., dr.), who suggests the above date on the basis of the letter forms: Megarian alphabet with several Ionic letters. He regards the stele as having listed casualties from some military engagement in the Peloponnesian War. Ἔποικοι, appearing here for the first time at Megara, are either permanent residents of Megara lacking full rights of citizenship, members of a lower rank in the community, or foreigners who have sought refuge in Megara and enrolled in the military forces. Detailed prosopographic-onomastic commentary. On the basis of an old photograph Kritzas identifies the (now demolished) house where the stele was found as lying near the site of the Agora of ancient Megara. For public grave monuments in this sector of the ancient city, cf. Paus. 1.43.3.

[Δυμᾶνες] Stoich.
[- - - - - - - - - -]
[Κ]λέον (vel Κλεον-) [: τοῦ δεῖνος]
Ματρέας : Φιντία
Ματρέας : Χα⟨ρ⟩μίδα
'Ανδροκλῆς : Φαύσονος
Κίκον : Σίμο
Εὐφρόνιος : 'Αντιγενίδα
Ηυλλῆς
'Αμφιαρίδας : 'Αλκία
'Ηράκλετος : Μυρτίλο
Παχχάρης : Περιλάο
Ηεράκλετος : Πολυχάρεος
[Π]όλυττος : Εὐπαλίνο
vacat
[Π]άμφιλοι
[Κῖ]κος : ΠΗΛΗΚΟΣ
[Φ]ίλαιγος : Εὐκλία
Λυσίας : Φιλίνο
'Απολλόδωρος : Λαϝάρχο
Χαροπίον : Λακρίνεος

Σύβον ⁝ Ἀρχιάδο
[Ὀ]ρρίας ⁝ Χαριδάμο
[Δ]αμίον (vel Σ-) ⁝ Τρεψίονος
Ἔποικοι ⁝ Θρᾶιξ ⁝ Θεοτίμο
Τελένικος ⁝ Διοκλέδα
Φιλόμελος: Πράξονος ⁝ Τε-
λένικος ⁝ Νικ[- - c. 5 - -] *vacat* [- - - Α?]ὐξέα
[- - - - -]ν ⁝ ⟨Ἐ⟩γγυδίχο Ηυλλεύς *vacat*
[Ηεράκ]λετος ⁝ [Ἀγ]αμεστορίδα *vacat*

L. 3 ΧΑΜΙΔΑ lapis. L. 14 From Πήληξ? ed. pr. L. 26 ΓΓΥΔΙΧΟ lapis.

In *BE* (1990) 366, O. Masson adds a few onomastic observations.

412. Megara. Gravestone. White marble stele found by the Greek Archaeological Service at Minoa Street 22. Ed. pr. P. Zorides, *AD* 37 (1982) [1989] B.31, who regards it as used twice, the second inscription (B) was cut on "another side" of the same stele; text in majuscules, no ph.

A. Ἀμινώ | Ἀγάθωνος

B. [– – –]ΙΛ[– – –]Α | Δ[– – –]φιλου

413–415. Megara. Gravestones. In *AD* 38 (1983) [1989] B.39–40, P. Zorides briefly reports that three marble grave stelai have been turned in to the Archaeological Collection of Megara by the owner of the house at 58 Minoa Street, who had kept them for many years in his garden; time and place of discovery unknown.

413. Pedimental stele broken at bottom, 2nd cent. A.D.
Αὖλος | Φλαμένι[ος] | Αὔλου

414. Pedimental stele, 2nd cent. A.D.; inscription in 4 lines, no line divisions indicated: Αὐλὶς Φλαμένιος Αὖλος Ἀρτεμίδωρος χαῖρε

415. Upper part missing, Hellenistic. The inscription begins with two lines Ἀγνοκρίτη Ξούθου χαῖρε and continues with six other lines of an epigram in smaller letters whose text Zorides does not record.

416. Megara. Gravestone of Euchrestos, Hellenistic? Upper part of a marble grave stele with rounded top and floral relief sculpture above horizontal mouldings; inscription below; two rosettes just above slight traces of an inset panel. It was found outside the southwest corner

of grave 32 by the Greek Archaeological Service in excavations of a large ancient cemetery at Minoa 76 and Plato Streets. Ed. pr. P. Zorides, *AD* 38 (1983) [1989] B.38 (ph.); undated by ed. pr.

Εὔχρηστος | Δίωνος | χαῖρε

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417. Megara. Gravestone. Upper left part of a marble pedimental grave stele found in excavations of the Greek Archaeological Service at Sophocles Street 6. Ed. pr. P. Zorides, *AD* 37 (1982) [1989] B.36; text in majuscules, no ph.

[– – –]τησις Νείκωνος
[– – –]σένου δὲ γυνή
χαν ῖρε

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418. Megara. Gravestone of Sosias. Marble grave stele found by the Greek Archaeological Service at Ch. Moraïti and Mavroukaki Streets. Ed. pr. P. Zorides, *AD* 37 (1982) [1989] B.39.

Σωσίας | Νικέα

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419. Megara. Inscribed Glass Goblet, 1st cent. A.D. Fragment of a green glass goblet found by the Greek Archaeological Service in excavations of a large ancient cemetery at Minoa 76 and Plato Streets, near grave 2. Ed. pr. P. Zorides, *AD* 38 (1983) [1989] B.37 (ph.); letters in relief in a horizontal band on exterior wall. χαῖρε καὶ εὐφραίνου

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420. Pagai. Decree of the Megarians in Honor of Achaians and Sikyonians, ca. 192 B.C. *IG* VII 188 + 189. *SEG* XIII 327; XXXVII 531. Writing without reference to L. Robert, *RPh* 13 (1939) 74–122 (= *OMS* 2.1250–1275), P. Carlier, *Royauté* 404, asserted that the appearance of a basileus named Apollonidas in the contemporaneous *IG* VII 14 from Megara shows that Pagai was not independent of Megara at this time (IIIe siècle). Its eponymous magistrate is that of Megara. In *REG* 99 (1986) 333, D. Knoepfler, citing Robert, pointed out that *IG* VII 188 is actually part of *IG* VII 189. Though it was found in Pagai, it emanated from Megara: read [Μεγ]αρέ[ων] L. 1. The date is as above, not 3rd cent. B.C. At this time Pagai was an independent state but closely aligned with Megara, cf. R. Étienne, D. Knoepfler, *Hyettos de Béotie* 329 note 242.

BOIOTIA

421. Boiotia. Egyptian cults. Cf. P.Roesch in *Egitto e Storia Antica* 621-629. Survey of documents relative to relations between Egypt and Boiotia: statues of Ptolemies; dedication by a Ptolemy in *IG* VII 3498 LL. 59/60; proxeny-decrees: *IG* VII 297/298, 507 (= *OGIS* 80), 1722 and 3166; Ptolemaic support for the reorganization of the Thespian Μουσεῖα and for the cult of the Muses in Thespiai. R. concludes that official, political contacts, especially in the last quarter of the 3rd cent. B.C., may have inspired the introduction of Egyptian cults into Boiotia. Survey of inscriptions mentioning Egyptian gods: *IG* VII 3198-3204 (Orchomenos; not before 200 B.C.), 3219/3220 (ibidem; 1st cent. B.C.); *IG* VII 3380, 3414 and 3426 (Chaironeia; end 3rd cent. B.C.; Imperial period), 3301-3406 (ibidem; from 215-210 B.C. onwards); *IG* VII 1869, *BCH* 50 (1926) 425/426 no. 48 and 427 no. 52, *AAA* 3 (1970) 102-105 (Thespiai; from 100 B.C. onwards); *IG* VII 2482/2483, 2681 (Thebes; 1st cent. B.C.-Imperial period); *IG* VII 2872 (Koroneia; 2nd cent. B.C.).

422. Boiotia. 6th cent. B.C. inscriptions. A.Schachter in *Boiotika* 79-81, briefly comments on the following texts: Jeffery, *LSAG* 94 no. 7 (Tanagra; S. suggests comparing the λεqτοὶ Θε̄βαῖοι with the λεκτὴ βολή from 6th cent. B.C. Chios); *SEG* XXVIII 427; XXVII 47; Jeffery, *LSAG* 95 no. 12; *IG* VII 2247 (*CEG* 112).

423. Boiotia. Inscriptions bearing upon society, economy and Christianization in late antiquity. Cf. F.R.Trombley in *Boiotika* 215-228, for a brief survey and discussion of such inscriptions (301 A.D.-ca. 580 A.D.): fragments of Diocletian's Price Edict showing 'the integration of Boeotia within the compass of the eastern Mediterranean import-export economy'; *IG* VII 24 (ca. 401/402 A.D.; Boiotia delivers its grain-tax at Ṡkarphaia); *IG* VII 2543-2545 (Thebes; perhaps late 4th cent. A.D.), 1681/1682 (Plataiai); *IG* VII 583; *AE* (1937) 655-657 (cf. our lemma no. 449).

424. Boiotia. Boiotian flute players. P.Roesch in *Boiotika* 204-214, points out that from ca. 400-200 B.C. Theban aulos-players were the best and the most numerous in the Greek world. He lists the auletai on record in inscriptions and in literary sources.

425. Boiotia. Boiotians in Ptolemaic Egypt. Cf. D.Hennig in *Boiotika* 169-182, who collects a number of inscriptions recording Boiotians in Egypt or in Ptolemaic service: *SEG* XXVII 1114 L. 20 b (military cleruchs); *SB* I 1048; E.Bernand, *I.Fayoum* III 194; L.Robert, *EEP* p. 114; *SEG* XXVII 973 bis LL. 4, 11; XXIV 1180; *SEG* II 871 (*SB* 6664); detailed comment on the Boiotian Bakchon, nesiarch of the Koinon of the Islanders under Ptolemaic supervision (*IG* XII 5 1004 = *OGIS* 773; *IG* XII 5 1065; *IG* II^2 650; *OGIS* 43; *IG* XI 4

1125/1126 and 1039; *IG* XI 2 161 B L. 12) and his relations with the Sidonian Philokles (*IG* XII 5 506 = *Syll.*^{3} 390).

426. Haliartos (area of: Moulki). Epitaph of Parthena, undated. Funerary altar built into a church, now in the Museum in Chalkis. Cf. C.Koilakou, *AD* 38 (1983) [1989] B 74:

Παρθένα

427. Kopais. Xinos. Dedication to Apollo Paon, 3rd/2nd cent. B.C. Found with our lemmata nos. 428 and 429. Ed.pr. B.Heinrich, *loc.cit.* (cf. our lemma nos. 428-429; ph.). No text given; no other information; 'dedication to Apollo Paiaon', ed.pr. We read from the photo. There appear to be more letters below L. 2: Ἀπόλλωνος | Παῶνος

We see no trace of iota (or ēta) in L. 2; also mentioned by H.Kalcyk in *Boiotika* 279: ΑΠΟΛΛΩΝΟ--- | ΠΗΑΩΝΟ: dedication to Apollo Peaon !

428-429. Kopais. Xinos. Two gravestones. B.Heinrich, *Epeteris tis Etaireias Boiotikon Meleton* 1 (1988) 49/50 (ph.), briefly reports the discovery of two gravestones 'in the former delta of the torrent Herkyna and the flood overflow of the Kephissos in the area of Xinos'. No further information. Cf. our lemma no. 427. Also mentioned by H.Kalcyk in *Boiotika* 279.

428: 'Probably the 5th or 4th century B.C.': Θιο[- - -]

429: 'of Hellenistic time.' Photo printed backwards: Δεξίωτος

430. Koroneia. Letter of Hadrian. *IG* VII 2870 (on block 3; *SEG* XXXII 466); Oliver, *Greek Constitutions* 262 no. 111. G.A.Souris, *Hellenika* 40 (1989) 60, argues that this text, and consequently the proconsulate of Καλπούρνιος Λόνγος, should be dated after the middle of Hadrian's reign rather than to the reign of Trajan or Hadrian (so W.Eck, *Chiron* 13, 1983, 186/187) in view of ἐπρέσβευεν (LL. 7/8; cf. our lemma no. 1865), the standard formula ᾧ τὸ ἐφόδιον δοθήτω εἰ μὴ προῖκα ὑπέσχηται (LL. 8/9), which occurs in 127 A.D. for the first time (*IGR* IV 1156a; cf. L.Robert, *Hellenica* VI 81; letter of Hadrian to Stratonikeia-Hadrianopolis), and εὐτυχεῖτε (L. 9), which appears for the first time in the Hadrianic letters. For Calpurnius Longus cf. now also W.Eck, *ZPE* 86 (1991) 97-106, especially 99-101 (between 125/127 and 135 proconsul of Achaia).

431. Koroneia. Letter of Antoninus Pius to Koroneia, 155 A.D. *IG* VII 2870 (on block 5; *SEG* XXXII 468; cf. XXXV 405); Oliver, *Greek Constitutions*, 263 (cf. 272) no. 116.

After revision of the stone both G.A.Souris, *Hellenika* 40 (1989) 53/54 no. 3 (ph.) and Oliver independently read in L. 16 δώσουσιν ἐννόμιον τέλο[ς] instead of δώσουσι μὲν νόμιον τέλ[ος].

432. Koroneia. Two inscribed Lakonian tiles. P.Krentz in *Boiotika* 313-317 (ph.), reports the discovery of two fragments of Lakonian tiles on the site of a sanctuary North of ancient Koroneia, identified by T.Spyropoulos, *PAE* (1975) [1977] 392-414, as the temple of Athena Itonia. The tiles are now in the Museum at Thebes: **a**) -- Σ; **b**) -- ΘΑΝ (Hellenistic period), restored as [-- Ἀ]θαν[ᾶς ἰαρά] (cf. *SEG* XXXI 405) or [-- Ἀ]θαν[ᾶς Ἰτωνίας].

433. Kreusis. Dedication to the Dioskouroi and the city, Roman period. *IG* VII 1826. Rediscovered East of the akropolis of Kreusis in the ruins of a house. Cf. C.Piteros, *AD* 37 (1982) [1989] B 172 (ph.). The stone has Διοσκούροις in L. 3 (*IG*: Διοσκούροιν).

434. Lebadeia. The oracle of Trophonios. Cf. P. and M.Bonnechère, *LEC* 57 (1989) 289-302, for a survey article on the history of this oracle from the 7th cent. B.C. to the 3rd cent. A.D. based on literary and epigraphical sources. For the inscriptions, dating from the 4th cent. B.C. to the 2nd cent. A.D., see especially 296 and 298/299: after Leuktra organisation of the Βασίλεια in honor of Zeus Basileus, whose temple stood in the Trophonion; in the Roman period their importance decreased in favor of the Τροφώνια, a change which illustrates the close connection between Trophonios and Zeus Basileus, who are often mentioned together in manumission records; brief discussions of *IG* VII 3055 (p. 296) and 4136 (p. 299).

435. Leuktra. Two decrees of the Theban League, ca. 369 ? and ca. 363 B.C. *IG* VII 2407/2408 (cf. *SEG* XXXIV 355). D.Knoepfler in M.Piérart - O.Curty (edd.), *Historia Testis. Mélanges d'épigraphie, d'histoire ancienne et de philologie offerts à T. Zawadzki* (Fribourg 1989) 37-60, argues that the Theban legislator known from Cicero, *Leg.* 2.15.37 was called Daitondas rather than Diagondas, as given by the manuscript tradition. He identifies him with the boiotarch Δαιτώνδας on record in *IG* VII 2407 L. 13 and 2408 L. 16, where the restoration [Δ]αιτώνδαο, already proposed by A.Wilhelm, is certain. The *omnia nocturna*, which Daitondas suppressed by a *lex perpetua* adduced by Cicero as a Greek parallel for the Roman legislation against the Bacchanalia of 186 B.C., presumably refer to nocturnal Dionysiac rites, in particular the maenadism for which Thebes was notorious (cf. inter alia Euripides' *Bacchae* and *I.Magnesia* 215). The law was probably a federal *lex sacra* regulating the participation of women in religious gatherings. K. reflects on Cicero's source for this event. On 40/41 he comments on the name Δαιτώνδας (cf. e.g. *SEG* XXXV 412) and on names in -ώνδας/-ώνδης in general, which are typical for central Greece, especially for Boiotia. In *IG* VII 2408 LL. 14/15 Μιξίλ-[λ]αο is the genitive of Μιξίλαος rather than of Μιξίλας (ο = ου; cf. L. 13: Ἀσωποδώρο; consequently one should restore in L. 7 [π]ολέμ[ο] rather than [π]ολέμ[ω]). K. points out

that W.Dittenberger's conjecture Π⟨άτ⟩ρ⟨ω⟩νος in *IG* VII 2407 L. 15 (Pococke gave ΠΛΕΡΟΝΟΣ) is now confirmed by the occurrence of the same boiotarch in *SEG* XXXIV 355 L. 14. On 47/48 note 42 K. argues that from 379 to 338 B.C. all seven boiotarchs and not just four were recruited among the Theban elite.

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436. Leuktra. Dedication to Herakles Leuktriades, 1st/2nd cent. A.D. Large rectangular limestone block found in a field not far away from the place where the tropaion for the battle of Leuktra was erected. Cf. C.Piteros, *AD* 37 (1982) [1989] B 173 (ph.).

Τ(ίτος) Φλάβιος Κλά|ρος Κορίνθιος | φυλῆς Αἰμιλία | Ἡρακλεῖ Λευκτρι || vacat ἀδῃ vacat

1. T̃, lapis.

437-438. Leuktra. Two epitaphs. Cf. C.Piteros, *AD* 37 (1982) [1989] B 173.

437: 173. **Epitaph of Galaisos, undated.** Funerary stele with anthemion, now in the town-hall of Leuktra: Γαλαῖσος [For the name cf. *BE* (1967) no. 274: Τιβ. Κλαύδιος Γαλαῖσος, O.Masson (per ep.)].

438: 173. **Epitaph of Athanogetis, undated.** Inscribed limestone plaque, from Livadostrata: Ἀθανογέτις [Cf. Ἀθανογίτις in *IG* VII 613].

439-441. Orchomenos. Proxeny decrees, ca. 225-200 B.C. Gray marble cippus found in the theatre during excavations. Ed.pr. P.Roesch in *Hommage Roux* 219-224 (ph.).

439: 220 no. 1. **End of a proxeny decree.**

- - - - - - - - - - - - - - - - - - -
[κὴ τἆλλα πάντα ὅποττα κὴ τοῖς]
[ἄλλο]ις πρ[οξ]έ[νοις]

440: 221 no. 2. **Proxeny decree for Eutheas from Hyampolis.**

[Θιό]ς· Τύχαν ἀ[γα]θάν· Τιμ[- -]
[ἄρ]χοντος Ἐρ[χ]ομενίοις, ἔδοξε
[το]ῖ δάμοι Εὐθέαν Κλεοφάνεος
4 [Φω]κεῖα ἐσς Εὐαμπόλιος πρόξε-
[νο]ν εἶμεν κὴ εὐεργέταν τᾶς π[ό]-
λιος Ἐρχομενίων κὴ αὐτὸν κ[ὴ]
ἐγγόνως κὴ εἶμεν αὐτοῖς Γισ[οτέ]-

λιαν κὴ ἀσουλίαν κὴ πολέμω [κὴ]
ἰράνας ἰώσας κὴ γᾶς ἐνωνὰν κ[ὴ]
Fοικίας κὴ τἆλλα πάντα ὅποτ-
τα κὴ τοῖς ἄλλοις προξένοις

The honorand is unattested so far, ed.pr. ll 4. Φωκεῖα: there was no Phokian Confederacy, ed.pr. ll 9. ἐνωνά: cf. *IG* VII 3287 (ca. 200 B.C.) and *SEG* XXXIV 355 (ἔππασιν καὶ ἐνωνάν), ed.pr., who suggests that ἐνωνά here denotes the right of buying and selling; cf. the next lemma. Cf. also BE (1990) no. 270.

441: 222 no. 3. **Proxeny decree for Xeneas from Amphissa.**

[Ἀ]ϊδάκνω ἄρχον[τ]ος, ἔδο[ξ]ε τοῖ δά-
μοι Ξενέαν Ἀριστοδάμω vacat
Λοκρὸν ἐσς Ἀνφίσσας πρόξε-
νον εἶμεν κὴ εὐεργέταν τᾶς π[ό]-
λιος Ἐρχομενίω[ν] αὐτὸν κὴ ἐκγ[ό]-
νως κὴ εἶμεν αὐτοῖς Fισοτέλιαν
κὴ ἀσφάλιαν κὴ πολέμω κὴ ἰρά-
νας κὴ γᾶς κὴ Fοικίας ἐνωνὰν κὴ
τἆλλα πάντα ὅποττα κὴ τοῖς ἄ-
λλοις προξένοις

The honorand is unattested so far, ed.pr. ll 2. Ἀϊδακνος: new name and new archon, ed.pr. ll 3. Λοκρός: there was no Lokrian Confederacy, ed.pr. ll 8. cf. the preceding lemma.

442. Oropos (Amphiareion). Building operations, 338-322 B.C. B.Leonardos, *AE* (1923) 43 no. 124. G.Argoud in *Boiotika* 245-252, gives the text of this regulation and comments on it. The text runs as follows:

Θεοί·
Ἐν Ἀμφιεράου τὸν ἔγρουν τὸν ἐκ τ[- - - - - - - - - - - - - - - - - - τῆς χαρά]-
δρας τὸ ἔδαφος συστρώσει λί[θοις - - - - - - - - - - - - - - - - - - - ἀρχόμε]-
4 νον ἀπὸ τοῦ ὑπάρχοντος μέ[χρι -]
καινῶι [λ]ουτρῶνι καὶ τ[ὸ] χωρί[ον - λα]-
βεῖν λίθοις ἀμα[ξ]ιαίοις ἀν[ακ]αθ[ηράμενος - - - - - - - - - - - - - - - - - -]
μὲν ἀπὸ τοῦ ὑπάρχοντος μέχρι [- - - - - - - - - - - - - μῆκος μὲν τὸ γεγραμμέ]-
8 νο[ν], πλάτος δὲ πεντέποδας, βά[θος δὲ - τὸ]
κάλυμμα τοῦ ὀχετοῦ .Ω[- συστρώσει]
δ[ὲ] τὸ ἔδαφος εἰς μῆκος μὲν ΑΥΤ[-]
ὀ[ρθ]ὸν πρὸς τὸν διαβήτην, θήσει [δὲ τοὺς λίθους - - - - - - - - - - - κατὰ στοῖ]-
12 χον ἁρμόττοντας πρὸς τὸ ἀνάλη[μμα - - - - - - - - - - τοὺς λίθους τιθεὶς πρὸς]

ἀλ[λή]λους ἀρ[μ]όττοντας, τοὺς [δὲ ἁρμοὺς πανταχεῖ συντιθεὶς συμβάλλοντας ὅλους]
[καὶ ἴ]σους, ἐπικόψ[ας] δὲ κατὰ κε[φαλὴν -]
...ἀπ[ὸ τ]οῦ ὀχετοῦ [δ]ι[αλείπ]οντ[ας - - - - - - - - - - - - - - - - - - -τῆς χα]-
ράδ[ρ]ας [τ]ριημιπόδια, τι[θεὶ]ς [ὅλ]ου[ς -]
ΤΟΝ [μῆκ]ος μὲν τ[ε]τ[ρά]ποδας, πλάτο[ς δὲ - - - - - - - - - - - - - - - - - -π]-
άχος δὲ ἐκ τοῦ ἐπὶ θάτερα κατὰ πάχ[ος -]
[...μῆ]κος καὶ πλάτος καὶ πάχο[ς -]
[- - - - - - - - - - - - - - -]ΝΗ [λ]ίθον σκλ[ηρὸν - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]Σ[- - -]ΤΟΙΣ[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]ΤΟΥΣ[- - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]ΠΟΙ[-]
[λ]ίθο[υς] ἀρξάμενο[ς- -κ]άλυμμα το[ῦ] ὀ-
[χετ]ο[ῦ ἐπιβιβά]ζων [ἐπ]ὶ [τ]ὸν τοῦ ἀναλ[ήμματος ἄκρον] λίθον πόδα προ-
σαρμότ-
[τ]ων πρὸς τὸ ἀνάλημμα τιθε[ὶ]ς φο[ρμ]ηδὸν καὶ προσαρμόσει πρὸς τὸ κάλυμμα
τὸ τ[ο]ῦ στρώμα[τος, τ]ιθε[ὶς ἴ]σον τού[τωι κ]ατὰ κεφαλὴν τὸ ἔδαφος τὸ τῆς χαρά-
[δ]ρας [τ]ῶι ὑπά[ρ]χον[τι - - - - - - - - -] θήσει δὲ τοὺς λίθους ἅπαντας μακρό-
τατα [καὶ] ἐπι[θήσει ἐπιμελούμε]νος ὅ[πω]ς ἂν μηδαμοῦ ἀρτιλιθία συμβ[αί]-
ν[ε]ι, θήσει δὲ γό[μφ]ους σιδη[ροῦς - - -]ΤΟΣ λίθους ἐπιβιβάζων ἐπὶ τοῦ στρώ-
ματος ἀρξάμενος [ἀπὸ τῆ]ς γ[εφύρ]ας μέχρι τοῦ δ[ιαλεί]μματος τιθεὶς [κατ]α[σ]-
[τ]ρωτῆ[ρας στ]ρω[- - - - - - -] ἐπὶ τῶν ὄ[ντ]ων παρὰ τὴν γέφυραν ἐμπεριλαμ-
[β]άνων [- - - - - - - - - - - - - - - --] κατὰ κε[φαλ]ὴν ὀρθὰ καὶ εὐτενῆ ἐπιθ[ή]-
[σ]ει τὸν [δε]ύ[τερον στοῖχον - - - - - - -] ἀ[ντὶ] τοῦ ὄντος [ἀντ]ιθήσει λίθ[ο]-
υς [ἡ]μ[ιπ]ο[δ]ίους [- - - - - - - ἐπὶ τὸν δεύτερο]ν ἐπιθήσει τὸν τρίτον στοῖ-
[χον] μὴ σκαστὸ[ν ἀλλὰ φο]ρμη[δὸν κα]ὶ παρὰ μ[ῆκο]ς, [ἐνθήσ]ει δὲ καὶ ἐ[ν]-
δέσμους
.Ο...Ο[- - - - - - - - - - - - -] ἐξε[ργά]σεται δὲ τῶν λίθων ἁπάντων τὰς ἕ[δ]ρα-
[ς] ἀσκά[στου]ς, ἐπισκ[άψει δὲ τοὺς] λί[θ]ο[υς] ΧΛΛ.....ΣΙΟΥΣ μὴ ἀποκοιλαίνων
μέχ-
[ρι τοῦ δεξι]οῦ ἀναλ[ήμ]μ[ατος πρ]ο[σε]ξε[ρ]γάσ[ε]ται κ[ατὰ τα]ὐτὰ [τῶι ἀνα]-
λήμμα[τι]
[τ]ῶι πρὸς [τ]οῦ σταδίο[υ κ]αὶ θήσε[ι κατὰ] ταὐτά· θή[σει δ]ὲ ἅπαντας τοὺς
λίθους
εἰς ἕδραν ἀσσκάστους [κ]α[τ]α[κ]ρ[ού]ων μέχρι ἂν καθίζηται ὅλ[ω]ς καὶ πρὸς
ἀλλήλους ἁρμόττο[ντας] παν[τ]αχ[ε]ῖ συντιθεὶς τοὺς ἁρμοὺς συμβάλ[λοντα]-
ς ὅλους καὶ ἴσους καὶ [κατα]κρ[ού]σ[ε]ι εἰς ἕδραν μολύβδωι καὶ ἐπικόψει κα-
[τ]ὰ στοῖχον ἕν[α ἕκ]α[στον] λ[ίο]ν κ[α]ὶ παρασάξει τὰ [κά]τ[ω] τοῦ ὀχετοῦ
[ἀπὸ τοῦ ἐδά]-
[φ]ους τοῦ ἀναλήμματος γ[ε]ῖ δι[ε]ττημέν[ε]ι μέχρι ο[ὗ ἄ]ν [συ]στρ[ώσηι ἅπαν]
[τ]ὸ χωρίον πέτραι λε[πτ]ῆ[ι λε]ίαι [εἰ]ς μὲν τὸν ὀχετὸν καὶ τὸ ἀνάλη[μμα]
[κ]α[ὶ] τὴν [ἀ]ρι[στε]ρὰ[ν πλευ]ρ[ὰν .....]ΥΡΙΑΤ - - - - - - - - - - - - - - - - -
- -

31. Perhaps better τοῦ ἀ[ναλή]μματος, A. ‖ A. points to *IG* VII 4255, *AE* (1923) 36 no. 123 and *IG* II^2 338 (= *IG* VII 3499) which all pertain to building operations under Athenian supervision: building of a conduit to carry off water from the men's bath; building of baths and fountain. The present text deals with two major operations: the making of an ἔγρους and the laying down of a pavement; the building of a support-wall (ἀνάλημμα).

443. Oropos. Epitaph, 2nd/1st cent. B.C. *SEG* XXXVIII 393. Cf. now G.Despinis, *Festschrift Himmelmann* 179-182 (ph.), for an analysis of the relief.

444. Plataiai. Victories of the flute player Ariston, ca. 300 B.C. *IG* VII 1712. P.Roesch in *Boiotika* 213 note 83, reads the text as follows:

Ἀρίστων
Ἐλευθέρια Βασίλεια
[τὰ ἐν Πλαταιαῖς] [τ]ὰ ἐν [Λ]εβα[δείαι]

445. Tanagra. D.W.Roller has published two monographs on Tanagra: *Sources and Documents on Tanagra in Boiotia* (Tanagran Studies vol. I; Amsterdam 1989) and *The Prosopography of Tanagra in Boiotia* (Tanagran Studies vol. II; Amsterdam 1989). The latter includes a list of foreigners in Tanagra and is almost exclusively based on inscriptions (cf. for some criticism O.Masson, *BE* 1991 no. 189). The former contains a limited number of inscriptions, with Greek text and translation. They are (the numbers between brackets are R.'s numbers): *IG* VII 570 (93), 579 (37), 585 (72); *IG* I^2 931 (59); *IvO* 253 (58); *SEG* II 184 (88); IX 2 (80); X 407 (59); XI 1202 (39); XV 245 (38); XVII 243 (60); XIX 335 (92); XXV 540/541 (90); XXVII 68 (87); XXVIII 30 (59); XXXII 487 (89) and 488 (91); XXXVI 445 (87); cf. also our lemma no. 449. In an appendix R. lists all the cults recorded for Tanagra.

446. Tanagra (area of: Schimatari). Dedication to Hyg(i)eia, 4th cent. B.C. Cylindrical black marble statue base now in the Museum in Schimatari. Cf. C.Piteros, *AD* 37 (1982) [1989] B 172: Ἐργὼ Ὑγίῃ

447. Tanagra. Dedication of a statue of Fl. Domitilla Tyche, probably not before 95 A.D. *IG* VII 572. D.Kienast, *ZPE* 76 (1989) 142, mentions this inscription in his study of the deification of Fl.Domitilla (141-147). He argues that all sources refer to Domitilla the Elder, the wife of Vespasian, not to Domitilla the Younger, the daughter of Vespasian, who was never consecrated. The consecration of Domitilla the Elder is not to be dated before 90 A.D.; K. suggests 95 A.D. or even somewhat later, but still under Domitian.

448. Tanagra (area of: Schimatari). Epitaph of Asopodoros, undated. Black marble funerary stele. Cf. C.Piteros, *AD* 37 (1982) [1989] B 172: Ἀσωπόδωρος

449. Tanagra. Funerary poem of [Philo?]menes, early 5th cent. A.D. N.Platon, *AE* (1937) 655-657; W.M.Calder, *CR* 62 (1948) 8-11; the text also in D.W.Roller, *op.cit.* (cf. our lemma no. 445 vol. I) no. 94, with translation. Discussion by F.R.Trombley, *art.cit.* (cf. our lemma no. 423) 225/226: syncretism of pagan and Christian terminology which should not be taken for *religious* syncretism. Since the text has not been incorporated in *SEG* before, we present it here.

[Φι]λ̣[ο]μένης μερόπεσσι κ(αὶ) ἐσσομένοις τάδε τεύχειν·
[ἦ]ν χώρου βροτὸς ἄλλος ἄναξ μετόπισθε γένητε
ἠμετέρης γονεῆς ἐ⟨κ⟩ τηλόθεν, αἴσιμα τεύχων
ὑμνῇ μὲν πρώτιστα Θεὸν μέγαν, εἶτα κομίζῃ
πὰρ τέμενος ζάθεον Τριάδει πάντων μεδεούσῃ
ἕκτῳ ἐν ἵματι δῶρα Θεῷ πεφιλαμένα Χριστῷ
ἀντὶ κασιγνήτων, παίδων δέ τε κ(αὶ) γενετήρων
ἀνδρῶν ἠδ' ἀλόχων, πηῶν προπάροιθε γεγώτω(ν),
ἄρτους δισκοφανεῖς δύο κ(αὶ) δέκα κ(αὶ) μέθυ λαρὸν
ἀκτῖσιν ἢ νιφάδεσσιν ἐοικότα· καὶ γὰρ ἀνάγκη
ἐκτελέειν μεμαῶτα, νεκρῶν δ' ἀποθύμια ῥέζει(ν).
Σήματα δ' ἐγγὺς ἐόντα καταφθιμένων ὁράασθ(αι)
μήποτε χειμερίαισι κατειβομένω(ν) ψεκάδεσσειν
ὀστέα λευκ' ὑπένερθεν ὀϊζύρ' ὧσι καμόντων·
Τῶν πέρι δειμαίνειν κ(αὶ) ὀσσόμενον μέγα πῆμα
ἔμπεδα δώματ' ἔχειν κ(αὶ) ἀπήμονα· Τοῖς δ' ἔπι φάος
ἦρα φέρειν κατὰ νύκτα· τὸ γὰρ γέρας ἐστὶ θανόντων.
Πτωχοῖς δ' ἐκ παρεόντος ἀφυσσάμενον βιότοιο
ἄρκιον αὐτίκα δοῦναι· ἐπεὶ θέμις ἐστί καὶ αὐτοῖς.
Δένδρεα δ' ὑψιπέτηλα πολεύμεναι ἠδὲ φυλάσσειν,
μηδὲ χρόνος μέλαθρον περιτελλομένοις λυκάβανσει
χείμασιν ἀργαλέοισι δυσηχέος ὑπ' ἀνέμοιο
λαθριδίης ῥαθάμιγγος ἐπεσσυμένης ἀνὰ δῶμα
λευγαλέως ἀμαθύνῃ ὑπ' ἀμβολίαισιν ἑαῖσιν.
Ταῦτ' ὁσίως τελέειν κ(αὶ) εὐσεβέως βιοτεύειν·
ἀνέρι γὰρ πινυτῷ κ(αὶ) εὔφρονι πολλὰ κ(αὶ) ἐσθλὰ
γείνοντ' ἐκ καμάτοιο, κλέος δέ μιν οὔποτ' ὀλεῖτ(αι).

Εἰ δ' ὑπεροπλείησι παραπλάγξειε νόημα
ἢ νῦν ἢ μετόπισθεν ἄναξ μεταμώνια βάζων,
κ(αὶ) τάδ' ἐκὼν σφετέραισιν ἀτασθαλίαισιν ἀλύξῃ,
μὴ βίος ἔμπεδος εἴη, ἐπ' ἄλγει δ' ἄλγος ἄροιτο,
ὑσμείναις δ' ὁλοαῖς κ(αὶ) πένθεσι τειρόμενον κῆρ

δούλιον ἄξεται ἦμαρ ἀνειηρῆ ὑπ' ἀνάγκῃ·
ὁππόσα τ' ἄλλα τέτυκτε βροτοῖς ὑπὸ δαίμονος αἴση - -,
μηδ' ὑπὸ γαῖαν ἵκηται, ὃς οὐ θέμιν οἶδε θανόντων,
δέκτης δ' ἀμφὶ γένοιτο λιλαιόμενος κορέσασθ(αι)
βρώμης ἠδὲ πότοιο, κύναις δέ τε πάντα δάσοντε
ὀστέα κ(αὶ) σάρκας, κ(αὶ) ἀμείλιχον ἵσετ' ὄλεθρον·
κ(αὶ) μετὰ πότμον ἄϊστον ἀνηλεᾶ τίσιε ποινὴν
αὐτὸς κ(αὶ) γένος αὐτοῦ ἐπ' ἀθανάτου βασιλῆος

+

stem with three vine-leaves

+ +

1. [....]μένης, P. || 2. [Μὴ], P. || 3. ϵI, lapis || 11. ἀποθύμια: must have meant the exact opposite of Homer's ἀποθύμια in *Il.* XIV 261, P.; perhaps the composer connected it with θύω or θυμιάω, C. || 14. οἰζυρῶσι, P. || 25. εὐσεβῶς, P. || 28. ὑπεροπλείης τ' ἆρα πλάγξειε, P. || 32. δολοαῖς, P. || 34. in fine αἴση, P. || 36. initio λείκτης, P. || the χῶρος (L. 2) is likely to have been the family burial-ground, in the cemetery near the Church of the Trinity; the fact that LL. 21-24 give directions for the maintenance of the Church, may point to the bishop being buried there. The text consists of three parts: LL. 1-24 (care of tomb and Church; provisions for the due tendance of the dead), 25-27 (blessings for those who fulfill these instructions) and 28-40 (elaborate curse on future owners of the place).

450. Thebes. Fragment of an Athenian and Theban decree, ca. 229 B.C. ? *IG* VII 2405/2406; M.Feyel, *Contribution à l'épigraphie béotienne* (1942) 19-24; cf. *SEG* XXXII 492. L.Migeotte in *Boiotika* 199-201 (ph.), is sceptical about the theory that the Theban decree is to be related to the liberation of Athens from the Macedonian garrison in 229 B.C. and the ensuing loan of Thebes to Athens which was to pay 130 talents to the Macedonian commander Diogenes. M. argues that the Athenians largely raised the money through a proeisphora imposed upon the 300 richest citizens (cf. *IG* II^2 835 and our lemma no. 133). As to *IG* VII 1737/1738 (Feyel pp. 24-34; from Thespiai), he is inclined to accept a link with the financial problems of the Athenians. Thespiai may well have borrowed money from its citizens through epidosis for its loan to Athens. *IG* VII 1737/1738 record the repayment to the citizens of Thespiai. The theory hinges on the date of the documents: ca. 229 B.C. ?

451. Thebes. Fragment, Roman period. Part of an epistylion. Mentioned by C.Piteros in *AD* 37 (1982) [1989] B 171/172 (ph.): [- -] ὁ δῆμος Π[- - -]

452. Thebes (area of: Potniai). Epitaph of Triphondas, 6th cent. B.C. *SEG* II 192 (cf. *SEG* XXXVI 1557). D.Knoepfler, *art.cit.* (cf. our lemma no. 435) 40 note 12, points out that Potniai belongs to the territory of Thebes rather than to that of Tanagra.

453-455. Thebes. Epitaphs. Cf. C.Piteros, *AD* 37 (1982) [1989] B 172.

453: 172. **Epitaph of Epaphrion, undated.** Gray rectangular limestone block now in the Museum in Thebes; above and below tainia and kymation: Ἐπὶ Ἐπαφρίωνι ἥρωι Cf. also *BCH* 114 (1990) 766.

454: 172. **Epitaph of Parthena, Roman period.** Upper part of marble pedimental stele: Παρθένα, χαῖρε

455: 172. **Epitaph of Diokl[- -], undated.** Fragment of a reused cube-like block: [Δ]ιοκλ[- -]

456. Thespiai. Decree concerning a levy of Thespian citizens for an imperial war, 169-172 A.D. A.Plassart, *Mélanges Glotz* II (Paris 1932) 731-738; C.P.Jones, *GRBS* 12 (1971) 45-58. A.G.Lazaros, *Epeteris tis hetaireias Boiotikon Meleton* (1988) 291-306, briefly discusses this text; comment on the Latin names, testifying to the spread of Roman citizenship; brief discussion of the recruitment of Greeks in the imperial army in general. We present the text which was never incorporated in *SEG*.

Ἀγαθῆι Τύχηι

Κατὰ τὰ δόξαντα τῆι τε βο[υ]λῆι καὶ τῶι δή[μωι διὰ τοῦ]
ψηφίσματος τοῦ ὑπογεγ[ρα]μμένου, τῶ[ν προθύμως ἐκπεμ]-
φθέντων νέων ἐπὶ τὴν στ[ρ]ατείαν τῷ μεγ[ίστῳ καὶ θει]-
οτάτῳ αὐτοκράτορι Καίσαρι Μ. Αὐρηλίῳ Ἀντω[νείνῳ Σεβα]-
στῷ Ἀρμενιακῷ Παρθικῷ ὀνόματα ἐνεγράφη ταύτ[ῃ]·
Λ. Ἄρριος Ἀλέξανδρο[ς εἶπε]ν προβεβουλευμένον εἶναι ἐ[αυτῷ πρός τε]
τοὺς στρατηγοὺς Πύ[θω]να Ἀγαθοκλέους, Εὐφράτην [τοῦ δεῖνα, Εὐ]-
πάτορα Εὐπαλαίστρου καὶ τὴν βουλὴν καὶ τὸν [δῆμον·]
ἐπεὶ καὶ πρότερον ἔδοξεν πολλάκις τῇ τε βουλῇ καὶ τῷ [δήμῳ καὶ]
τοῦτο ἐδηλώθη καὶ διὰ τοῦ πρ[ο]τεθέντος βιβλίου ὑπό τε τῶ[ν ἀρ]-
χόντων καὶ τῆς βουλῆς καὶ τῶν πρώτων, ὑπάρχειν τοῖς νέοις τ̣ο̣[ῖς]
ἐξιοῦσιν ἐπὶ τὴν εὐτυχεστάτην καὶ εὐσεβεστάτην στρατείαν
τειμὰς βουλευτικὰς αὐτοῖς τε παροῦσιν καὶ τοῖς γονεῦσιν αὐτῶν με-
τὰ τὴν ἔξοδον τὴν ἐπ[ὶ τ]ὴν στρατείαν, ἵνα ἤδη καρπῶνται τὰς τειμὰς,
δεδογμένον εἶναι τοῖς τε ἄρχουσι καὶ τῇ βουλῇ καὶ τῷ δήμῳ, τὰς δια-
νομὰς καὶ τὰς τειμὰς τὰς βουλευτικὰς τοῖς προθύμοις πρὸς τὴν
ἔξοδον τῶν νέων νῦν τε ἤδη δοθῆναι καὶ ἐν τῷ τῆς ἀποδημία[ς]
αὐτῶν χρόνῳ τοῖς γονεῦσιν τὰς τειμὰς διαμένειν καὶ ἐπανελ[θο]ῦ-
σιν αὐτοῖς εὐτυχῶς ὑπάρχειν τὰ αὐτὰ δίκαια, ἀνασταθῆναι δὲ
στήλην ἐπὶ τῆς ἀγορᾶς ἐν ᾗ τὰ ὀνόματα αὐτῶν ἐνχαραχθή[σετ]αι,
ὅπως εἰς τὸν [χ]ρόνον πάντ[α] τῶν ὑπὲρ τῆς πατρίδος προθυ[μ]η-
θέντων νέ[ω]ν μνήμη διαμένῃ· τὸ δὲ ἀνάλωμα τὸ εἰς τὴν στή[λη]ν

24 ἐκ τῆς τῶν προγεγραμμένων ἀρχόντων προσόδου γέν[ε]σθαι·
'Ο παραπέμπων τοὺς νέους Φλ. Ἰόβας · οἱ πρεσβεύο[ν]τες Εἰρηναῖο[ς]
Ζωσίμου, Βέντιος Ἀβάσκαντος. Εἰρηναῖος τρίτον τ[ο]ῦτο προῖκα
πρέσβευει
28 Κοδρᾶτος Κοδράτου Ζώσιμος Εὐᾶ Ἀθηνίων Κυθήρου
Μάρκιος Γόργος Ῥῆγλος Φαύστου Ὀνήσιμος Ἐφεσίου
Ἑρμῆς Π[αρ]αμόνου Σύνφορος Νείκωνος Ὀνήσιμος Εὐτύχου
Ἡρακλᾶ[ς] .....νου Γ. Κοσούτιος Ζώσιμος
32 Παράμονος Εὐπόρου Μύρων Μύρωνος
Εὔνους Καλλικράτους Ἀγαθίας Διονυσίου Διονύσι(ο)ς Τειμοκράτους
Ἐπαφρόδειτος Εὐθήρου Εὐποριανὸς Εὐπόρου Οὔτις Ποπλίου
Φαυστεῖνος Ἀτειμήτου
36 Διονύσιος Κτήσωνος Τρόφιμος Ὀνησᾶ
Σύμφορος Μεγιστίωνος
Ἕρμιππος Προσστᾶ
Ἡρακλείδης Σωτήρου
40 Διαδούμενος Σ[.....] Κορνήλιος Σύμφορος
Εὔπορος Στρατονείκου
Σύμφορος Πρείμου Νουμήνιος Ἀρῖς
Σωκράτης Ἑρμέου Ἀχιλλεὺς Ἀρίστωνος
44 Ὁμολώιχος Σεραπᾶ Διονύσιος Εὐτύχου
Σώτηρος Εἰσίωνος Διονύσιο[ς] Καλινείκου
Στέφανος Κύρου Ἐπαφρόδειτος Ἀφροδισίου
Ἀγαθώνυμος Εὐτύχ[ο]υ Ἐπικτᾶς ὁ καὶ Ἡρακλᾶς
Νεικηφόρου
48 Ἀσκληπᾶς Ἀρίστωνος Κορνήλιος Μαρκιανός
Ἀφροδείσιος Ἀφροδισίου Σώσ[ιλ]λος Φρώρου
Ἑρμῆς Χαριδάμου Λικ[ίνι]ος Φ[α]υστῖνος
Εὐφρῦς Εὐφρά[νορος] Τυχικὸς Παραμόνου
52 Δημήτριος Εὐημέρου [Σε]ραπίων Ζωσίμου
[- - -] Ἡρακλᾶ [Φ]ούλβιος Ἀβάσκαντος
[- - -] Παραμόνου [Ἀ]μφήριστος
Ἀπολλω[νίου]
[- - -]ος Εὐέλπισστος vacat
56 four lines not engraved Περιγένης Ἀντιόχου
- - - - - - - - - - Φίλιππος Εὐτύχου
- - - - - - - - - - Δαμιανὸς Δαμᾶ
- - - - - - - - - - Φ[ί]λιστος Παπίου εἰατρός Σεραπίων Μοσχᾶ
60 [- -]άδης Εἰσιγένους Ἄτταλος Στράτων[ος]
[Μ]ηνόδωρος Ἀρίστωνος Νεικόβουλος Παραμό[νου]
Εὐφρόσυνος Ἰσμηνίου Φίλιππος Ὀνησᾶ
- - - - - - - - - - Αἴλιος Εὐέλπισστο[ς]
64 - - - - - - - - - - Ν Κορνήλιος Λογεῖν[ος]

- - - - - - - - - - -
six lines not engraved
- - - - - - - - - - -
68 - - - - - - - - - - -
Ἐπαφρίων Ἐπαγάθου
Ἡρακλᾶς Ὠφελᾶ
Παράμονος Παραμόνου
72 Μενοίτας Ῥούφου
Ἀρτεμίδωρος Σωτήρου
Ἀνίκητος Σωτήρου
Ζώσιμος Ὑπερδεξίου
76 Σωτήριχος Κιννάμου
Μακεδὼν Μακεδόνος
Ἵλαρος Ἱλάρου
Σεμνὸς Ἑρμᾶ

Π̅ Κορνήλιος Συν- - -
vacat

7. L. Arrius Alexander: probably the eponymous archon of Thespiai, P. || 9. Oliver (cf. Jones 45 note 2) suggested [ἐπίτροπον] in fine on the assumption, like Plassart, that the volunteers joined the imperial procurator in his campaign against the Costoboci in 170 A.D. [for the chronology of the invasion of the Costoboci ef. now W.Scheidel, *Historia* 39 (1990) 493-498, Pleket]; Jones argues that the volunteers were to join Marcus Aurelius in his war against Rome's enemies across the Danube (169-172 A.D.) || 10. in fine [δήμῳ, ὡς], P.; Jones prefers Oliver's καί || 16. the ἄρχοντες probably were the three strategoi (LL. 8/9) plus the eponymous arehon, P. || 26. τ[ὸ α]ὐτὸ, P.; τ[ο]ῦτο, Jones.

457. Thespiai. Dedication of a statue of Cornelia, daughter of (Cornelius) Sisenna, shortly after 31 B.C. *IG* VII 1854. Republished by M.Kajava, *ZPE* 79 (1989) 139-149 with extensive commentary.

[Ὁ δῆμος Θεσπιέω]ν Κορνηλίαν, Σεισέννα
[θυγατέρα, γυναῖκα δὲ] Ταύρου, ἀρετῆς ἕνεκεν

1-2. Σεισέννα | [Στατειλίου] Ταύρου, *IG*; the line division Σεισέννα [θυγατέρα, | γυναῖκα δὲ] is also possible, K. || K. suggests identifying Tauros with T.Statilius T.f. Taurus, suffect eonsul in 37, ordinarius in 26 B.C. Sisenna is presumably an otherwise unattested person, belonging to the generation intermediate between L. Cornelius Sisenna, praetor in 78 B.C. and the Sisennae of the Augustan period. || K. collects the records of the Tauri in Greece; the Greek inscriptions are the following (apart from the text above): P.Jamot, *BCH* 26 (1902) 291 no. 1 (cf. C.P.Jones, *HSPh* 74 (1970) 227 no. 6); *SEG* XXXI 514 (cf. *SEG* XXXVI 475* and 478); *IG* VII 1787 (same text in A.Plassart, *BCH* 50, 1926, 393/394 nos. 9-12; P.Lazaridis, *AD* 28, 1973, B 287), all from Thespiai; *IG* VII 86 from Megara. K. argues that all texts may refer to the same person, T. Statilius Taurus, cos. 26 B.C. and a great benefactor to the city of Thespiai; he was rewarded posthumously with a cult. Thespiai had close ties with the Romans (see *SEG* XXXI 514).

458. Thespiai (area of). Epitaphs. Cf. C.Piteros, *AD* 37 (1982) [1989] 171, for the following series of epitaphs.
A) Kroniza, 3 km. southeast of Thespiai; if not indicated otherwise, all stones are limestone rectangular blocks: Παρθένα (Roman period; stele); Μνασάρχα (classical period; white marble); Νεομένιος (undated); Μικίνας (classical period; relief showing a kantharos); Βιοτίς (classical period); Φίλων (classical period); [Ἐ]χενίκα (undated); Καλλίππα (classical period); Δρωπύλ[α] (undated); [- - -]να (undated; relief showing a key).
B) Kastro: Εὐταξία, | χαῖρε (undated); [- -]ριτιν[- -] (undated; tufa column in the shape of a phallos); [- -]ΠΙΙ[- -]πιδι (Roman period; upper part of pedimental stele; remnants of the head of a woman); Σωσικράτης (Roman period; pedimental stele with akroteria).
C) Livadi: Τίμοσσα (undated; limestone rectangular block); Ἀνδρώ, πέντε καὶ δέκα ἔτη παρθένε, χαίροις (ph.; 2nd cent. B.C. ?; tufa kioniskos; on top of it a grooved calyx-like crowning member broken at the top.
D) Anapliosa: Μναμίχα (classical period).

459. Unknown provenance. Vase-inscription, ca. 550-525 B.C. O.Kern, *Inscriptiones Graecae* (1913) IX; frequently republished, recently by N.Kunisch, *CVA Deutschland* XXXIII (1971) 71 and J.-J.Maffre, *BCH* 99 (1975) 423 note 56. R.Wachter, *ZPE* 77 (1989) 21-24 (with translation), suggests reading Πολυτῑμίδας καλός· πάνχυ τοε καλός (instead of the strange personal name Πανχύτοε). Πάνχυ (Attic πάνυ) belonged to the current Boiotian and Lesbian language of the time; τοε = τοι, the enclitic particle with the spelling οε for οι, relatively frequent in archaic Boiotian. The text is engraved twice; the second text (B) is followed by ναέ = ναί (ναίχι), a common colloquial feature of several dialects in the 6th cent. B.C.

DELPHI

460. Delphi. Corpus. Temple accounts of the 4th and 3rd cent. B.C. Cf. now J.Bousquet, *Les Comptes du quatrième et du troisième siècle* (*CID* II; Paris 1989). This volume supersedes *F.Delphes* III 5 by E.Bourguet (from 1932). Bousquet has incorporated the six texts from Elateia which record payments of the fine of the Phokians (*IG* IX 1 110-115; *Syll.*^{3} 231-235; Bousquet nos. 37-42; *IG* IX 1 112 = no. 39 is now in the Museum in Chaironeia). For a study of the complicated problems raised by these accounts cf. J.Bousquet, *Études sur les comptes de Delphes* (Paris 1988), with G.Roux's review in *Gnomon* 62 (1990) 325-330; cf. also our lemmata nos. 462 and 464-466. *CID* II has detailed indices, made by D.Mulliez. A comparatio numerorum may be useful. For a brief review cf. H.W.Pleket, *Gnomon* 64 (1992). For some addenda et corrigenda cf. J.Bousquet, *BCH* 115 (1991) 594/595.

F.Delphes III 5	*CID* II	*F.Delphes* III 5	*CID* II	*F.Delphes* III 5	*CID* II
1	10	33	49 C	67	77
2	10	34	49 E	68	78
3	4	35	49 B	69	88
4	5	36	60	70	104
5	7	37	50	71	84 B
6	6	38	55	72	92
7	23	39	47 B	73	87
8	8	40	47 D	74	93
9 I and II B	24	41	46 B	75	101
9 II A	20	42	46 A	76	109 A
10	22	43	48	77	90
11	13	44	47 A	78	110
12	17	45	54	79	111 A
13	2	46	64	80	108
14	36	47	74	81	109 B
15	67	48	79 A	82	112 B
16	71	49	75	83	111 B
17	72	50	76	84	112 A
18/1	70	51	80	85	113
18/2	69	52	82	86	113
19	31	53	83	87	107
20	32	54	86	88 A	116 A
21	44	55	69	88 B	116 D
22	43	56	89	88 C + E	116 B
23	34	57 A	94	88 D	116 E
24	52	57 B	95	88 F	116 C
25	62	58	97	88 G	116 F
25 III B	51	59	98	89	118
26	56	60	99	90	117
27	59	61	102	91	119
28	53	62	81 A	92	120
29	35	63	79 A	93	121
30	57	64	79 B	93 I-II	122
31	58	65	103		
32	49 A	66	84 A		

461. Delphi. Chronology of and internal politics during the Third Sacred War. J.Buckler, *Philip II and the Sacred War* (Supplements to Mnemosyne vol. 109; Leiden 1989) 151-155 and 196-204, discusses some Delphian inscriptions which are relevant for the issues mentioned in the heading: *F.Delphes* III 5 19/20 = *CID* II 31/32; *CID* II 10 (chronology); *IG* II^2 109: pro-Phokian Astykrates and his colleagues, exiled from Delphi and honored by Athens; their land was confiscated and rented by a number of anti-Phokian Delphians on record in *F.Delphes* III 5 15-18 = *CID* II 67, 69-72; *CID* II 73 (anti-Phokian Delphians expelled by Onomarchos in 353, returning to Delphi after 346 and renting estates of exiled supporters of

Phokis); '-- both the pro-Phokians and their opponents were aristocrats; -- these men were not revolutionaries, and they did not change the form of government at Delphoi' (203/204).

462. Delphi. The building of the Apollo temple in the 4th cent. B.C. G.Roux, *RA* (1989) 23-35 (cf. also id., *Gnomon* 62, 1990, 327/328), on the basis of the relevant accounts of the naopoioi reconstructs the progress of the building of the Apollo temple before and after the Third Sacred War (356-346 B.C.), which interrupted the building activities. R. argues that the pieces of poros called σελίδες, on record in *F.Delphes* III 5 23 Col. I LL. 38-42 (*CID* II 34), are ceiling slabs in the side gallery of the peristyle. Since they are mentioned as being on hand in 346 B.C., the walls of the temple were completed already before the war. This implies that the cella was built first and the peristyle afterwards. The decoration of stars mentioned in *F.Delphes* III 5 20 L. 4 (*CID* II 32) is that of the coffers of the selides. R. proposes the following relative chronology for the undated fragments of the accounts and briefly comments on the activities recorded in them. *F.Delphes* III 5 32, 39/40 and 41/42 (*CID* II 49A, 47B and D, 46B and A) and inv. no. 7033 (J.Pouilloux, *BCH* 75, 1951, 301-304; *CID* II 63), though probably inscribed after 346 B.C., record activities executed before the war; *F.Delphes* III 5 26 and 27 (*CID* 56 and 59) describe work executed after it.

463. Delphi. The cippus of the Labyades, ca. 350 B.C. *CID* I 9; *SEG* XXXVI 520. For D LL. 29-43 cf. now G.Rougemont in *Hommage Roux* 225-229, for a translation and commentary on the suggestions of Kritzas, recorded in *SEG* XXXVI. After close study of squeezes and photos he reads in LL. 31/32: KA.ΙΟΤΟS: Κά[σ]ιοτος.

464-466. Delphi. The ὁπλοθήκη, 334-322/321 B.C. *SEG* XXXV 462-467. G. Roux, *RA* (1989) 36-62, argues that the ὁπλοθήκη on record in a number of inscriptions (cf. *SEG* XXXV and below) cannot be identified with any of the buildings excavated in the sanctuary of Athena Pronoia (so L.Lerat: the tholos) or with the large stoa west of the temple of Apollo (so J.Bousquet). It must have stood on the unexplored upper terrace northeast of the gymnasion and the sanctuary of Athena. The ὁπλοθήκη ἡ ἐν Προναίαι (*F.Delphes* III 4 136 LL. 8-11) and the one on record in the accounts of the treasurers are probably the same, though the existence of two hoplothekai cannot be excluded with certainty. The above-mentioned stoa is perhaps the μεγάλη παστάς mentioned in *F.Delphes* III 4 136 LL. 8-11 and *Syll.*^{3} 479 LL. 4-6. Comment on the typology of skeuothekai and hoplothekai and on the function of the Delphian hoplotheke: shelter of the panhopliai presented to Athena during the Pythia.
R. reconstructs the building history of the hoplotheke on the basis of the following accounts (all nos. refer to *F.Delphes* III 5; we have added the *CID* numbers): 1) 71 LL. 6-9 (*CID* II 84B; spring 334 B.C.): invitation of tenders for the building of the hoplotheke and [the stoa near the gymnasion] (cf. our lemma no. 464); 2) 48 Col. I LL. 32-38 (*CID* II 79A; autumn 334 B.C.): list of six competing contractors present at Delphi to submit their bids; they receive a σιτηρέσιον (LL. 36-38); R. argues on the basis of parallels (cf. 48 Col. I LL. 23-32; 50 Col. III LL. 11-14,

17-20; 62 LL. 5-12) that at Delphi such payments were only awarded to candidate contractors. Consequently R. restores in 29 LL. 6-8 (*CID* II 35) [κάρυ]|κι εἰς Σι[κυῶνα δραχμαὶ δύο ὀβ]|ολοὶ δύο [ἡμιωβέλιον] (so also, independently, J.Bousquet in *CID* II and in *Études sur les comptes de Delphes* 1988, 39) instead of [κάρυ]|κι εἰς σι[τηρέσιον δραχμά, ὀβ]|ολοὶ κτλ. These formal preliminaries are often indicated by the verb πωλεῖν. Payment of the siteresion always provides the date of the contracting; 3) 53 LL. 11-13 (*CID* II 83; autumn 333 B.C.): payment to the architect of hoplotheke and stoa (cf. our lemma no. 465); 4) 78 L. 35 (*CID* II 110) and inv. no. 7202 (*CID* II 109A) LL. 15/16 (322/321 B.C.; cf. our lemma no. 466), which mark the end of the building activities: 78 L. 35 (*CID* II 110) mentions a surplus (περισσόν) of 35 staters transferred from the fund for the hoplotheke, now liquidated, to the naopoioi, inv. no. 7202 LL. 15-18 the payment of the ἐπιδέκατον ('dixième de garantie') to the contractor after the delivery of his work. R. excludes two texts from the hoplotheke dossier, which were included by Bousquet: 1) 61 Col II B LL. 13-15 (*CID* II 102; *SEG* XXXV 464) is a payment of the treasurers to the naopoioi, which can only refer to the building of the temple of Apollo [in the same sense L.Lerat: cf. *SEG* XXXV 464 app.crit.]. R. rejects B.'s restoration εἰς τὴν οἰκο[δομίαν τῆς ὁ|πλοθήκης] in LL. 14/15 and suggests e.g. οἰκο[δομίαν] or οἰκο[δόμησιν]; 2) J.Pouilloux, *BCH* 73 (1949) 177-200 (*CID* II 10; fragment of an account of the treasurers; 325/324 B.C.; *CID*: 357/356 B.C.): the contribution imposed on the members of the Amphictionic League was destined for the finishing of the Apollo temple not yet ready in 325/324 B.C. rather than for the hoplothekc, since that building was contracted (and paid, except for the 'dixième de garantie') in 334 B.C. and finished in 322/321 B.C.

R. presents the following new restorations in three *F.Delphes* texts recording the hoplotheke:

464: 50. *F.Delphes* III 5 71 (+ 66) (*CID* II 84B + A; *Syll.*^{3} 253 T; *SEG* XXXV 462; spring 334 B.C.) LL. 8/9:

[----]ς ἐφόδιον τὰ ἔργα π[ωλοῦντι] τῆς | ὁπλοθήκης καὶ [τῆς στοᾶς τῆς ἐπὶ τῶι γυμνασίωι ---]

Cf. *F.Delphes* 48 Col. I LL. 32-34: Τοῖς δὲ τ[ῆ]ς | [ὁπλοθήκης] ἐργώναις καὶ τῆς στοᾶς τῆς ἐπὶ τῶι [γυμνασίω]ι, R.; see also our next lemma; for earlier restorations see *SEG* XXXV.

465: 50. *F.Delphes* III 5 53 (*CID* II 83; autumn 333 B.C.) LL. 11-13:

[---- ἀρχι]τέκτονι τῆς ὁπλοθ[ήκης | καὶ τῆς στοᾶς τῆς ἐπὶ τῶι | γυμνασίωι μισθὸς] μηνῶν ἕξ, τῆς ἡμέρα[ς | ἑκάστης στατήρ, τῆς δὲ | ἑξαμήνου μνᾶς πέν]τε, στατῆρας πέν[τε]

Cf. the app.crit. of our preceding lemma; [---- ἀρχι]τέκτονι τῆς ὁπ[λ]οθ[ήκης ---- μισθὸς] μηνῶν κτλ., *F.Delphes* and *CID*

466: 51. *Inv. no.* 7202 (*CID* II 109A; *SEG* XXXV 465; 322/321 B.C.) LL. 15/16:

[τῶν ἔργ]ων τῶν ἐν τὰν ὁπλοθήκαν [ἐ]δώκαμ[εν τὸ ἐπιδέκατον]

[ἐ]δώκαμ[εν --], *SEG*, *CID*

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467. Delphi. The archonship of Anaxandridas and Nikodamos. *F.Delphes* III 2 85 and 88; *Syll.*^{3} 452; *F.Delphes* III 3 382 and 382 bis; III 4 13; *SGDI* 2600; *BCH* 57 (1935) 22-26 nos. 2 and 3. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 143-150, argues that there were not two archons called Anaxandridas (ca. 260 and 225 B.C.) but one, to be dated ca. 225 B.C. During his archonship the Sardian Matrophanes was honored (*Syll.*^{3} 549; cf. our lemmata nos. 468 and 470); the latter is likely to have been active in the last quarter of the 3rd cent. B.C. and not ca. 260-255 B.C. In *Syll.*^{3} 549 M. receives the θεωροδοκία τῶν τε Πυθίων καὶ Σωτηρίων; θεωροί presuppose that the Soteria were sacred crown-games (from 246/245 B.C. onwards). This precludes a date for Anaxandridas ca. 260-255 B.C.

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468. Delphi. List of Theorodokoi, ca. 230-220 B.C. *SEG* XXXVIII 413*. Cf. M.B.Hatzopoulos - L.D.Loukopoulou, *op.cit.* (cf. our lemma no. 606) 83-96, for comment on the location of the cities of Morrylos, Klitai, Bragylai, and Charakoma (Col. III 68-74 and 84-90). In Col. III 84 they suggest reading the patronymic of the two theorodokoi in Morrylos as Ἀργαίου (ΛΡπαίου, lapis) rather than as Ἀρπάλου (so I.I.Russu, *Dacia* 11/12, 1945-1947, 270 no. 12). Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 149/150, points out that the theorodokos, on record in I D (a) L. 1 ([ἐ]ν Σ[άρ]δ[εσιν - - - -]), probably was Ματροφάνης Μενεκράτεος, appointed theorodokos by the Delphians ca. 226/225 B.C. (*Syll.*^{3} 549; cf. our lemma no. 467). In *BCH* 115 (1991) 345-347 M.B.Hatzopoulos shows that in Col. III L. 78 the first theorodokos in Amphipolis is [Ξενό]τιμος Ἐπικράτους. The man is on record as eponymous priest in a new text from Amphipolis, dated to the ninth year of Philip V: 214/213 B.C. The Delphian list is likely to have been engraved in the twenties of the 3rd cent. B.C., as G.Daux surmised.

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469. Delphi. Boundary conflicts, ca. 400 B.C.-200 A.D. On the basis of literary and epigraphical sources G.Daverio-Rocchi in *Mélanges Lévêque* I 117-125, discusses territorial conflicts between the Delphian sanctuary and the adjoining cities, especially in the plain of Kirrha. Discussion of *F.Delphes* III 2 383 and 89 (*Syll.*^{3} 614 and 615; ca. 180 B.C.; Rhodian and Athenian arbitration over the boundaries of the Delphis and Amphissa; distinction is made between the ἱερὰ χώρα and the urban frontiers); *F.Delphes* III 2 136 (140 B.C.; Athenian arbitration in a conflict between Delphi and Ambryssos-Phlygonion); *F.Delphes* III 4 280 (*Syll.*^{3} 826; 125 B.C.; Amphictyonic decree on the boundaries of the ἱερὰ χώρα settling a conflict of Delphi, Antikyra and Ambryssos with Amphissa); *F.Delphes* III 4 290-296 (115 A.D.; three decrees by the imperial legate C. Avidius Nigrinus concerning the territories of Ambryssos, Amphissa and Myania, and Antikyra). The instability of the frontiers over a period of six centuries, due to conflicting interests of the sanctuary and the surrounding cities, was accentuated

by the confusing coexistence of Apollo's ἱερὰ χώρα and the urban territory of Delphi (the Delphis), and by the different legal systems applied in conflicts, settled either by the Amphictionic authority or by foreign arbitration. Cf. also *SEG* XXXVIII 1968.

470. Delphi. Honorary decree for the Sardian Matrophanes, ca. 226/225 B.C. *Syll.*^{3} 548/549. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 140/141 and 143-150, argues that Matrophanes is probably identical with the homonymous ambassador to Antiochos III on record in our lemma no. 1284 LL. 9 and 22, and that Matrophanes and Metrodoros (for the latter cf. our lemmata nos. 1283 L. 9 and 1284 LL. 9 and 22) may well have been brothers. G. further shows that the inscription should be dated to ca. 226/225 B.C. Cf. our lemma no. 467.

471. Delphi. Manumission record, ca. 200 B.C. Marble block, broken on all sides except at left. It belongs to the left doorpost of the Treasure of the Knidians. Edd.pr. P.Thémélis - D.Mulliez, *BCH* 113 (1989) 343-346 (ph.).

[- ? -]PI[- ? -]
[----------]ου (?) Α Ι[----------]
[---------]ας Πάσωνος [----------]
[-------]ΥΤΟΥ Ἀριστοκ[.] rasura [------ ? ----------]
4 [---- τ]ῶι Ἀπόλλωνι σῶμα ἀν[δρεῖον, ὧι ὄνομα Βίων, τιμᾶς]
[ἀργυρί]ου μνᾶν ἕξ, καὶ τὰν τιμὰ[ν ἀπέχοντι πᾶσαν, καθὼς ἐπί]-
[στευσ]ε Βίων τῶι θεῶι τὰν ὠνάν· [βεβαιωτὴρ ----------]
[--- Εὐ]κλείδα· παραμινάτω δὲ [Βίων Αὐτ--- καὶ -----]
8 [---- ἕω]ς κα ζῶντι, ποιῶν τὸ ἐπ[ιτασσόμενον πᾶν τὸ δυνα]-
[τόν. Εἰ] δὲ μὴ ποιῇ, ἐξουσίαν ἐχ[όντω ἐπιτιμέοντες Βίωνι]
[καὶ μασ]τειγοῦντες τρόπωι ὧι κ[α θέλωντι. Εἰ δέ τι ἀν]-
[θρώπινον] γένοιτο περὶ Αὐτ[---- ἢ ---, ἐλεύθερος ἔστω]
12 [Βίων καὶ ἀνέ]φ[α]πτος ἀπ[ὸ πάντων ----------]

1. The letters PI are added between the lines, left and right of the alpha; upsilon after omicron is uncertain, edd. pr. || 1-4. cannot be restored with certainty; edd.pr. discuss several possibilities: A. [γραμματεύοντος δὲ τᾶς βουλ]ᾶς Πάσωνος [τοῦ Δαμένεος], but this restoration cannot be right above all because it leaves no space for the normal formula of sale; B. [-- ἐπὶ τοῖσδε ἀπέδοιτο -- Ὀρέστ]ας (or Ἀμύντ]ας or Ἐμμενίδ]ας) Πάσωνος, [συνευαρεστεούσας καὶ τᾶς | γυναικὸς α]ὐτοῦ Ἀριστοκ[.] rasura [-- ? --I-- τ]ῶι Ἀπόλλωνι etc., but in this case the name Αὐτ[- in L. 11 gives problems; C. [-- ἐπὶ τοῖσδε ἀπέδοντο Αὐτ-- patronymic | καὶ --]ας Πάσωνος etc. (Αὐτ- being a woman's name) or [-- ἐπὶ τοῖσδε ἀπέδοτο Αὐτ-- patronymic συνευαρεστεόντων | τοῦ τε ἀνδρὸς αὐτ]ᾶς Πάσωνος [patronymic καὶ | τοῦ υἱοῦ (or τᾶς θυγατρὸς) α]ὐτοῦ Ἀριστοκ[.] rasura [-- ? --I-- τ]ῶι Ἀπόλλωνι etc., but there are some formulaic problems in L. 3; D. [-- ἐπὶ τοῖσδε ἀπέδοντο Αὐτί]ας Πάσωνος, [συνευαρεστεούσας καὶ τᾶς | γυναικὸς α]ὐτοῦ Ἀριστοκ[.] rasura [-- ? --I-- τ]ῶι Ἀπόλλωνι etc., which is preferable though the male name Αὐτίας is recorded only in the 4th cent. B.C., edd.pr.

472. Delphi. The donation of M'. Acilius Glabrio, 191 B.C. *Syll.*^{3} 609-612 and 826/827 (Sherk, *RDGE* nos. 1, 37/38, and 42) [cf. also *SEG* XXVII 123]. G.J.Szemler - E.W. Case - M.P.Angelos, *The Ancient History Bulletin* 3 (1989) 68-75, suggest interpreting Glabrio's donation to Delphi and the temple as 'a strategically and tactically astute move to secure a key area in his communication lines to the rear, to enervate and to overcome the Aetolian belligerents'. Analysis of Glabrio's campaign against the Aitolians, with special reference to the crucial importance of the control of the so-called Great Isthmus Corridor, between the Malian and the Korinthian-Krisean Gulf. They suggest locating Νατεία (*Syll.*^{3} 610 LL. 29-33 = Sherk, *RDGE* 37 B) in the fertile upland plain of Skidhia.

473. Delphi. Dedication of spoils in the Athenian stoa, ca. 480-468 B.C. *F. Delphes* II pp. 37-121 (*Syll.*^{3} 29; Meiggs-Lewis *GHI* 25; *SEG* XXXV 519*). O.Hansen, *C&M* 40 (1989) 133/134, suggests that this dedication refers to '*all* the Athenian wars before the *ante quem* c. 468' rather than to any particular event. He interprets τῶν πολε[μίο]ν as 'their - i.e. the Athenians' - enemies'.

474. Delphi. Dedication to Apollo by Krateros, shortly after 320 B.C. *F.Delphes* III 4 137; *SEG* XXXVII 418*. For a discussion of the iconography of Krateros' dedication cf. C.Saatsoglou-Paliadeli, *Egnatia* 1 (1989) 79-100. *Non vidimus*. Cf. *BE* (1991) no. 122. Krateros was not represented on horseback but on foot like Alexander.

DORIS

475. Doris. The cities. Starting from *SEG* XXXVIII 1476 A LL.8/9 (Δωριεῖς ἀπὸ Μητροπόλιος | ἐκ Κυτενίου), D.Rousset, *BCH* 113 (1989) 199-239, studies the historical geography of Doris. On 208-217 he describes the ancient sites; inscriptions have been found at Paliochori, Keramidario, Gravia, Ano-Kastelli and Oinochori. On 217-226 R. collects the literary and epigraphic evidence for the cities Akyphas-Pindos (cf. our lemma no. 476), Boion, Erineos (or Erineon) and Kytenion (or Kytinion, Kytinon). Amphanai (see our lemma no. 476), Dorion, Karphaia, Metropolis and Sparthos are not attested in inscriptions and their existence is dubious. R. suggests sites for the cities (226-230); three unpublished proxeny decrees, discovered near Paliochori, mention ἁ πόλις τῶν Κυτενιέων and seem to prove that Kytenion is to be located there; cf. 208, 227 [for the three decrees cf. now D.Rousset, *BCH* 114 (1990) 445-453]. R. also studies the extension of Doris. At some periods the Oitaian city Akyphas-Pindos was added to the original Dorian tripolis; see our lemma no. 476. R. does not believe that the Phokian cities Lilaion (or Lilaia), Dryope (or Dryopia, Dryopis), Tithronion and Drymias were ever incorporated into Doris (230-237). On 238/239 a chronological table of the history of Doris from the 5th cent. B.C. to the 1st cent. A.D., with the literary and epigraphic sources.

PHOKIS [CF. LEMMA no. 519]

476. Drymaia. Agreement between Drymaia and the Oitaioi concerning financial matters, ca. 160 B.C. *IG* IX 1 227; cf. L.Migeotte, *L' emprunt public dans les cités grecques* (Québec-Paris 1984; cf. *SEG* XXXIV 1690) 29. D.Rousset, *BCH* 113 (1989) 222-223, restores in LL.4-5 Βομβύλου | [Ἀκυ]φανίου (*IG*: [Ἀμ]φανίου). Akyphas was situated at Pyrgos near Ano-Kastelli, on the border of Doris and Oitaia, see our lemma no. 475. At the time of the inscription Akyphas belonged to Oitaia; in the 4th cent. B.C. (?) and at the end of the Hellenistic period, it belonged to Doris.

477. Hyampolis (Kalapodi). Financial document, ca. 450-425 B.C. *SEG* XXXVII 422. G.Thür, *ZRG* 106 (1989) 545/546, offers the same interpretation as J.Bousquet (see 422 app.crit.). Thür connects πράτου μῆνός (L. 2) with the preceding, Bousquet with the following month; Thür regards Γόργος (L. 3) as the treasurer of the temple. For the interest rate see B. (17.14 %) rather than T. (12 %).

WESTERN LOKRIS

478. Chaleion. Covenant between Chaleion and Oiantheia, ca. 450 B.C. *IG* IX I^2 717; *SEG* XXXVI 531*. For A.Maffi's interpretations (cf. *SEG* XXXIII 441) cf. H.van Effenterre, *RIDA* 62 (1984) 51/52.

479. Naupaktos ? Law concerning the distribution of land, ca. 500 B.C. ? *IG* IX^2 1 609 (*SEG* XXXVIII 424*; *LSAG* 108 no. 2; Meiggs-Lewis,*GHI* 13). A.Biscardi in *Symposion 1985*, 7-13, returns to the provisions for the succession by relatives in the ascendant in LL. 3-6. For the argument see *SEG* XXXV 482.

EASTERN LOKRIS [CF. LEMMATA 500-501].

480. Halai. Boiotian names. Cf. J.Mendez Dosuna in *Stephanion. Homenaje a M.C. Giner* (Salamanca 1988) 129-134. *Non vidimus*. Cf. O.Masson, *BE* (1991) no. 200: Κλευόμαχος, related by M.D. to the diminutive Κλεύας (contra Masson: cf. Θευόδοτος or Θευόξενος: hesitation between Θεο-Θευ etc.); the genitive Χάρρηος: M.D. postulates a Boiotian nominative Χαρρει(ς)*.

481. Neo Monasteri. Epitaph, later Roman Imperial period. Marble stele; upper left part broken off. Cf. *AD* 38 (1983) [1989] B 157.

[- - - - - - - - - -]O I Δ L
[- - -] E ἀνθρώποισι
[-]ο φ α γ ο ι δακρύων τε φιλε
[με]ρόπων τ'ὀλετειρε
Εἰ δέ τις τοῦτον τὸν τύ-
νβον ἕτερος ἀνύξῃ, δώσε-
ι τῷ ἱερωτάτῳ ταμείῳ *
ις χείλια πεντακόσια κὲ τῇ πό-
λι *φ΄

1-4. End of an epigram [4. form of ὀλέτειρα or ὀλετείρης: 'destroyer of men', Pleket] ‖ 8. ις χειλία, ed.pr.; [δ]ισχείλια, Pleket.

AITOLIA

482. Thermos. Two manumission inscriptions, 2nd cent. A.D. *IG* IX^2 1 92. B.E. Levy, *NC* 149 (1989) 67, interprets the Latin letters CN in L. 2 of the second inscription as C(olonia) N(eroniana) (i.e. Patrai, perhaps now headquarters of the Achaean League) rather than C(olonia) N(icopolis).

AKARNANIA

483. Thyrreion. Epitaphs. Cf. L.Kolonas, *AD* 39 (1984) [1989] B 105-107, for the following texts now in the Museum of Thyrreion. Undated.

a) Fragment of a stele: Βακχιώ, χαῖρε
b) Fragment of a stele: - -]αραια χρηστή
c) Fragment of a stele: - -]σία, χαῖρ[ε]

LEUKAS

484. Leukas. Building inscription. *IG* IX 1 535/536. *SEG* XXXVI 540*. S.I.Papadatou, *Epeteris tis Etaireias Leukadikon Meleton* 7 (1988) 58/59, 86/87, dates these inscriptions to the 1st cent. B.C. and identifies the building project carried out by the Apolloniatai as having to do with repairs to the walls and gates of the city of Leukas.

485. Karyotes. Epitaph of Aristoxenos, undated. I.Andreou, *AD* 39 (1984) [1989] B 188 (ph.), reports on the upper part of a limestone stele found near a tomb: Ἀριστοξένου vacat.

KEPHALLENIA

486. Same. Epitaph of Peisis and Philopeithes, undated. Cf. *AD* 37 (1982) [1989] B 151/152. Stone stepped base of a grave stele bearing a rectangular cutting on its upper surface into which the stele fitted; LL. 1/2 are inscribed on the upper step; LL. 3/4 on the lower. Cf. also *AR* (1990/1991) [1991] 30: Πεῖσις | Λύκων | Φιλοπείθης | Λύκωνος

[2. Perhaps Λύκων[ος], Pleket].

KORKYRA

487. Korkyra. For a sling bullet coming from Korkyra cf. our lemma no. 1744.

488. Korkyra. Inscribed tile. Cf. K.Preka, *AD* 39 (1984) [1989] B 204 (ph.), who mentions a tile with Ἐπὶ Ἀπολλοδώρου. Undated [A ; pi with equal legs; ⍝ : 2nd cent. B.C. ?, Pleket].

THESSALY

489. Argithea. Two sculptors, 2nd cent. B.C. Large limestone block. Mentioned by C.Intzesiloglou, *AD* 37 (1982) [1989] B 231.

Κλεογενάδης | Ξενοκλέους καὶ | Εὐτυχίδης | Ἀθηνοδώρου Γομφεῖς || ἐποίησαν

490. Atrax. Epitaphs. *SEG* XXXIV 528-531. Republished by A.Tziaphalias, *AD* 37 (1982) [1989] B 241/242 (no changes).

491. Azoros. Epitaphs. *SEG* XXXV 543-561. Cf. now also A.Tziaphalias, *AD* 38 (1983) [1989] B 212/213 (no changes).

492. Demetrias. Phoenicians. G.Marasco, *op.cit.* (cf. our lemma no. 706) 168-171, comments on the presence of various Phoenicians in the funerary epigraphy of the city in the 3rd cent. B.C.; probably merchants trading in luxury-goods (ivory, purple and spices). Cf. also *SEG* XXIX 514.

493-496. Echinos. Manumission records, 133/134- ca. 150 A.D. *SEG* XXXVI 543-546; *IG* IX 2 92; *AJPh* 92 (1971) 667-675 nos. 1-3. Cf. M.I.Zachou-Kontoyianni, *Egnatia* (Epistemonike Epeteria tes philosophikes scholes; tomos eikostos tritos; teuchos tmematos istorias kai archaiologias; Thessaloniki) I (1989) 209-217, for some observations. For the comment on Flavius Alexander in *SEG* XXXVI 545 L. 1 cf. already app.crit. ad locum; the same applies to τὰ ἰς τὴν instead of {ταῖς τὴν} in L. 5. Z.-K. points out that χρηματίζειν in L. 3 means 'to be called' and gives parallels (e.g. *SEG* XXXI 580 L. 4).

493: *IG* IX 2 92. Z.-K. proposes the following text.

[- ἔδωκεν τῇ]
[πόλει τὰ γεινόμενα τῆς ἀπελευθερώσεως ἀντὶ τῶν στατήρων]
[ἀργυρίου (δηνάρια) εἴκοσι δύο ἥμ]ισον τῷ ταμίᾳ AIM[- - - Παρ?]αμόν[ου],
4 [ὥστε δεῖνι δεῖνος τ]ῷ ἱερῖ καὶ ἀγωνοθέτῃ τῶν Σεβαστῶν
[δεῖνος τοῦ δεῖνος ἀπόντο]ς ἐν Ὑπάτᾳ κατὰ τὴν ἀπελευθέρω[σιν]

1-4. Cf. *SEG* XXXVI 543 LL. 3-7; in L. 4 *IG* gives [τῷ] ἱερεῖ (majuscle copy ΟΙΕΡΕΙ) || 5. Z.-K. assumes that there is only one priest and agonothetes in function, the other being away in Hypata at the time of the manumission; *IG*: - -]ο ἐν Ὑπάτᾳ

494: *AJPh* 92 (1971) 667-673 no. 1. Z.-K. suggests:

Στρ(ατηγοῦντος) [Α(ἰλιανοῦ)?] Φιλίσκου, μη(νὸς) Ἀγαγυλε[ί ?]ου στ΄·
[Γ]άειος ὁ ἀπηλευθερωμένος ὑπὸ
[Π]ολυξένου τοῦ Ἀντιόχου Λαρι[σ]αίου Φθι-
4 [ώτο]υ οἰκοῦντος ἐν Ἐχείνῳ, ἐπὶ τῷ οἰκῖν
[οὗ ἂν β]ούληται, ἐδέδωκεν [Τα]λασείνῳ [- -]
[δεῖνος τῷ ταμίᾳ τῆς πόλεως ἀντὶ τῶν]
[στατήρων ἀργυρίου (δηνάρια) κβ΄ ⟨, ὥστε κτλ.]

1. στρ(ατηγοῦντος) κ΄ Φιλίσκου; ἈγαγυλέουⅭ΄, ed.pr.; Z.-K. refers to *IG* IX 2 1268 for Αἰλιανὸς Φιλίσκος || 2. initio [-]λειος, ed.pr. || 3-4. Φθι[- -ι- -]υ, ed.pr. || 5. ἔδ{εδ}ωκεν [Γε?]λασεινῳ [- -], Z.-K.; we give D.Feissel's text: *BE* (1991) no. 314.

495: *ibidem* 673/674 no. 2. Z.-K. suggests:

Στρ(ατηγοῦντος) Δημοκράτους τοῦ Νι-
κοβούλου, μη(νὸς) Θεμιστί-
ου η΄· Μνασὼ ἀπηλευ-
4 θερωμένη ὑπὸ Κ[ρ]ιν[ο]-
[λάου τοῦ Κλεάρχου ?]
[ἔδωκεν κτλ. - - - - -]

3. η΄ Ἀνασὼ, ed.pr. ‖ 4. Κ[.]ιν[--], ed.pr.; Kreinolaos, son of Klearchos, is also on record in the two other texts from *AJPh*, Z.-K.

496: *ibidem* 674/675 no. 3. Z.-K. suggests:

Στρ(ατηγοῦντος) Ἰ(ουλίου) Ἀμυνάνδρ[ου, μηνὸς δεῖνος figure· δεῖνα
ὁ ἀπηλευθερω[μένος ὑπὸ δεῖνος καὶ δεῖνος τῶν ?]
[Ἀρι ?]στονείκου ἔδωκ[εν δεῖνι δεῖνος τῷ ταμίᾳ]
4 [τὰ εἰς τὴν πό]λιν ἀντ[ὶ τῶν στατήρων (δηνάρια) κβ΄ ⟨, ὥστε κτλ.]

1. στρ(ατηγοῦντος) γ΄ Ἀμυνάνδρ[ου], ed.pr.; for Iulius Amynandros Z.-K. refers to *IG* IX 2 618 ‖ 2-3. [- - ὑπὸ | Ἀρι]στονείκου, ed.pr. ‖ 4. [- - -]MNANT, ed.pr. Z.-K. adds that *IG* IX 2 74-76 (manumission records) are not from Echinos but from Lamia.

497. Kallithero. Inscribed ceramic fragments, undated. B.Intzesiloglou, *AD* 39 (1984) [1989] B 148, for two inscribed ceramic fragments of the rim of a pithos; a) Σουτηρίδης (ph.); b) Σωτη⟨ρ⟩ίδ[ης]. Cf. also *BCH* 115 (1991) 893 (ph.). The name is on record in another inscribed fragment from Kallithero: *SEG* XXXVIII 441.

498. Krannon. *SEG* XXXV 584 and 588/589. Republished by A.Tziaphalias, *AD* 37 (1982) [1989] B 240/241 (no changes).

499. Larissa. Inventory of sacred objects in the temples, ca. 200-180 B.C. B.Helly, *Mnemosyne* 23 (1970) 250-296. A.Vegas-Sansalvador in *Acta del VII Congresso Español de Estudios Clasicos, Madrid 1987* (Madrid 1989) 319/320, comments on the epithet Πλουτέα/Πλουτεία of Demeter: fem. of Πλούτιος (= πλούσιος). Cf. B.Helly, *BE* (1991) no. 338.

500. Livanates. Inscribed skyphos, undated. Fragment of the foot of a skyphos found in a nekropolis; representation of an ivy sprig and the words ΧΕΝΟΠΕΙΕΟΣ (undated). Cf. A.Onasoglou, *AD* 37 (1982) [1989] B 184. [INSERT UNDER EASTERN LOKRIS].

501. Martino. Inscribed vases. A.Onasoglou, *AD* 37 (1982) [1989] B 203 (cf. also *AR* 1990/1991, 46), reports that on two kylikes the following texts are found: **a)** Κλεογένεος. Undated. **b)** Cf. also *BCH* 114 (1990) 768 (ph.); we give the text which J.Oulhen suggested to O.Masson per ep.: Φιλίστα καλὰ πάμπαν, καλά | τε οἳ δοκε (= ἔδωκε) Καβύλα ('Philista (est) belle totalement, et la belle Kabyla lui a donné (le vase)'). For Καβύλα Oulhen refers to Καμβύλος, which could have as its feminine counterpart Καμβύλα › Καβύλα. In *BCH* J. Bousquet suggested reading after πάμπαν: καλὰ ποίδοκε (= πρόσδοκε) Καβυλαι. Oulhen interprets the final stroke after Καβύλα as a separation mark rather than as a iota. Letter forms: L (lambda), ς (sigma), ϒ (ypsilon). [TO BE INSERTED UNDER EASTERN LOKRIS].

502. Melitaia. The use of arbitration. S.Ager, *The Ancient History Bulletin* 3 (1989) 107-114, studies the use which the Melitaians made of the mechanisms of international arbitration to their own expansionist advantage: 'judicial imperialism', interested in arable and pasture land. Brief analysis of the inscriptions mentioning arbitration: *IG* IX 2 89 (*Syll.*^{3} 674; Sherk, *RDGE* 9); *F.Delphes* III 4 351 (*SEG* XVIII 238); *IG* IX 2 205; *IG* IX^2 1 177 and 188 (*Syll.*^{3} 546 A and B).

503. Melitaia. Fragment. Marble funerary kioniskos with mutilated inscription. Mentioned by A.Onasoglou, *AD* 37 (1982) [1989] B 199, who reads only the word ἀπελεύθερος (undated). Cf. *AR* (1990/1991) [1991] 46.

504. Metropolis. Manumission record, ca. 130 B.C. *IG* IX 2 276. For Πετραῖος Φιλοξενίδου (LL. 8-10 and 15/16) also on record on coins of the Thessalian Confederacy cf. B.Helly in G.Depeyrot - T.Hackens - G.Moucharte, *Rythmes de la production monétaire de l'Antiquité à nos jours* (Louvain-La Neuve 1987) 39-53; cf. *BE* (1991) no. 311. For this Petraios cf. also *IG* IX 2 1238 (from Larissa rather than from Gyrton) and *SEG* XXVI 670 L. 1 b.

505. Pelinna. Two 'Orphic' gold leaves, late 4th cent. B.C. *SEG* XXXVII 497. Cf. now M.Gigante, *PP* 44 (1989) 26-29. In A L. 6 (cf. B L. 5) he suggests εὔδαιμον{α} τιμήν (or τιμάν); in A L. 7 he rejects Luppe's reading as presented in *SEG* XXXVII 497, and prefers ἐπιμένει σ' ὑπὸ γῆν τέλεα ('prizes, rewards'). He refers to Catullus 76 LL. 5/6.
S.Follet, *BE* (1990) no. 50, reads in L. 6/7 οἶνον ἔχεις, εὐδ⟨α⟩ίμονα τιμ⟨ά⟩ν | κἀπ(ι)μενεῖς ὑπὸ γῆν, κτλ.
D.R.Jordan, *Horos* 7 (1989) [1991] 129/130, suggests reading in A L. 7: κἀπ⟨ι⟩μενεῖς ὑπὸ γῆν τέλε' ⟨ὅ⟩σ⟨σ⟩απερ (or: τέλεα 'σ⟨σ⟩απερ) ὄλβιοι ἄλλοι: 'and you will expect beneath the earth what τέλεα the other blessed (expect)'. He refers to *SEG* XXVI 1139 L. 15 which also uses a 2nd-person verb. Cf. now also M.Guarducci, *Epigraphica* 52 (1990) 9-19 and C.Segal, *GRBS* 31 (1990) 411-419.

506. Pherai. Fragment of a manumission record, undated. Cf. A.Intzesiloglou, *AD* 38 (1983) [1989] B 193; cf. *AR* (1990/1991) [1991] 42.

- - - - - - - - - - - - - - -
[- - - - -]ΔA[- - - -]
φ α μ έ ν η Ạ[- - - - -]
τ ο ῦ ’A λ ε ξ̣[- - - - -]

4 Π α ρ δ α λ ὶ ς[- - - -]
Δ α μ ε ρ ε τ̣ [- - - - -]
’Ạ σ τ [- - - - - - - - -]
- - - - - - - - - - - - - -

507. Pherai. Dedication to Dionysos, 3rd cent. B.C. Pedimental marble stele. Mentioned by B.Intzesiloglou, *AD* 39 (1984) [1989] B 149 (ph.): - - -]τυλλα Διονύσωι. Cf. also *BCH* 115 (1991) 891.

508. Pherai. Dedication, 2nd/1st cent. B.C. *SEG* XXXI 589. B.Forsén - E.Sironen, *art.cit.* (cf. our lemma no. 1850) 62/63 (ph.), point out that this text comes from the temple of Ennodia at Pherai and was published before by Y.Bequignon, *Recherches archéologiques à Phères de Thessalie* (Paris 1937) 86 no. 49 (cf. A.S.Arvanitopoulos, *PAAH* 1924, 107/108), who read in LL. 1/2 Αὐλὶς ’Αριστολάειλα (*SEG*: Αὐλὶς ’Αρίστου Ạ̣ΕΙΙΑ ?). For the meaning of the relief hand cf. our lemma no. 1850.

509-512. Pherai. Epitaphs. Cf. A.Intzesiloglou, *AD* 37 (1982) [1989] B 230.

509: 230 (ph.). **Epitaph of Phyllika, ca. 300 B.C.** Marble pedimental stele with akroteria: Φυλλίκα | Παρμενίσκεια

510: 230 (ph.). **Epitaph of Habrulla, 4th cent. B.C.** Schist plaque: Ἄβρυλλα

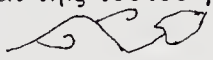
511: 230. **Fragments of two epitaphs, 4th cent. B.C.** Schist plaque, probably used twice: a) [- -]ερις b) [- -]σσα

512: 230 (ph.). **Fragment, 4th cent. B.C.** Schist plaque: Τοξξ[- - -]

513. Pherai. Stamped amphora handle. Cf. A. Intzesiloglou, *AD* 38 (1983) [1989] B 193 (ph.): [Πα]νάμ[ου], | Καρνεάδας | Εὐβουl[- - -]; cf. also *BCH* 114 (1990) 776 (ph.).

514. Phthiotic Thebes. Epitaph of Zosimos and Aphrodisia, Christian period. Funerary stele found in a tomb. Mentioned by A.Dina, *AD* 39 (1984) [1989] B 173: † | μημόριον | Ζωσίμου | καὶ ’Αφροδισίας. Cf. also *BCH* 115 (1991) 887.

515. Phthiotic Thebes. Epitaph of Onesimos, Amazon and Gerontios, Christian period. Marble stele found in a tomb. Cf. A.Dina, *AD* 37 (1982) [1989] B 250/251 (ph.); cf. also *BCH* 114 (1990) 774 (ph.).

† Κυμητήριον διαφέροντα Ὀνησίμου ἀναγνllώστου καὶ τῆlς τούτου γαμλετῆς
Ἀμάζοlνος καὶ Γελροντίου· Χ(ριστ)ὲ βοlηθῇ · ἀμήν l † 

Ligatures; square sigma, omega; ȣ = ου

516. Phthiotic Thebes. Inscribed lamp. Cf. A.Dina, *AD* 37 (1982) [1989] B 249: Ὀκταβίου

517. Pythion. Manumission records, dedications and epitaphs. *SEG* XXXV 646-664. Republished by A.Tziaphalias, *AD* 37 (1982) [1989] B 238-240 (no changes).

518. Theotokou. Fragment, Christian period. *ABSA* 13 (1906/1907) 318. A.Avramea, *art.cit.* (cf. our lemma no. 665) 20 note 12 (ph.), argues that in L. 2 one should restore [ἀπ]οθηκά[ριο]ν. Cf. already *SEG* XXXVII 440.

519. Tithronion. Honorary inscription for Iulia Domna. *SEG* XVI 353. P.Pantos, *AD* 37 (1982) [1989] B 202, reports that this stone is now in Amphikleia near the garage of the Demos. [TO BE INSERTED UNDER PHOKIS].

520. Trikka. Funerary epigrams for physicians. *IG* IX 2 313 (*GV* 1967; cf. *SEG* XXX 528); 317 (*GV* 584). B.Lorenz, *ZWG* 73 (1989) 110-117 (German translations), analyzes these two epigrams from the 1st cent. B.C. and the 3rd cent. A.D., which he considers as evidence for the 'besonderen Ruhm, der dem Arzt weithin im griechischen Bereich zugebilligt wird' (113). He adduces numerous other inscriptions, mostly funerary epigrams, containing praise of physicians. Discussion of the composition and the main topoi of the Trikka epigrams: the physician's fame and τέχνη (in the tradition of *GV* 418 = *AP* 7.135, probably the epitaph of Hippokrates), his relation with Ἀσκληπιός, and, more in general, his εὐσέβεια and his admission to the underworld. For the lacuna in 313 L. 7 initio L. suggests a 'Weiterführung des Gedankens des Ruhmes', for that in L. 13 initio a formula like ξένοι καὶ ἀστοί (cf. *GV*: --ἀ]στῶν). For another Thessalian epigram for a doctor cf. *SEG* XXXIV 497.

521. Trikka. Mosaic inscription, 2nd cent. A.D. ? *SEG* XXV 659 (cf. XXXIV 1746). M.Donderer, *op.cit.* (cf. our lemma no. 1805) 129/130 no. C 8 (ph.), restores 659b as [Τ]ί[τος] l Φλάβιος l Ἑρμῆς καὶ l [Βά]σσος Ἑρμοῦ ll [υἱ]οὶ ἑαυτοῖς l τ[ὰ γ]ραφόμελν[α

ἐψη]φοθέ|τ[ησαν] instead of τ[ῶν γ]ραφομέ|ν[ων ψη]φοθέ|τ[αι]. He translates: 'Titus Flavius Hermes und Bassus, Söhne des Hermes, haben die eigens für sie erstellte Vorlage in Mosaik setzen lassen'. The older restoration implies that the two persons mentioned are the craftsmen, 'layers in mosaic of what they designed in drawing themselves'. Date: 2nd cent. A.D. (*SEG* XXV; Donderer); 3rd/4th cent. A.D. (Ph.Bruneau; cf. *SEG* XXXIV).

EPEIROS

522. Ambrakia. Two epitaphs. I.Andreou, *AD* 39 (1984) [1989] B 182, reports on two epitaphs found near a tomb: a) Γοργίας Δαμίου; b) Μέλισσα. Ca. 300-250 B.C. ? (based on the date of some vases found in the tomb).

523. Ambrakia. Epitaphs. I.Andreou, *AD* 39 (1984) [1989] B 184, reports on a tomb in which an amphora was found, filled with the ashes and bones of a deceased person; on the amphora his name: Μοσχίων Φιλοξένου (ph.; undated). She also mentions the following stelai found in the same area: a) Εὐαρέτα | Τιμωνίδα | Φρυνίων Ἀγησάνδρου (two deceased); b) Φινέτα; c) [Ε]ὐαρέτα. Undated.

524. Ambrakia. Inscribed tile. Cf. P.Chrysostomos, *AD* 37 (1982) [1989] B 262/263: Lakonian tile with Ζώπυρος.

525. Byllis (area of: Ballshi). Epigrams commemorating building operations by Victorinus, reign of Justinian. *SEG* XXXVIII 530-533. Cf. now also S.Anamali in *Actes XIe Congrès* III 2628/2629 (ph. and text of *SEG* XXXVIII 531).

526. Kassope. Inscribed ceramic fragments. Cf. C.Gravani, *Epeirotika Chronika* 29 (1988/1989) 89-132. *Non vidimus*. Cf. P.Cabanes, *BE* (1991) no. 360, who mentions the following names on Kassopean fragments: Λυκώτας; Κάσσανδρος; Σωτηρίχου.

527. Nikopolis. Honorary inscription for Harpagos, undated. Dedicatory base now in the Museum in Nikopolis. Cf. I.Andreou, *AD* 37 (1982) [1989] B 266. CF. OUR LEMMA NO. 1868.

Ἁ πόλις τῶν Ἀμβρα[κιωτᾶν - -]
Ἅρπαγον Ἀλφίδιον Ποπλίου
εὐεργεσιᾶν ἕνεκα

528. Nikopolis. Dedication to the deified Hadrian. I.Andreou, *AD* 39 (1984) [1989] B 191 no. 10 (ph.), reports on an inscribed limestone altar with mouldings above and below; the upper moulding has the shape of a cushion with volutes at both sides. This may well be the same text as *SEG* XXXVII 521, though A. gives LL. 5-7 as follows: Διὶ Ὀλυμπίωι | Διὶ | Δωδωναίωι. The photo is unclear.

529-532. Nikopolis. Epitaphs. Cf. I.Andreou, *AD* 37 (1982) [1989] B 266.

529: 266 (ph.). **Epitaph of --- and Preimigenes, Roman period.** Rectangular marble tombstone: ΓΑΤΡ[- - -]ιες, χαῖρε· | Πρειμιγένη, | χαῖρε, ζήσας || ἔτη ξζ′

[1. IAṆ- - ?, Pleket] || 3. between ι and γ a leaf || 5. between η and ξ a leaf; Andreou transcribes ιζ but the photo clearly shows a ξ: Ζ̅

530: 266. **Fragment, undated.** Tombstone: - - IVE |, χαῖρε

531: 266 (ph.). **Epitaph of the gladiator Narkisos, undated.** Marble block.

leaf Ναρκῖσο|ς Θρᾷξ | σκευᾶς | ἐ̣τ̣ῶν λε′

[Α, C, Σ̅, Є, λ : Roman Imperial period || 3. σκευᾶς: Greek equivalent of *scaeva*; cf. L.Robert, *Les Gladiateurs dans l'Orient Grec* (Paris 1940) 72, Pleket].

532: 266 (ph.). **Epitaph of Anteros, Roman period.** Marble block.
Ἀντέρως | Αἰφλάπου [??] Φι|λέρωτος υἱ|έ, χαῖρε

2. Αἰφλάπου: the reading seems certain.

533-538. Nikopolis. Epitaphs. Cf. I.Andreou, *AD* 38 (1983) [1989] B 232.

533: 232. **Fragment, undated.** Fragment of a stele: - - ΑΡΚΙ - - | Μελιτιν[- -]|ρκίας

534: 232. **Double epitaph of Hilaros and Plokamos, undated.** Limestone stele.

Ἵλαρε | ἐτῶν ζ′ | Ἵλαρε | ἐτῶν η′ || Πλόκαμε | ἐτῶν θ′ | Ἑρμίας μητρός |, χαίρετε

[7. Children of Hermeia, the mother, Pleket].

535: 232. **Epitaph of Mem(m)ius Zosimos, undated.** Marble stele, under the inscription representation of a sickle and two ivy leaves.

Μέμιος | Ζώσιμος | ἐτῶν μ΄, | χαῖρε

536: 232. **Fragment, undated.** Limestone stele: - - MI - - |, χαῖρε

537: 232. **Epitaph of Merope, undated.** Marble stele: Μερόπη | ἐτῶν μβ΄, | χαῖρε

538: 232. **Epitaph of Zosimos, undated.** Fragment of a marble stele: [Z]ώσιμος | ἐτῶν | ιγ΄, | [χα]ῖρε

539-547. Nikopolis. Epitaphs. I.Andreou, *AD* 39 (1984) [1989] B 190/191, reports on the following epitaphs now in the Museum in Nikopolis. Undated, unless indicated otherwise.

539: 190 no. 1 (ph.). **Epitaph of Caecilia Italia.** Poros headstone; reused.

Ἡρακλίδης Ἀρ|τέμωνος vacat | Λύκιος Καικιλίᾳ | Ἰταλίᾳ τῇ ἰδίᾳ γυ|| vacat ναικί

Cursive epsilon, sigma, omega. Careless script. Cf. *BE* (1991) no. 56: perhaps identieal with the Lycian sophist Herakleides (Philostratos, *VS* II 26).

540: 190 no. 2. **Epitaph of ---Hilara.** Fragment of a marble plaque: [- - -]ΑΑΙ|ΙΑ Ἱλάρα|, χαῖρε

541: 190 no. 3 (ph.). **Epitaph of Tib.Claudius Limen, ca. 50-150 A.D.** Marble stone: · Τιβ(έριος) · | · Κλαύ(διος) · | Λίμην | ἐτῶν π΄ ||, χαῖρε

542: 190 no. 4. **Fragment of an epitaph.** Fragment of a funerary plaque: [- - -]νε, | χαῖρε

543: 190 no. 5. **Epitaph of Hagno(s ?).** Fragment of a funerary plaque: Ἀγνω| C ἐτῶν

[Perhaps Ἀγνὼ, ε΄ ἐτῶν, although one expects the figure after ἐτῶν; or Ἀγνὼς ἐτῶν [..] ?, Pleket].

544: 190/191 no. 6 (ph.). **Epitaph of two Quinti Vettii and one Lucius Vettius.** Marble funerary plaque:

Κοΐντε Οὐέ[ττ- - -] | Κοΐντε Οὐέτ[τ- - -] | Λούκιε Οὐέττ[- - -]

[Presumably Οὐέττ[ιε]: Quintus and Lucius Vettius, Pleket; cf. now in the same sense *BE* (1991) no. 56].

545: 191 no. 7. **Fragmentary epitaph.** Fragment of an inscribed plaque: ΧΑΙ- -

546: 191 no. 8 (ph.). **Epitaph of Saturninus.** Marble funerary plaque: Σατορlνεῖνος | Σεκούνlδου ἐτῶν || κα′, χαῖρε

547: 191 no. 9. **Epitaph of Faustus.** Fragment of a marble plaque: Φαῦστος | ἐτῶν ζ′, | χαῖρε

ILLYRIA

548. Illyria. Polis. Cf. F.Papazoglou, *ZAnt* 39 (1989) 50-53, who argues that places like Byllis, Amantia, Antipatreia and Olympe were not just urban centers but true poleis in the constitutional sense of the word. In the case of Byllis she regards Nikaia and other places as demes of the polis Byllis. The Koinon of the Bylliones does not necessarily refer to an ethnos but can refer to a community with one or two poleis [for κοινόν referring to poleis cf. also M.Wörrle, *Chiron* 21, 1991, 229/230, Pleket].

549. Illyria. The Atintani and Bylliones. N.G.L.Hammond, *JRS* 79 (1989) 11-25, especially 16/17, points out that there is no evidence for the existence of an Illyrian federal state consisting of the Atintani, Bylliones and Amantes. Τὸ κοινὸν τῶν Βυλλιόνων (cf. *SEG* XXXVIII 462) denotes the community of the B. and not a league of which the B. formed part. Further discussion of the Epirote Atintanes and the Albanian Atintani.

550. Apollonia. Dedication to Artemis Proskopa, ca. 250-200 B.C. *SEG* XXXVI 559. O.Masson, *RPh* 63 (1989) 63, interprets Προσκόπα as 'Guetteuse' and points out that in the provisional Corpus of Apollonia (by N.Ceka and P.Cabanes) the text is assigned to the date mentioned in our heading. Cf. already the remark in the app.crit. in fine of *SEG* XXXVI 559.

551. Bouthrotos. Women in manumission records. Cf. P.Cabanes, *L'Ethnographie* 106 (1989) 13-22 (*non vidimus*; cf. *BE* 1990 no. 433): women act without a κύριος who is unattested in this area.

552. Drashovica. Epitaph, 4th cent. A.D. Stele representing a mother and her daughter; now in the Archaeological Museum in Tirana. Ed.pr. D.Komata, *Iliria* 1989 (2) 219-228; cf. P.Cabanes, *BE* (1991) no. 368.

'Ονησίμη | ζήσασα | ἔτη ιθ' | μεδὰ (sic) τέ||κνου ἐνθάδε | .IMIѠ|COKICITH | Λ.N || ἀνέ|θηκαν · χερε Perhaps 'Ονησίμη ?, Cabanes.

In the same article another stele, with representation of a couple; inscription: χαῖρε | Λεοντίσκος ἐτῶ(ν) | κ'.

553. Dushkarak. Dedication to Poseidon and Amphitrite, 2nd cent. B.C. Ed.pr. D.Komata, *Iliria* (1989) 1 267/268 (ph.).

Ποσειδᾶνι | 'Αμφιτρίται | 'Αρίσταρχος | Κλεανόρος κα[ὶ] || 'Αννίκα εὐχάν

3. In fine X^{o}ξ || 5. for the related masc. name 'Αννικᾶς cf. e.g. *SEG* XXXVIII 670, 673; O.Masson, *Onomastica Graeca Selecta* vol. II (Paris 1990) 399-401.

554-555. Dyrrachion. Two epitaphs. Cf. M.Zeqo, *Iliria* (1989) 1 253-255 nos. 1 (ph.) and 6 (dr.).

554: 253/254 no. 1. **Epitaph of Pothika, 5th/4th cent. B.C.** Upper part of a pedimental Attic stele; in the upper part of a naiskos the head of a woman; inscription just above the head on the architrave: Ποτθίκα

Α, Π, Θ; smaller omicron and theta; no apices. 'Le nom est difficile, mais de lecture certaine' (*BE* 1990 no. 438).

555: 255 no. 6. **Epitaph of Dardanos, 3rd-1st cent. B.C.** Large white limestone plaque, serving as lid of a funerary urn and decorated with rosettes and tools.

: Δάρδανε, χαῖρε (lunar epsilon; Ϟ)

556. Dyrrachion. Inscribed objects, 4th cent. B.C.-ca. 250 B.C. H.Myrto, *Iliria* (1989) 1 87-108, reports on the excavation of what possibly is a temple of Demeter. He mentions some inscribed ceramic fragments: 99 no. 14 (ph.; inscribed tile with Δ: δαμοσία ?); 99 no. 15 (ph.; inscribed ceramic fragment: ['Αρισ]τῆνος | M (or N); the photo shows THNO$^{\vee}$ which points to -τηνου); 101 no. 27 (ph.; inscribed fragment of a cup: Δ: δαμοσία ?).

557. Dyrrachion. Inscribed tile. Cf. P.Nure, *Iliria* (1989) 2 278, who mentions an inscribed tile with ἐπὶ Νεβρίσκου

558. Lipljan. Alphabetic inscription, ca. 450 B.C. *SEG* XXXIII 488. M. Lejeune,

Kadmos 28 (1989) 14-18, publishes a photo of this sherd after cleaning. He points out that the alphabet is Corinthian rather than Chalkidian-Euboian and that it dates to ca. 450 B.C. rather than ca. 530-500 B.C.: cf. the abecedaria of Cumae (*LSAG* 130 no. 2; ca. 700-675 B.C.; cf. B.B. Powell, *art.cit.* (cf. our lemma no. 1764) 335/336 no. 52, who points out that the top series is in Corinthian but the lower one in Euboian script) and Penteskouphia (*LSAG* 131 no. 16; ca. 600-550 B.C.) The second letter is a ksi:Ξ, not 田(M.Parovic-Pešikan) or 冂(*SEG*). The third letter is an omikron rather than a koppa. After Φ Y (the inversed order is due to a 'réparation maladroite d'une omission') one would expect XΨ or ΨX, but the remnants of the last letter are not compatible with either of these, which must be due to another error of the scribe.
The same observations concerning the letters were made by R.Wachter, *Kadmos* 28 (1989) 30 note 30, who, however, concludes that we have to do with an alphabet of the East Ionian type.

559. Salona. Fragmentary epitaph of Apollodoros, undated. *IGR* I 549. C. Dobias-Lalou, *BE* (1990) no. 840, points out that the deceased (Λιβύ[η πα]τρίς) was a Greek from Kyrenaika. M.Pavan, *art.cit.* (cf. our lemma no. 1038) 732, briefly refers to this text.

MACEDONIA

560. Macedonia. History, ca. 650-167 B.C. Starting from his *History of Macedonia* in three volumes (cf. *SEG* XXXVIII 573) N.G.L.Hammond, *The Macedonian state. Organisation, institutions, and history* (Oxford 1989; maps), now presents a more concise study on the same subject, with special attention to the origins and the development of Macedonian institutions and the nature of the Macedonian state. Though H. largely draws on literary sources, inscriptions are adduced throughout the book (no index). We mention only some of them which are briefly discussed. P. 53: *IG* I^3 89 (I^2 71; *SEG* XXXI 14*); for the historical context see 85/86, also on *IG* I^3 61; cf. also 55 note 17; no evidence for a Council of Elders in Macedonia, since C.F. Edson's restoration [γέροντ]ες instead of [ἄρχοντ]ες Μακεδόνων in L. 60 (in *Ancient Macedonia I*, Thessaloniki 1970, 22) is uncertain; on 58-62 discussion of the term Μακεδόνες and the king (the two parts of the Macedonian state) appearing in this document for the first time (cf. also Tod, *GHI* 111 and 177; J.Bousquet in *Mélanges helléniques offerts à Georges Daux*; Paris 1974, 21-32); for the king, Μακεδόνες or τὸ κοινὸν Μακεδόνων in later documents (267-167 B.C.) see 382-386 (*Syll.*^{3} 652a; *IG* XI 4 1102; *SEG* XXIX 795; cf. also *SEG* XXXVIII 574); p. 67: *SEG* XXXVII 618 (Rogozen treasure, some objects with names of Thracian kings and cities; cf. also our lemma no. 644); Macedonian and Thracian kings were probably presented after a religious ceremony with a ritual vessel by a city; pp. 69/70: Tod, *GHI* 61; 129; 177; 310; *IG* I^3 89; *SEG* XXX 556; XXXIV 664 (cf. also M.B.Hatzopoulos, *BE* 1991 no. 417, and our lemma no. 625) and XXXVI 626; titulature of the king in Macedonian and foreign documents; pp. 154, 156, 158: Tod, *GHI* 150; *SEG* XXXIV 664; XXXVI 626; *Syll.*^{3} 332; reorganisation of territories by the king; for the argument see *SEG* XXXVIII 575; pp. 233/234: *Syll.*^{3} 312;

Tod, *GHI* 202; Alexander and the restoration of exiles; p. 393: *SEG* XIII 403 (cf. XXXV 698; cf. also our lemma no. 600); on the function of the ἐπιστάτης ('overseer'), the king's representative in the cities, and his office (cf. LL. 8/9: πρὸ τ[οῦ] ἐπιστασίου). For the ἐπιστάτης cf. also *SEG* XXXVII 537 and M.B.Hatzopoulos, *BE* (1991) no. 375. Cf. also our lemmata nos. 615 and 1260.

561. Macedonia. Historical geography. D.K.Samsaris has published a historical geography of Western Macedonia: *Ἱστορικὴ γεωγραφία τῆς Ῥωμαικῆς ἐπαρχίας Μακεδονίας: Τὸ τμῆμα τῆς σημερινῆς Δυτικῆς Μακεδονίας* (Μακεδονικὴ Βιβλιοθήκη vol. 70; Thessaloniki 1989), with English summary (275-282). The book focuses on ancient Elimiotis, Orestis, Eordaea and Southern Lynkestis. Among other things discussion of agriculture (vines, cereals, animal husbandry, timber) and of mineral wealth (gold, copper, iron, marble); of the road system (especially Via Egnatia), population and migration (on the basis of names in inscriptions). Attempt at identifying the sites of Greek and Roman cities and villages in the above-mentioned four areas. Detailed index of place names, ancient and modern.

562. Macedonia. Valley of the Lower Strymon in the Roman period. D.K.Samsaris, *Δωδώνη* 18, 1 (1989) 203-381, presents a catalogue of the Greek and Latin inscriptions from the Roman period found in the Lower Strymon valley, except Amphipolis (texts, bibliography, brief comments), followed by detailed analysis of the geography, names, population, economy and society, institutions and cults of the area. The catalogue is presented as a preliminary study to the Corpus of the inscriptions from the area between the Axios and the Nestos, entrusted to Samsaris by *IG*. S. has not studied the stones in the Museums and Collections in which they are at present, because the Archaeological Service failed to give permission. The catalogue contains 149 Greek and 18 Latin inscriptions. S. argues that most inscriptions, now in the archaeological Museum of Serres, are likely to come from that city rather than from Amphipolis and other places. A comparatio numerorum may be useful.

CIG	Sams.
2007	37
2007 (b)	38
2007 (d) (erroneously assigned to Kassandreia in *SEG* XXXVII 559; it belongs to Serrai)	53
SEG	
I	
283	18
284	19
285	4

SEG	Sams.
II	
418	161
419	154
XVI	
411	51
XXIV	
579	100
608	27
610	23
612	29
613	3
614	111

SEG	Sams.
XXIV	
615	113
616	114
XXIX	
567	100
684	58
1801	100
XXX	
571	112
589	38-40,45/46, 57/58,62/63, 67,73,77,111, 127
XXX	
590	35
591/592	6/7
593	94
594	165
595	50
596	107
597	122
598	44
599	118
600	130
601	90
602	93
603	72
604	65
605	66
606	56
607	106
608	103
609	140
610	124
611	20
612	10

SEG	Sams.
XXX	
613	60
614	75
615	9
616	54
618	64
619	148
XXXI	
631	111
639	17
XXXII	
647	101
XXXIII	
542	155
XXXIII	
543	153
544	156
549	55
550	70
551	84
XXXIV	
674	5
675	165
676	95
677	34
XXXV	
710	129
711	141
764	105
1846 (with better reading)	55
XXXVIII	
668	167
705	120
2037 (with better reading)	20
2038	120

563. Macedonia. Corpus. *SEG* XXXVII 534*. For a detailed review of *EAM* see K. Buraselis, *Gnomon* 61 (1989) 208-211, who discusses the following nos.:

no. 29: after revision of the stone in the Museum at Volos A.Kontoyannis reads in LL. 2/3 Μαμία instead of Μᾶ {Μᾶ} (cf. also *SEG* XXXV 698 in fine);
no. 147: *SEG* XXIV 489; in L. 3 ΑΚΤΟΡΕΥΟΝΤΟΔΕ instead of]ακτορεύοντος δὲ should be read on the basis of the photo and the copy of C.Edson; this excludes restorations like πρ]ακτορεύοντος or ἐξ]ακτορεύοντος;
no. 159a: the photo shows an alpha in L. 3 initio: probably Νικοπολια⟨ν⟩ι̣ὰ instead of Νικοπολια⟨ν⟩ι⟨ὴ⟩;
no. 190: *SEG* XXVII 301; the photo confirms that in L. 1 [Κ]άσσανδρο̣[ς] rather than [Κ]άσσανδρα should be read (so already C.Habicht; cf. *SEG* XXVII).

B. points to one missing inscription: a Homeric bowl from Florina inscribed Ἀλέξανδρος (cf. *PAE* 1933, 75). Brief comment on nos. 1 (possibly Severan), 20 (manumittor in genitive: fictitious filiation), 22, 30, 37 and 149 (πολιτεία = 'alleinige, autarke staatliche Einheit (etwa wie ein ἔθνος)'; cf. *SEG* XXXVIII 604).

For no. 23 a (Θεοῖς ἐπηκόοις τήνδε χάριν τεύξας Θεόδοτος εὐξάμενος) cf. T.Drew-Bear, *RD* 68 (1990) 58 note 3, who points out that τήνδε -- εὐξάμενος constitutes a pentameter.

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564. Macedonia under the Antigonids: citizenship. J.Gabbert, *The Ancient History Bulletin* 2,1 (1988) 10/11, briefly studies the ethnics used by Macedonians in inscriptions: city ethnics, 'Macedonian from --- (a city)', 'Macedonian'. 'The existing evidence --- contains too many contradictions'.

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565. Aiane. Epitaph. Funerary stele; above a protruding moulding; underneath an inscription in three lines; lines separated by horizontal guidelines; above the rim a circular sign: Θ; below a double line and representation of two tainiai. Mentioned by M.Siganidou, *AD* 37 (1982) [1989] B 305 (ph.); cf. *AR* (1990/1991) [1991] 55: Παιυκ[...] | Ἀντιγον[..] | Πρασσίδου

Undated by S. [Ⱥ; small hanging omicron; no apices: ca. 200 B.C., Pleket] || 1-3. M.B.Hatzopoulos (per ep. to O.Masson) inspected a squeeze and reads ΠΑΙΥΚ/ in L. 1; in L. 2 he gives Ἀντιγόν[α]ι and in L. 3 ΠΓΑΣΣΙΔΟΥ; *AD* gives ΠΙΑΣΣΙΔΟΥ; perhaps the rho was completed in paint (Masson per ep.): 'Παιυκ[--]] for Antigona, daughter of Prassides'.

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566. Aiane. Epitaphs. A.Chondroyianni-Metoki, *Τὸ ἀρχαιολογικὸ ἔργο στὴ Μακεδονία καὶ Θράκη* 1 (1987) 37-50, republishes, with photos, the following texts: *EAM* 41-43, 47, 56. She briefly discusses some texts which record the craftsmen who made the monument: *EAM* 15, 18, 101.

She publishes a new stele now in the local Archaeological collection. It is a rectangular clay plaque in the shape of a stele, with crowning member and an incised aetoma. Inscription: Νίκανδρος | Νικάδου (ph.); 2nd/1st cent. B.C.

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567. Aiane. Inscribed objects. G.Karamitrou-Mentessidi, *Αἰανὴ Κοζάνης: Ἀρχαιολογικὸς Ὁδηγός* (Thessaloniki 1989) 42 (ph.), mentions an Attic skyphos, with inscription: Θέμιδος (5th cent. B.C.); on 50/51 (ph.) she mentions a bronze strigil with the name Ἀδάμας (undated). Cf. also *AR* (1988/1989) 75, *BCH* 113 (1989) 642, and *BE* (1990) no. 450.

568. Amphipolis. Grave epigram of Tleson, 4th cent. B.C. Fragment of a stele of white marble, found in excavations of the Greek Archaeological Society in the classical cemetery. Briefly mentioned by D.Lazarides, *PAAH* (1983) [1986] 41 (ph.); no text. In *CEG* 2. 723, P.A.Hansen prints the following restored text read from the photo by J.Ebert. Hansen lists also numerous other restorations of Ebert, M.L.West, and himself.

[Τλήσ]ων Βορυσθενίτης · |
[εἰμὶ πάτρ]αν προλιπὼν Τλήι[σων· ἀτ]υχὴν δέ με δαίμων |
[ἐς στυγνὸν δύσφρω]ν ἥρπασεν ἔξ ξ Ἀίι[δην]
4 [καὶ Λήθην· ἀρε]τὴν δὲ μάλιστα | [ζήτεον ἐσθλῶν]
[ἐξα]ρτησάμενος πυι[κνοτάτης σοφίας]·
[σῆμα δ' ἐμὸ]ς καὶ μνῆμα τοι[κεὺς ἔστησε δακρύων]
[στοργ]ῆς καὶ φιλίας | [τοῖς παριοῦσι]ν ὁρᾶν

In *REG* 103 (1990) 290, J.Bousquet rejects in L. 2 [ἀτ]υχήν as accusative of ἀτυχής and in L. 3 ἥρπασεν ἐξξ = ἐξήρπασεν.

569. Amphipolis (area of: Daphnoudi). Epitaph of Zekaloge (or -es ?), Hellenistic period. Funerary stele with wreath and inscription now in the Museum in Kavalla. Mentioned by M.Karaberi - A.Tasia, *AD* 37 (1982) [1989] B 328; cf. *AR* (1990/1991) [1991] 37 and *BE* (1991) no. 412: Ζηκαλώγη | Τραλεικείλου, | χαῖρε

570. Amphipolis. Epitaph of Zeipyron and his son. Stone cover slab of a Christian tomb; on the slab a pediment and under it in a recessed field the inscription. Mentioned by N.Zekos - A.Strate - A.Bakirtzes, *AD* 38 (1983) [1989] B 332/333 (ph.; dr.). Cf. also *BCH* 114 (1990) 797 (ph.): Ζειπύρων | ζῶν ἑαυτῷ | κὲ τῷ υἱῷ | μνείας χάριν

Undated by Z.-S.-B. [Roman Imperial period, Pleket].

571-572. Amphipolis. Two epitaphs. Cf. C.Koukouli-Chrysanthakis, *AD* 38 (1983) [1989] B 323; cf. *AR* (1990/1991) [1991] 57.

571: Epitaph of Nikolaos and Mattia, undated. Marble sarcophagus divided into two parts: Νικόλαος Νικολάου | Ματτία Γησενίδου

Near the sarcophagus a fragment of a poros plaque was found with Ματτίας (gen.); for Ματ-(τ)εία and Ματεαΐς cf. M.B.Hatzopoulos, *BE* (1991) no. 413, who adds: 'Γησενίδης semble nouveau'.

572: Epitaph of Theodote and Demosthenes, later Roman period. Marble stele with relief representing a woman; found in Koukles. Inscription on the narrow side in secondary use.

Θεοδότη Ἀλεξάνδρου ἑαυτῇ ζῶσα καὶ Δημοσθένῃ Εἴσου τῷ ἀνδρί

[Square letters: ⊕, ◇, ⋈; many ligatures; ⋚ = epsilon; ⋖ = ου; 2nd/3rd cent. A.D., Pleket].

573. Beroia. Gymnasiarchical law, ca. 150 B.C. ? *SEG* XXVII 261; XXXIV 611*. M.B.Hatzopoulos - L.D.Loukopoulou, *op.cit.* (cf. our lemma no. 606) 32 note 4, point out that in A LL. 34/35 one should read: ὁ δὲ [α]ἱρ[ε]θ[εὶ]ς γυμνασίαρχος, ὅταν εἰσπορεύηται εἰς | τὴν [ἀ]ρχ[ήν, ἀγαγὼν] τ[οῦ] Δίου μηνὸς τῆι νουμηνίαι ἐκκλησίαν κτλ. They point out (50) that the document should be dated to the very last year of the reign of Philip V or rather to the reign of Perseus.
On the passage B LL. 27-29 cf. H.Grassl in I.Weiler, *Soziale Randgruppen und Aussenseiter im Altertum* (Graz 1988) 110 with note 20 (on the exclusion of the μαινόμενοι from the gymnasion) and H.W.Pleket, *ibidem* 272 (on the implications of the absence of a category of unemployed).

574. Beroia. Honorary inscription for Iulia Priscilla and her father G.Iulius Menelaos. *AA* 75 (1942) 176 no. 4 (ph.). The stone has been refound and is now in the Museum in Beroia. Cf. *AD* 35 (1980) [1988] B 411 (ph.); 37 (1982) [1989] B 306.

575. Beroia. Epitaph of Artemidoros and Matero, 2nd cent. B.C. Marble stele. Mentioned by V.Allamani, *AD* 35 (1980) [1988] B 402; 37 (1982) [1989] B 306.

Ἀρτεμίδωρος ΒΙ[.ca. 3..]|ΩΦΕΛΙΩΝ Λαάνδ[ρου] |, Ματερὼ Γλυκεί[ου or -ας]
| [- -]ΩΙ[--]

1. M.B.Hatzopoulos, *BE* (1990) no. 458, reads Βίλου || [2. for Λάανδρος cf. e.g. *SEG* XXXV 780 (from Vergina); it is an epichoric Macedonian name, Pleket] || 3. Γλύκειος: cf. *SEG* XXVI 311, A., who adds that the third line possibly was added later [for Ματερώ cf. O.Masson, *BCH* 114 (1990) 508, Pleket] || 4. either it belongs to a later text, when the stone was reused, or one could try [ἥρ]ω[σι], A.

576. Beroia. Inscribed plate. Cf. K.Tsakalou-Zanabari, *AD* 37 (1982) [1989] B 301; black-glazed plate found in a tomb: Ζωί[λου?], ca. 300 B.C.

577. Bragylai (Metallikon). Boundary stone, reign of Hadrian. *SEG* XXX 573. Republished by M.B.Hatzopoulos - L.D.Loukopoulou, *Morrylos* 58/59 (ph.).

Ὅρους ἀπο-
κατέστησε κα-
τὰ τὴν γεγενημέ-
4 νην ⟨ΜΕΝΗΝ⟩ ὑπὸ Φι-
λίππου τοῦ βα-
σιλέως ὁροθεσί-
αν Π(όπλιος) Κλώδιος Κα-
8 πίτων Αὐρηλια-
νὸς ἀνθύπατος
Βραγυλίοις,
Τιβηρίοις, Κισσυνί-
12 οις· Ὅρος [θεμέ]-
λιος ἡρῷον

There is another still unpublished boundary stone found like the present one in Metallikon 15 km. N. of Morrylos and now in the Museum in Kilkis, edd.pr., who on 60-62 (ph.; cf. also 92 note 7) discuss *SEG* XII 349: Βραγυλίων ἡ βουλὴ καὶ ἡ πόλις καὶ ἡ πολιτεία honor Hadrian and Sabina. They interpret πόλις and πολιτεία as referring to the Bragylians and to the villages for which Bragylai functioned as urban center respectively (metropolis: cf. our lemma no. 608 app.crit.). Contra F.Papazoglou, *REG* 72 (1959) 100-105; id., *Les villes de Macédoine à l'époque romaine* (*BCH* Suppl. 16, 1988) 184.

578. Čelopeci. Epitaph of Lykos. N.Vulič, *Spomenik* 71 (1931) no. 185. Left part of a marble stele used as doorstep in the local village. Revised by N.Proeva, *ZAnt* 39 (1989) 80/81 no. 3 (ph.).

- - - - - - - - - - -
[..... ca. 10 .....]ΗΣ . .
[.... ca 9 .....]ετην
[.... ca. 8 ....] Εὐβία
4 [ἐποίησε τ]ὸν υἱε-
[ιὸν αὐτῆς] Λύκο-
[ν μνείας χά]ριν

Undated by P.

579. Chalkidike. Calendar. Cf. D. Knoepfler, *JS* (1989) 23-58, for a detailed discussion of the month-names and the chronological order of the months. In a table he summarizes his results: Ἀπατουριών, Ποσιδεών?, Ληναιών, Ἀνθεστηριών, Ἀρτεμισιών, Ὀλυμπιών, Ταργηλιών, Ἱππιών, Πανθεών?, Ἡραιών, Βουφονιών, Δημητριών?. He dates the beginning of the year to November/December. He shows that the origin of the calendar lies in the Ionian and more specifically in the Euboian area. Tabular survey of the calendars of Miletos (and colonies), Paros-Thasos, Delos, Tenos, Chalkis, Histiaia-Oreos, Karystos, Athens, Boiotia and Delphi.

580-586. Dion (area of: Koundouriotissa). Epitaphs, 2nd cent.-ca. 500 A.D. Seven epitaphs in the cemetery of the Byzantine Church of Panagia (8.5 km on the road from Katerini to Dion). Three of them are new (our lemmata nos. 580-582). (Re)published after revision of the stones by J.N.Kazazis, *Hellenika* 40 (1989) 271-284 nos. 1-6 (ph.), with descriptions of the stones and commentary, especially on the names.

580: 273/274 no. 1. **Epitaph of Leon, Hadrianic period.** Rectangular white marble cippus; aetoma, possibly with some lost decoration; on the other side an inscription.

Θρέψαντί | μοι Λέοντι | βωμὸν ἔστ⟨η⟩ισε Φιλίππη || ἀντὶ μικρῶν | πολλὰ χαριζομένη

The inscription contains several metrical components, though it is not metrical throughout, K. || 1. the deceased was probably a slave of Philippe, K. || 3-4. ΕΣΤΙΣΕ, lapis.

581: 274-277 no. 2. **Epitaph of Annius Zosimos, ca. 300 A.D. ?** Rectangular marble cippus with mouldings above.

Καλπορνία | Παραμονίχη | Ἀννίῳ Ζωσίμῳ τῷ γλυκυ||τάτῳ ἀνδρὶ | ἐκ κοινῶν κόπων μνείας | χάριν

Cursive script || 1. Καλπόρνα; we give M.B.Hatzopoulos' text: *BE* (1991) no. 383.

582: 277/278 no. 3. **Epitaph of Postumius Ammianus, 2nd/3rd cent. A.D.** Rectangular cippus of gray local marble; inscription in a recessed panel with moulded frame.

Κλωδία Ἀλε|ξάνδρα Ποστου|μίῳ Ἀμμιανῷ | τῷ γλυκυτάτῳ || τέκνῳ μνείας | χάριν

Ed.pr. gives ca. 500 A.D. as date; contra M.B.Hatzopoulos, *BE* (1991) no. 383.

583: 271 note 2. **Funerary epigram for Cuspidius Paramonos, 2nd/3rd cent. A.D.** *GV* 935 (*CIG* 1966). Rectangular cippus of gray local marble; inscription above (LL. 1/2) and in a recessed panel with moulded frame. Cf. also Kazazis, *ibid.* 22/23 (cf. our lemma no. 1780).

Μοῖραι κ[αὶ Λ]ήθη με καλτήγα[γ]ον εἰς Ἀίδαο | οὔπω νυμφείου | θαλάμου καὶ πασ||τάδος ὥρης | γευσάμενον, | ἀθιγὴς δ' ἔλιπον | φάος ἠελίοιο ||
Κουσ[πίδ]ιος
vacat
Κου[σπ]ι[δ]ίῳι
vacat Πα[ρα]μόνωι

12 τῶι γλυκυτάτωι
τ[έ]κνωι
μν̣[ε]ί̣α̣ς χάριν

Date: 1st cent. A.D. ?, *GV*; 2nd/3rd cent. A.D., K. ‖ 9-14. The prose part is not in *GV* and *CIG*, which present the epigram without line divisions and brackets.

584: 278/279 no. 4. **Epitaph of Aurelius Olympionikos, ca. 200 A.D.** *CIG* 1959. Rectangular white marble cippus; inscription in a recessed panel with moulded frames and worn surface.

Τιτία [Φλα]|βία [Ἐπιφά]|ν[εια Αὐρη]|λ[ίῳ Ὀλυμ]‖π[ιονί]|κ[ῳ καὶ τὰ] | τ[έκνα αὐ]‖τ[οῦ ἐκ τῶν] | ἐκείν̣[ου] | μν[είας] | χά̣[ριν]

1-2. Φλαυία, *CIG*, which presents the text in four lines without brackets.

585: 279-283 no. 5. **Funerary epigram for Lukeiane, ca. 2nd cent. A.D.** *GV* 229 (*SEG* XXIV 478). Rectangular cippus of gray local marble; inscription in a recessed panel with moulded frame. In L. 1 the stone has ΑΛΟΧΩ (*GV*: ἀλόκῳ). K. points out that W.Peek's second restoration of L. 5 (*SEG* XXIV: ἢ σὺ[ν τούτῳ ζῆ]σεν) is correct (*GV*: ἡ συ[μβίω]σεν).

586: 283/284 no. 6. **Epitaphs of Polyneikes and Theodote, 4th cent. A.D.** L. Heuzey, *Le mont Olympe et l'Acarnanie* (Paris 1860) no. 33; M.G.Demitsas, *Ἡ Μακεδονία ἐν λίθοις φθεγγομένοις* (Athens 1896) 142/143 no. 172. Rectangular white marble cippus; inscription above (LL. 1/2) and in a recessed panel with moulded frame.

Θήσκεια Πο|λυνείκῃ τῷ | γλυκυτά|τῳ τέκνῳ· ‖ ἔζησα τε|κούσῃ εἴ|κο[σι ἔτ]η· | ἀμέ̣νπτως | καὶ σεμν‖ῶς ζήσασα, | Θεοδότη ἐν|θάδε κεῖμαι

1-2. Or Πολυνείκει, K. ‖ 8-12. beginning of a second record, which apparently is not related to the first, K.

587. Draniče (Kranochori). Decree of the Batttynaioi concerning the disputed occupation of public territory, 144/145 or 192/193 A.D. *SEG* XXX 568 (*EAM* 186); *SEG* XXXVIII 604. M.B.Hatzopoulos - L.D.Loukopoulou, *op.cit.* (cf. our lemma no. 606) 38, point out that study of C.Edson's squeeze of this text showed that in LL. 34/35 one should read: καὶ στηλογραφηθῆ|ναι αὐτ[ὸ] ἐπὶ τῆς ἀγορᾶς etc. [cf. already G.Mihailov's suggestion in *SEG* XXX app.crit. ad loc., Pleket].

588. Edessa. Inscribed herm, 3rd cent. A.D. Marble stele in the form of a herm (bust of Herakles with the lion; his head is missing), with base above. Mentioned by A.Chrysostomou, *AD* 38 (1983) [1989] B 301/302; cf. *AR* (1990/1991) [1991] 55.

Τόνδε τὸν Ἡρακλῆ | Διομήδης στῆσεν Ἐδέσ|ῃ, παιδευτὴς πρῶ|τος τῶν καθ' ἑ||αυτῶν ὅλων [one would expect ἑαυτοῦ, Pleket]

589-590. Edessa (area of: Prophetis Ilias). Two epitaphs. Cf. P.Chrysostomou, *AD* 38 (1983) [1989] B 312; cf. *AR* (1990/1991) [1991] 56. Cf. also the brief mention by P. Chrysostomou in *Mneme Lazaridis* 211 ('2nd half of the 2nd cent. A.D.').

589: 312. **Epitaph of Verimos and family, 2nd/3rd cent. A.D.** Funerary pedimental stele with two reliefs representing (a) a seated woman clad in chiton and hymation, a young woman and a standing man; (b) in a naiskos a standing woman clad in chiton and hymation and an open vessel. Inscription under the reliefs.

Βήριμος Ζωΐλου ζῶν · ἑαυ|τοῦ καὶ Ἑρμιόνης τῆς συν|τρόφου καὶ Μάγνας τῆς θυ|γατρὸς ὁρᾷς μνήμην

1. Βήριμος: Thracian name, ed.pr. in *Mneme Lazaridis*; contra M.B.Hatzopoulos, *BE* (1991) no. 393: "rien de 'thrace' ".

590: 312. **Epitaph of Mapsorine, ca. 200 A.D.** Granite stele with pediment and unfinished akroteria; under the pediment in a recessed field an inscription: Μαψορίνη | Σεύθου (both Thracian names; contra M.B.Hatzopoulos, *BE* 1991 no. 393, who suggests Μαϊορίνη).

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591. Euporia ? Epitaph of Titus Arrius Menandros, Roman Imperial period. Funerary stele found in Manorisi, near the village of Vergi; now in the Museum in Kavalla. Mentioned by M.Karaberi - A.Tasia, *AD* 37 (1982) [1989] B 328 (ph.); cf. *AR* (1990/1991) [1991] 57.

Τ(ίτῳ) Ἀρρίῳ Μενάνδρῳ | ἡ κληρονόμος, ἐπι|μεληθείσης Ἀμμίλας Ζωίλου τῆς κα[ὶ] || Ποπιλλίας τῆς γυν[αικὸς] | vacat αὐτοῦ vacat

For Euporia ? cf. M.B.Hatzopoulos, *BE* (1991) no. 411. || [5. The mason engraved ΠΟΠΙΑΣ and added ΛΛΙ in smaller script above the line, Pleket].

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592. Gazoros. Honorary decree for a citizen of Gazoros, early 3rd cent. B.C. ? *SEG* XXX 1892; XXXVII 553*. In L. 20 read [ιε]ρῷ (no iota adscript): cf. M.B.Hatzopoulos -

L.D.Loukopoulou, *op.cit.* (cf. our lemma no. 606) 51 note 5, who suggest the reign of Philip V or Perseus as date.

593. Gradec. Epitaph of the wife of Ailianos, ca. 200 A.D. Marble stele with curved top; in the arched upper part the bust of a veiled woman; under the bust in a slightly recessed field an inscription; the first line is on the plinth between bust and inscribed field. Ed.pr. N.Proeva, *ZAnt* 39 (1989) 77-80 no. 1 (ph.; dr.).

[- - -]ᾳ Εὐσεβοῦς καὶ Καλιτύχης θυγατρὶ τελευτησ[ά]σῃ ἐτῶν κ[.]′, συνοικησάσῃ τῷ ἀνδρὶ ἔ-
[τη .′] Αἰλιανὸς
'Ανθίμου ὁ ἀνὴρ
τῇ σεμνοτάτῃ
συμβίῳ ἐκ τῶν
ἰδίων μνήμης
χάριν

Similar stelai are known from the area of Scupi, ed.pr. ‖ 1. initio: name of the deceased in the dative, daughter of Eusebes and Kallityche, ed.pr. ‖ 7. after ἐ[τῶν] room for one or two letters.

594. Hagios Christophoros. Epitaph of Alexandros, 2nd cent. B.C. Cf. C.Ziota and G.Karamitrou-Mentésidi in *Τὸ ἀρχαιολογικὸ ἔργο στὴ Μακεδονία καὶ Θράκη* 2 (1988) [1991] 28, for an inscribed funerary stele: 'Αλέξανδρος Πάτεως. Cf. *BE* (1991) no. 382.

595-596. Kassandreia. Two honorary decrees, final years of Antigonos Gonatas. White marble block inscribed on the front (our lemma no. 596) and on the left (our lemma no. 595) and found during restoration work on the Byzantine walls of Nea Potidaia; now in the archaeological collection of Nea Potidaia. (Re)published by M.B.Hatzopoulos in *Poikila* (Meletemata vol. X (Athens 1990) 136-148 (ph.; French translation).

595: 137. **Honorary decree for Dorotheos.** Cf. *SEG* XXXVIII 622.

'Εφ' ἱερέως 'Αντιλέοντος, 'Υπερβερεταί-
ου πέμπτηι ἐπὶ δ[έ]-
κα, οἱ στρατηγοὶ εἶπα[ν]·
ἐπειδὴ Δωρόθεος Δώ-
[ρ]ου Σελευκεὺς ἀνὴρ ἀ-
γαθὸς ὢν διατελεῖ π[ε]-
ρὶ τὴν πόλιν τὴν Κα[σ]-
σανδρέων καὶ τεταγ[μέ]-
[ν]ος παρὰ τῆι βασιλίσσ[ηι]
[Φίλα]ι τοῖς ἀφικνουμ[έ]-
[νοις] Κασσανδρέω[ν]
[π]ρὸς αὐτὴν καὶ ἰδίαι [καὶ]
[κοι]νῆι προθύμως ἐα[υ]-
[τὸν] παρέχεται, [δε]-
[δόχθα]ι τῆι βουλῆ[ι]
- - - - - - - -

1. The eponymous priest is possibly priest of Asklepios; Antileon may well be the father of the rogator of *SEG* XXXVII 558 (L. 4), ed.pr. || 2-3. Macedonian month; cf. *SEG* XXXVII 558, ed.pr. || 3-4. on the 15th of Hyperb. the assembly probably convened regularly, ed.pr., who prefers to restore in *SEG* XXXVII 558 in L. 2 πέμπτηι ἐπὶ [δέκα] instead of [εἰκάδι] and to date the latter to the reign of Demetrios II or Antigonos Doson (letter forms) || 6. presumably from Seleukeia in Pieria; the honorand was influential at the Seleukid court at Antioch, ed.pr. || 11. [αἰε]ὶ, Pazaras (cf. *SEG* XXXVIII); Phila: wife of Antigonos Gonatas, ed.pr., who collects the epigraphic evidence for this Seleukid queen and points out that Phila apparently lived up to the final years of her husband's rule and was rather influential. *SEG* XII 314 (from Beroia) testifies to the importance of another Macedonian queen 'in the 27th year of the king Demetrios'; ed.pr. argues that this king was Demetrios II (contra *SEG* XXVII 260) || 16-17. [ἔδοlξε], Pazaras (cf. *SEG* XXXVIII).

596: 138. **Honorary decree for Ammonios.**

'Εφ' ἱερ[έως 'Αντιλέον]-
τος, Ξα[νδικοῦ πέμ]-
πτηι [- - - - οἱ νο]-
μοφύλακες εἶπαν·
[ἐ]πειδὴ 'Αμμώ[νιος]
[.....]δρεύς, [τετα]-
[γμ]έν[ος παρὰ τῶι βα]-
[σ]ιλεῖ [- - - -]
[ὧ]ν δι[α]τελ[εῖ περὶ]
[τὴν πόλιν τῶν Κασ]-
[σανδρέων - - - -]

1-2. Cf. the previous lemma || 2-3. πέμ]lπτηι [ἐπὶ δέκα, ed.pr., who refers to LL. 3/4 of the previous lemma; the present text is a couple of months older than the text in the previous lemma || 3-4. cf. *SEG* XII 373 (Kassandreia; 242 B.C.) which mentions οἱ στρατηγοὶ καὶ οἱ νομοφύλακες || 5-6. Ammonios ['Αλεξαν]δρεύς; perhaps identical with the Alexandrian homonym, who won the sprint in Olympia in 256 B.C., ed.pr. || 8. the king is Antigonos Gonatas.

597. Kassandreia. Epitaph of Plotianus Marcus. For the epitaph erected by the κολλήγιον οὐρβανῶν, mentioned in *SEG* XXXVII 559 in fine cf. now a photo in *AD* 39 (1984) [1989] B Plate 114; in L. 4 one reads on the photo ἰσ κηlδείαν; between Σ and H one sees something like ϒ : upsilon corrected into kappa; in L. 5 in fine one reads Nʟ. Cf. also M.B.Hatzopoulos, *BE* (1991) no. 404. For *collegia urbanorum* cf. *Ktema* 13 (1988) [1992] 60/61.

598. Kipia-Akrovouni. Dedication of a statue of the Heros Auloneites. Inscribed base, with remnants of the feet of a standing person [the deity], found during excavations of a sanctuary of the Heros Auloneites and now in the Museum in Kavalla. Mentioned by C.Koukouli-Chrysanthakis, *AD* 38 (1983) [1989] B 322 (ph.); cf. also *AR* (1990/1991) [1991] 58 and *BCH* 114 (1990) 799 (ph.).

Θεὸν Ἥρωα Αὐλωνείτ[ην] | Βειτάλες καὶ Ἀέλιος | ἰδίας τέχνης εὐχαριστ[ήριον]

Undated by K.-C. [cursive letters: ϵ, ω, C; apices: Roman Imperial period || 2. Vitalis and Aelius: Ἀέλιος = Αἴλιος, Pleket].

599. Kipia-Akrovouni. Dedication to the Heros (Auloneites). Fragment of a cylindrical base found during excavations of a sanctuary of the Heros Auloneites and now in the Museum of Kavalla (cf. our lemma no. 598). Mentioned by C.Koukouli-Chrysanthakis, *AD* 38 (1983) [1989] B 322 (ph.); cf. *AR* (1990/1991) [1991] 58.

Σάλας Νεαικόρος ἥρωι | [εὐχαρ]ιστήρι[ον]

Undated by K.-C. [1-2. perhaps better νεακόρος = νεωκόρος; the photo does not permit a decision as to whether the alpha is correct, Pleket].

600. Kozani. Grant of land by King Philip V to a group of soldiers, 181 B.C. *SEG* XIII 403. J.Gabbert, *art.cit.* (cf. our lemma no. 564) 11, comments on LL. 4/5 (συνχωρῶ οὖν αὐτοῖς τὴν Κορράγου [τοῦ] | Περδίκκου τῶν ἐγ Γρήιαι μετοίκων χώραν ψιλήν) and points out that there is no reason to suppose that Korragos preferred to be a metic in Greia because for him, a Μακεδών, to have become a citizen of Greia would have been a loss rather than a gain. For this text cf. also our lemma no.560.

601. Kozani (area of: Exoche). Fragment. Marble table; on its narrow side an inscription. Mentioned by G.Karamitrou-Mentesides, *AD* 38 (1983) [1989] B 309; cf. *AR* (1990/1991) [1991] 55: [- -]ΑΝΔΡΟCC[- - - -. Undated.

602. Leukadia. Epitaphs of Lyson, Kallikles and Euippos, ca. 200-175 B.C. *SEG* XXIX 609. R.A.Tybout, *Aedificiorum figurae. Architekturdarstellungen des frühen zweiten Stils* (Amsterdam 1989) 377-380, dates the earliest names in this tomb (and thereby the painted decoration; cf. *SEG* XXIX) to ca. 200-175 B.C. rather than to ca. 250 B.C. on account of the letter forms. The type of the painted Macedonian shield in the lunette of the entrance wall fits in with this date.

603. Lychnidos. Epitaph of Ariston, Annia and their children. Built in the lower fortification wall near the N. gate. Ed.pr. I.Opelt, *ZPE* 79 (1989) 85/86.

'Αρίστωνος τοῦ καὶ 'Αλ-
έξανδρος, 'Αννίας τῆς
Πλάτορος καὶ τῶν
4 τέκνων αὐτῶν, Νεικοπόλεως
καὶ 'Αλεξάνδρου
μνημεῖον

Undated by ed.pr. || 2-3. 'Αλλέξανδρος: an error for 'Αλλεξάνδρου, ed.pr. [not a patronymic, as ed.pr. assumes, but a second name, Strubbe]; for Πλάτωρ cf. P.Cabanes, *BE* (1990) no. 442 and O.Masson, *BCH* 115 (1991) 388 (typical Illyrian name) || on 83-85 O. collects the Greek and Latin inscriptions from O(c)hrid and its neighborhood. Two Greek texts date from the Hellenistic period (*ŽAnt* 20, 1970, 159-165 and 21, 1971, 177-184). Three Greek inscriptions mention Roman Emperors (*ŽAnt* 22, 1972, 157-163; *SEG* XVIII 268 and an unpublished text built in the lower fortification wall, near the N. gate). O. notes that some (Greek ?) names are engraved on the seats of the theatre (cf. ŽAnt 28, 1978, 345/346).

604. Mavropigi. Inscribed loom weight. Cf. G.Karamitrou-Mentesides, *AD* 39 (1984) [1989] B 257, for an inscribed loom weight: ['Αν]τιγόνας. Hellenistic period. Cf. *AE* (1986) [1990] 31.

605. Morrylos (Ano Apostoloi). Honorary decree for Alketas, 205/204 B.C. ? White marble stele; copied by C.Edson in the Museum in Thessalonika before the second World War; now in the Museum in Kilkis. Edd.pr. M.B.Hatzopoulos - L.D.Loukopoulou, *Morrylos* 41-56 (ph.; translation).

[- - - - - -]Η[...]ΑΣΟΥ ἐν δαπά-
[ναις μεγά]λαις ἐπιχορηγῶν τοῖς ἀ[φι]-
[κνουμ]ένοις ἔν τε τ[αῖ]ς ἐνδημίαις τῶν ἡ-
4 [γο]υμένων καὶ ταῖ[ς] λοιπαῖς ἐπισκηνί-
[αι]ς διαδεχόμενος καὶ δαπανῶν ἐκ
[τοῦ ἰ]δίου· ν τῶι ζ´ ν καὶ ι´ ἔτει ἐπιδεξάμε-
[νο]ς τιχίσαι τὴν πόλιν μόνος χάριν τοῦ πρ[ο]-
8 [ν]οηθῆναι τῆς πάντων σωτηρίας ἀγα-
γεῖν τε εἰς τὴν ἀγορὰν [σῖτ]ον, ἐποίησεν
πρός τε τούτοις [δ]α[π]ανῶν μεγάλως
βοῦς τε ἀγελαίας ἔδωκεν τοῖς πολεί-
12 ταις ὥς τε τῷ θε[ῷ]· δι' ἃ δὴ ἔδοξεν ἐπαινέ-
σαι τὸν 'Αλκέταν [ἐπί τε τῇ προ]νοίᾳ καὶ τῇ
πρὸς τοὺς π[ο]λείτας [εὐ]νοίᾳ καὶ στεφα-
νῶσαι [αὐ]τὸν θ[αλ]λ[οῦ στε]φάνῳ καὶ εἰ-
16 κόνι γραπτῇ, τεθῆναι δὲ αὐτοῦ
τὴν εἰκόνα [ἐν τῷ ἐπι]φανεστάτῳ
[τό]πῳ τοῦ 'Α[σ]κληπιείου, ἄγεσθαι δὲ
[τὴ]ν ἡμέραν αὐ[τὴν ἐ]κάστου Δαι[σί]-
20 ου μη[ν]ὸς ἱεράν, ὅτε 'Αλκέτας ἠρέ[θη]

εἰς μεγίστας ἀ[ρ]χὰς παρὰ τῶν πολ[ει]-
τῶν, ἵνα [κα]ὶ [οἱ λοιποὶ] π[ροθυ]μότερ[οι]
γείνωνται πρὸς τὴν τῆς πόλεως φιλο[τι]-
[μ]ίαν ὁρῶντες, [τὸ δὲ ψήφισμα] ἀποστα-
[λ]ῆν[αί] τε [παρὰ τῶν ἀρχόν]των τῷ μν[ή]-
[μονι κ]αὶ ἀναγραφῆναι εἰστήλ[ην]
[λιθίνη]ν, τεθῆναι δὲ ἐν τῷ ἐπιφα-
νεστάτῳ τόπῳ· Ἐπεχειροτο-
νήθη [- - - - - - - - - -]

Though the stone is complete, the beginning of the text is missing; it must have stood on another block, edd.pr. ‖ 3-4. the ἡγούμενοι are Macedonian rather than Roman 'authorities' (officers vel sim.), edd.pr., who also provide parallels for ἐπισκηνίαι in a Hellenistic context ‖ 6. the 17th year, probably of the reign of Philip V: 205/204 B.C., edd.pr., who point out that the lettering of the text points to a somewhat later period (ca. 180 B.C.); the military activities, implied by LL. 7-9, may have been the campaign of Philip against the Thracians and Dardanians just after the peace of Phoinike in 205 B.C. ‖ 11. for the gift of a βοῦς ἀγελαία cf. our lemma no. 606 L. 6 ‖ 18-22. edd.pr. provide parallels for the consecration of a specific day as a reward for salutary activities of a leading citizen; they also point out that in the month Δαίσιος in Macedonian cities ceremonies were conducted during a festival in honor of royal and other euergetai (cf. *Syll.*^{3} 700 LL. 38-40; *SEG* XXXV 744 LL. 30-33); they collect the evidence for the cult of the deceased Macedonian kings.

606. Morrylos (Ano Apostoloi). Honorary decree for Paramonos, ca. 185-180 B.C. Rectangular white marble stele moulded above; under the inscription a wreath; now in the Museum in Kilkis. Edd.pr. M.D.Hatzopoulos - L.D.Loukopoulou, *Morrylos. Cité de la Crestonie* (*Meletemata* vol. 7; Athens 1989) 17-40 (ph.).

[Ε]ὔξενος Σάμου, Μένανδρος Ὀλωίχου,
Νικάνωρ Παραμόνου οἱ ἄρχοντες εἶπα[ν]·
ἐπεὶ Παράμονος Σαμαγόρου ἐπὶ τῆς
Δημητρίου τοῦ Σωπάτρου στρατηγίας
ἐπελθὼν ἐπὶ τὴν ἐκκλησίαν ἐδεδώκει τῆι πόλ[ει]
ὥς τ{ετ}ε τῶι Ἀσκληπιῶι βοῦν ἀγελαίαν, ἐξ ἧς καὶ ἐκ
γενομένης ἐπιγονῆς πλείονος ἐν τῶι πέντε
[κ]αὶ δεκάτωι ἔτει τῆς Ἐπινίκου στρατηγίας δο-
[χ]θέντος τῆι πόλει στεφανῶσαι αὐτὸν θαλ-
λίνωι στεφάνωι, τοὺς τότε ἄρχοντας μὴ ἀναδεδω-
κέναι τὸ ψήφισμα διὰ τῶν ἰδίων γραμ(μ)άτων,
[δ]εδόχθαι τῆι Μορρυλίων πόλει, ἐπεὶ πολιτε[ύ]-
[ε]ται πρὸς αὐτοὺς ἀμεμψιμοιρήτως ἐπιδι-
[δ]οὺς αὐτὸν ἐν πᾶσιν τοῖς κατὰ κοινὸν συ[μ]-
[φ]έρουσιν, ἐπαινέσαι τε αὐτὸν καὶ στεφαν[ῶ]-
[σ]αι θαλλίνωι στεφάνωι, σταθῆναι δὲ τὴν

[σ]τήλην δι' αὐτοῦ ἐν τῶι ἐπιφανεστάτωι
[τ]όπωι τοῦ Ἀσκληπιείου, ὅπως καὶ ο[ἱ] λοιποὶ
[τ]ῶν πολιτῶν ἐνβλέποντες ὡς ἀπονέ-
μεταί τις χάρις τοῖς τοιούτοις ἀνδράσ[ι]ν
παρορμῶσιν πρὸς τὴν ὁμοίαν αἵρε[σ]ιν, ἀπο-
σταλῆι δὲ τὸ ψήφισμα ε[ἰ]ς τὸν μνήμονα·
vacat Ἐπεχειροτονήθη Ὑπερβερεταίου ιζ΄

The letter forms point to the end of the reign of Philip V, ca. 185-180 B.C., edd.pr. ll 4 and 8. the στρατηγός probably is the head of the administrative district to which Morrylos belonged, edd.pr., who argue that the division of Maeedonia into four districts, each headed by a strategos, already existed in the pre-Roman period ll 4-12. edd.pr. suggest that the honorand was not to get his honorary decree until he had reached the legal age; when that moment arrived he had asked for the deeree but the then archons failed to forward the text (LL. 10/11) to the person in charge of the publication (probably the mnēmon: cf. L. 22); subsequently he had to wait until a new series of archons, who favored the honorand, were prepared to enact a new decree; one of these archons, Nikanor, possibly was the son of the honorand; in L. 8 edd.pr. adopt a suggestion of Ph.Gauthier: ἔτει ⟨ἐπὶ⟩ (ΕΤΕΙΕΠΙ), which implies that the στρατηγία was annual and that Paramonos waited fifteen years before he could ask for the decree; 'in the 15th year' refers to the reign of Philip V: 208/207 B.C. Since the lettering points to the end of Philip's reign, this would imply that after the mistake of the archons quite a few years passed before the decrec actually was issued [I wonder whether the concept of a legal delay for the implementation of a decree, known from Hellenistic Athens, is relevant here. It seems as if local political problems caused the delay. Paramonos' initial gift of a βοῦς was not deemed worthy of a decree; when the cow had produced a lot of offspring, the assembly did propose a decree but the then archons frustrated the affair: *political factionalism* was responsible both for the initial absence of a decree and for the frustration of the decree much later. Epinikos apparently was strategos for a long period (at least 15 years). Demetrios' strategia either lasted only one year or it was not deemed important to mention the exact length of his strategia; this interpretation avoids the assumption that after the archons' failure another long period elapsed before P. ultimately received his decree, Pleket] ll 6. ΩΣΤΕΤΕ, lapis; the mason tried to erase ET, edd.pr.; for the gift of a βοῦς ἀγελαία cf. our lemma no. 605 L. 11; the existence of public and sacred herds of cattle presuppose the availability of meadows near the river Echedoros, edd.pr. ll 21-22. ἀποσταλῆι: the mason was indueed by the preceding subjunctive παρορμῶσιν to produce another subjunctive; read ἀποσταλῆναι, edd.pr., who add that in Macedonia deposition of a decree in the urban archives was mandatory (cf. *SEG* XXXI 631; XXXII 1635) ll on 83-96 edd.pr. discuss the location of other cities near Morrylos: Klitai, Chalastra (later a κώμη of Thessalonika), and Bragylai.

607. Morrylos. Fragment of a royal letter, Hellenistic period. Rectangular stele moulded above; now in the Museum in Kilkis. The text is largely illegible except for some letters of the first three lines. Edd.pr. M.B.Hatzopoulos - L.D.Loukopoulou, *Morrylos* 56/57 (ph.).

[- - - - - - - - -] ἃ ἔγρα[ψεν]
[- - - - - - - - -] Γ Λ Λ[. . .]
[- - - - - - - - - -] Λ Ι [.]
- - - - - - - - - - - - - - - - - - -

E.g. [Ὁ δεῖνα τῶι δεῖνι · τῶν γραμμάτων] ἃ ἔγρα[ψεν ι ὁ βασιλεὺς περὶ - - - πέπομφα πρός σε τὸ ἀντίγραφον - -], edd.pr.

608. Morrylos. Boundary stone. Large rectangular block of local stone now in the Museum in Kilkis. Edd.pr. M.B.Hatzopoulos - L.D.Loukopoulou, *Morrylos* 57-63 (ph.).

Ὅρος Μορι[ρ]υλίων ι τῆς μητροπιόλεως

Undated by edd.pr.; [lunate sigma and epsilon; omega: W; probably Roman, rather than Hellenistic period, Pleket] ‖ 3-5. μητρόπολις: denotes the administrative urban center of an area in which several συνκυροῦσαι κῶμαι (cf. *SEG* XXX 1892 L. 13; cf. now also J.C.Decourt, *ZPE* 81, 1990, 184) were situated, edd.pr., who point to two boundary stones from the Roman Imperial period from Bragylai, and to the dedication *SEG* XII 349, all found in Metallikon; cf. our lemma no. 577.

609. Morrylos. Fulfillment of vows, early Hellenistic period. Plaque of local gray stone now in the Museum in Kilkis. Careless, irregular script. Edd.pr. M.B.Hatzopoulos - L.D.Loukopoulou, *Morrylos* 66/67 (ph.).

[..4-5...] νικος
εὐχ[ή]ν vacat
Εὔλανδρος
4 εὐχήν, εὐχήν
[.]Α[...] εὐχήν

PA[- - -]
Ζωίλος vacat
8 [Λ]ηταῖος εὐχήν,
ν εὐχ[ήν] vacat ΛΑ

4. Superimposed words, edd.pr. ‖ 8. from Lete, ca. 30 km. S.E. of Morrylos.

610. Morrylos. Dedication to Asklepios, Hygieia and the Morrylians, ca. 100 A.D. Rectangular marble plaque now in the Museum in Kilkis. Mentioned in *BE* (1964) no. 253. Republished by M.B.Hatzopoulos - L.D.Loukopoulou, *Morrylos* 63-65 (ph.).

Ἀσκληπιῷ καὶ ι Ὑγιείᾳ καὶ Μοριρυλίοις ν Σωσίας ι Σωσιπόλεως Ἰώριιος ἐκ τῶν ἰδίων leaf

2. Upsilon: (as in *CIG* 2007 b) ‖ 4-5. Ἰώριος: ethnikon of Ioron which edd.pr. on 96-99 suggest locating at a site near Palatianon on the South side of Mt. Dysoron. The ethnikon is also on record in an inscription from Beroia: *AA* 57 (1942) 183 no. 18, with *ZAnt* 2 (1955) 369.

611-612. Morrylos. Two epitaphs, 3rd/2nd cent. B.C. Cf. M.B.Hatzopoulos - L.D. Loukopoulou, *Morrylos* 68 (ph.).

611: 68 no. 1 = *SEG* XXXVIII 627.

612: 68 no. 2. **Epitaph of Antigonos, 2nd cent. B.C.** Cippus of gray local stone: Ἀντίγονος Νικάνδρου

613. Morrylos (area of: Mavroneri). Epitaph of Apollodoros and relatives. Funerary stele with representation of ten busts: two rows of four and one of two; inscription at the left of the two busts. Mentioned by I.Vokotopoulou, *AD* 37 (1982) [1989] B 286 (ph.); cf. *AR* (1990/1991) [1991] 53. Cf. also *BCH* 114 (1990) 796 (ph.).

Ἀπολλόδωρος καὶ | Ἀρτεμίδωρος αὐτοῖς ζῶσιν καὶ | Ἡλιοῦνι
τῷ παλτρὶ καὶ Ἀρτέμινι τῇ μητρί · μνήμης | vacat χάριν vacat

Undated by V. [⌊⌋, ⌐ ; many ligatures: 2nd/3rd cent. A.D., Pleket] ‖ 4. Ἡλιοῦνι: dative of Ἥλιος (cf. M.B.Hatzopoulos, *BE* 1991 no. 397: 'flexion à nasale'). ‖ 5-6. Ἀρτέμινι: dative of Ἄρτεμις (cf. Hatzopoulos).

614. Neapolis (area of: Polychronon). Inscribed ceramic fragments, ca. 500 B.C. J.Vokotopoulou - M.Pappa - E.Tsigarida, *op.cit.* (cf. our lemma no. 594) 320 and 322 (ph.), mention two ceramic texts: a) Φερεκρά[της]; b) δε̄μοσίε̄. Cf. *BE* (1991) no. 407: a non-Attic dialect is to be expected in this colony of Mende, itself colony of Eretria.

615. Oleveni. Royal letter. M.B.Hatzopoulos in W.L.Lindsay - E.N.Borza (edd.), *Philip II, Alexander and the Macedonian heritage* (1982) 21ff. N.G.L.Hammond, *op.cit.* (cf. our lemma no. 560) 70 note 72 and 137 note 1, argues contra Hatzopoulos that this inscription dates to the reign of Philip V rather Philip II. In the same sense E.Badian, *ZPE* 79 (1989) 68 note 24 (text on 70 no. 3): 'the case must remain sub judice, at the best'. Contra Hatzopoulos, *BE* (1990) no. 452. All arguments are based on the style of the lettering.

616. Olynthos. Deed of sale, 355/354 B.C. *TAPhA* 69 (1938) 51/52 no. 5. For the month Ἱππιών, mentioned in this πρᾶσις ἐπὶ λύσει, cf. D. Knoepfler, *JS* (1989) 55/56. For the Chalkidikian months cf. our lemma no. 579.

617. Olynthos. Deed of sale, 350/349 B.C. Marble stele; mentioned by E.Trakosopoulou, *AD* 39 (1984) [1989] B 226 (ph.); cf. also *BCH* 115 (1991) 908 (ph.). M.B.Hatzopoulos, *BE* (1991) no. 408, deciphered on the photo:

- - - ἑκατὸν ἑβδομήκονΙτα, βεβ[αιω]τὴς ΛυκόΙφρων Θεοδώρου, ἱερΙεὺς
'Αντίδοτος ΠολυΙκλέος, μεὶς Πανθεών, Ι μάρτυρες Φορμίων Δριμάκου, Ι
Χαιρικλῆς ΕὐΙφραίου, ΔιονύΙσιος ΣτράτωΙνος

For the guarantor cf. *SEG* XXXVIII 640; for the priest cf. *SEG* XXXVIII 670/671. The exceptionally low price confirms H.'s hypothesis concerning a temporary crisis in the year of Antidotos' priesthood.

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618. Oslomej. Epitaph of Apol(l)odoros and ---. N.Vulič, *Spomenik* 71 (1931) no. 184. Pedimental stele with relief showing busts of a man and a woman now lost. Republished by N.Proeva, *ZAnt* 39 (1989) 81-83 no. 5.

[Ἄ]σανδρος κὲ Ἄμειλος
Ἀπολωδώρῳ κὲ τῇ
[..3-4..] ἀνέθηκαν μνή-
4 [μης] vacat χάρ-
ιν

Undated by P. || [1. For Ἄμειλος cf. also *SEG* XXXVII 1740; M.B.Hatzopoulos, *BE* (1991) no. 378 || 2. in fine: or Τηι[....], beginning of a second name; the space in L. 3 is not enough for a term denoting kinship (daughter, wife), though τῇ Ι [μητρὶ] without the name is perhaps possible, Pleket].

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619. Pella. Dedication to Asklepios and Hygieia, 4th/3rd cent. B.C. *SEG* XXIV 538. M.B.Hatzopoulos - L.D.Loukopoulou, *Morrylos* 65 note 6, suggest restoring Ἀσκληπι-[ῶι καὶ Ὑγιείαι] Ι Ἀναξίδοτος [τοῦ δεῖνος] Ι ἐπὶ ἱερέως [τοῦ δεῖνος]. For a dedication to the same deities cf. our lemma no. 610.

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620. Pella (area of: Agrosykia). Dedication of the statue of a god, 229 A.D. Cf. P.Chrysostomou, *AD* 39 (1984) [1989] B 264, for a marble relief showing the lower part of an eagle; between the eagle's feet and on the base an inscription. C. dates it to 229 A.D.: 277-148 B.C. (provincial era) = 229 A.D. Cf. also id. in *Mneme Lazaridis* 230, where he calls the dedicator in modern Greek (ἀπὸ τὸν) Εφρά.

Ἀγαθῇ Τύχῃ · Ἔτους ζοτ΄ Εὔφρασος [??] οἰκονόμος Αἰλίας Σαβίνης
τὸν θεὸν εὐξάμενος

Cf. M.B.Hatzopoulos, *BE* (1990) no. 461: Ἐπαφρᾶς (Epaphras) ?

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621. Pella (area of: Archontikon). Epitaph of Mamala, ca. 300 B.C. P.Chrysostomou, *AD* 39 (1984) [1989] B 265, mentions a small inscribed marble cippus: Μαμάλα Ι Εὐκολίνου Ι Διοδώρου γυνή. Cf. also id. in *Mneme Lazaridis* 223.

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622. Pella. Inscribed seals. I.Akamatis, *op.cit.* (cf. our lemma no. 594) 80/81 (ph.), gives the correct reading of *SEG* XXXVIII 655: Πέλλ[ης]: πολιταρχ[ῶν]. He mentions another seal with Πέλλης ἐμπόριον. They are from the urban archive located along the agora. Cf. *BE* (1991) no. 395.

623. Pella. Inscribed tiles. Cf. C.Makaronas - E.Giouri, *Οἱ οἰκίες ἀρπαγῆς τῆς Ἑλένης καὶ Διονυσίου τῆς Πέλλας* (Athens 1989). *Non vidimus.* Cf. M.Sève, *BE* (1991) no. 104, who reports on several tiles, with inscriptions or representations on pp. 184-195: Δημο(σία), Πέλλης, Βασιλικός, Βασιλικά, Βασι(λέως) I Φιλί(ππου), Βασι(λέως) I Ἀντι(γόνου), Βασι(λέων) Φιλί(ππου) I Ἀντι(γόνου) (probably Antigonos Doson and Philip V as minor). Other tiles have the monogram BA (royal monogram ?) and a name: Ἀλεξιμάχου, Ἀριστοκράτου, Ἀριστόνου, Ἀττάλου, Εὐάρχου, Εὐκρατίδου, Λυσιμάχου, Μεγαλοκλέους, Νικολάου, Παυσανίου, Σωσία, Φανίου.

624. Petres. Inscribed urn. Cf. P.Adam-Veleni, *AD* 39 (1984) [1989] B 259, for an inscription on the rim of a funerary urn found in an old Christian tomb: Θεόδοτος. Cf. also *BCH* 115 (1991) 902.

625. Philippi. Letter sent by ambassadors of the city to Alexander the Great, reporting a decision concerning the territory of the city, 335 B.C. *SEG* XXXIV 664; XXXVII 573; XXXVIII 575. E.N.Borza, *The Ancient History Bulletin* 3, 3/4 (1989) 60-66, especially 62-66, studied the surviving fragments and reports the following modifications:
A L. 6: - -]ν τὴν ἀργόν; L. 7: - -] Φιλώταν; L. 8: - -]εβήκασιν; L. 13: ἐξελεῖν δ̣[- -; B L. 3: Θραιξί[ν; L. 11: τέως; L. 12: εἶ[ναι. Comment on Δάτου χώρα (A L. 15): the land of Daton may have been the territory on the east bank of the lower Strymon both above and below Mt. Pangaion, possibly extending sufficiently eastward to connect its name with Krenides/ Philippi (cf. *SEG* XXXIV 664 app.crit. ad L. 15). As to Mt. Dysoron (B L. 10) he prefers to stick to the traditional interpretation of Herodotos V 17.2: west of the Strymon.
For this text see also our lemma no. 560.

626. Philippi. Mosaic inscription, 4th cent. A.D. *SEG* XXVII 304; D.Feissel, *Recueil* (cf. *SEG* XXXIII 492) 192 no. 226. V.Abrahamsen, *VChr* 43 (1989) 80-85, discusses bishop Porphyrius in the context of the theological conflict between Western orthodoxy and Arianism. Porphyrius attended the Council of Serdica presumably in late 343 or early 344 A.D. as a representative of the Western Church. There is no evidence for the existence of a strong orthodox community at Philippi from the mid 2nd to the early 4th cent. A.D. Conceivably formulas on epitaphs like ἐν τῇ ὀρθῇ πίστει and τῆς καθολικῆς ἐκκλησίας were used by Arians too, though they designated orthodoxy at a later date. At the time of Porphyrius the city was probably surrounded and influenced by the Arian doctrine.

In an article on 'Archäologische Spuren frühchristlicher Paulusverehrung', largely based on literary and oral traditions, E.Dassmann, *RQA* 84 (1989) 272-298, on 278 adduces our inscription as the earliest archaeological testimony for the cult of St. Paul.

627. Polydendri. Epitaph of Ploutades, Roman period. In *AR* (1990/1991) [1991] 56 a marble plaque is mentioned, found by a villager and with the inscription: Πλουτάδης Εὐλαίου [*AR* gives Πλουτάδες which looks like a printing error; the report is based on a notice in the local newspaper *Epikairoteta* of October 16, 1990].

628. Potidaia. Epitaph of Nikomachos, 4th/3rd cent. B.C. Stele with three akroteria. Mentioned by J.Vokotopoulou, *AD* 39 (1984) [1989] B 226 (ph.; no transcription). We read on the photo: Νικόμαχος | Τεισαμενοῦ | Μηκιστεύς (sigma: Ϲ; Ν). Cf. our no. 398.

629. Smixi (Chalkidike). Epitaph, Roman period. Marble stele with relief representing a funerary banquet; now in the Museum in Thessalonika. Under the relief an inscription: χαῖρε, | χαῖρε. Above the relief probably the beginning of the text, now lost. Cf. *AD* 38 (1983) [1989] B 279 (ph.).

630. Tetovo. Epitaph of a baby girl. Lower part of a stele; inscription in a slightly recessed field 'avec double mouluration'; now in the Museum in Tetovo. Ed.pr. in *ZAnt* 21 (1971) 468 no. 3 (ph.); republished by N.Proeva, *ZAnt* 39 (1989) 80 no. 2 (dr.).

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- - - - - - - - - - - - -                  μνήμης leaf χάριν leaf
τῇ ἐκγόνῳ αὐτῆς                      4    ἐκ τῶν ἰδίων ζῶσα
ζησάσῃ leaf ἔτη leaf β΄ leaf
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Undated by P. || epitaph by grandmother for her two year old granddaughter (ἐκγόνη), P.; the text in *ZAnt* 21 (1971) runs: τη ἐκ...ω αὐτῆς | ζησάση ἔτη β΄ | μνήμης χάριν | ἐκ τῶν ἰδίων ζῶσα.

631. Therme (Karabournaki). Inscribed bronze hydria, 5th cent. B.C. *Makedonika* 9 (1969) 135; *BCH* 95 (1971) 607. M.A.Tiverios, *op.cit.* (cf. our lemma no. 566) 253/254, argues that an Athenian won this prize hydria in the Epitaphia in Athens and took it with him when he was sent to Therme. The text runs: Ἀθēναῖοι ἆ{ο}θλα [ἐ]πὶ τοῖς ἐμ τῷ πολέμῳ.

632. Thessalonika. Letters of unknown emperors, 124-215/216 A.D. *IG* X 2 1 19. G.A.Souris, *Hellenika* 40 (1989) 57/58 no. 8, argues that this text consists of two imperial

letters: LL. 1-9 (end of a letter) and LL. 10-35. The first is addressed to Thessalonika; ἂν οὕτως ἔχῃ τὰ πα-- in L. 3 may indicate either that the emperor approved, under certain conditions, a request made by the city or that he instructed an official to investigate the validity of what the city had to say. S. restores in L. 9 [οἷς τὸ ἐφ]όδιον δ⟨ο⟩[θήτω] εἰ μὴ [προῖκα ὑπέσχηνται] instead of [-- ἐφ]όδιον δώ[σειν]. Εἰ μὴ --. The use of ἐπρέσβευσαν indicates that 124 A.D. is the terminus post quem of this letter (cf. our lemma no. 1865); a possible terminus ante quem is provided by the fact that the viaticum formula (LL. 5-9) probably disappeared after Caracalla, the last surviving instance occurring in his letter to Apollonia-on-the-Salbake from 215/216 A.D.: J. and L.Robert, *La Carie* II 274 no. 149. The second letter is probably a copy sent to Thessalonika of a letter addressed in the second person (cf. L. 27) to the Macedonian Koinon (cf. L. 10: Μακεδόνων τὸ κ[οινόν ?]). Its subject matter was probably the city's exclusive right to a title which was also claimed by a rival city (cf. L. 15 and 33/34). Not in Oliver, *Greek Constitutions*.

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633. Thessalonika. Epigram in honor of the prefect Basileios, 4th-10th cent. A.D. *IG* X 2 1 47 (Feissel, *Recueil* (cf. *SEG* XXXIII 492) 87) and *AP* 9.686; cf. S.Kyriakides, *Studi biz. e neoellenici* 5 (1939) 504/505; id., *Ἐπιστ. ἐπετ. Φιλ. Σχολῆς Πανεπ. Θεσσαλονίκης* 3 (1937-1939) 267-279; F.Dölger, *ByzZ* 40 (1940) 180-183; L.Robert, *Hellenica* 4 (Paris 1948) 24; H.Ahrweiler, *Byzance et la mer* (Paris 1966) 126; J.-M.Spieser, *T&MByz* 5 (1973) 150/151 and 7 (1979) 333. C.Mango, *CQ* 34 (1984) 489-491, rejects a date later than the 6th cent. A.D. on the assumption that virtually no later statues were produced in the Eastern Empire. He identifies the honorand Βασίλειος with Justinian's prefect of Illyricum in 529 A.D. Basilides and connects οὐκ ἄρρενας ἀρρενοκοίτας in L. 5 with Justinian's campaign against unnatural vice at the beginning of his reign, presumably in 528 A.D. (Procop. *H.A.* 11.34-36). The 'destruction of Babylon' on record in L. 1 refers to a diplomatic move against the Persians rather than to a military victory. Contra B.Baldwin, *ByzZ* 79 (1986) 263/264, who gives examples of later statues and moreover points out that ἄγαλμα (L. 6) can be any monument, whether figurative (e.g. a painting) or not (an inscription). He returns to the traditional candidate for the honors, the emperor Basileios I (867-886 A.D.), who defeated the Arabs. Ὕπαρχος (L. 2) should in that case be taken figuratively, since Basileios was no prefect (cf. Kyriakides). T.Olajos, *AAntHung* 32 (1989) 187-191, dates the epigram to shortly after the reign of Phokas (601-610 A.D.), relating the εὐνομίη of L. 4 to the restoration of law and order attested for Thessalonika in that period in *Miracula Sancti Demetrii* (ed. Lemerle) 1.10. 81-93. The barbarians (L. 5) would then be the Slavs, who attacked Thessalonika during Phokas' reign (*ibid.* 1.12); the homosexual vices would refer to the debauches of this emperor. Basileios could have been an otherwise unknown praefectus praetorio in Thessalonika. We give a survey of the dates proposed so far for this epigram.

Spieser:	4th/5th cent. A.D. ?
Robert:	5th cent. A.D.
Dölger; Feissel:	4th-6th cent. A.D.
Mango:	529 A.D.

Olajos:	shortly after 610 A.D.
IG X 2 1 47:	7th/8th cent. A.D.
Older editors of *AP* 9.686 up to Budé (VIII, 264):	867-886 A.D.
Ahrweiler:	9th cent. A.D.
Kyriakides:	after 958 A.D.

634-637. Thessalonika. Epitaphs. Cf. J.Vokotopoulou, *AD* 37 (1982) [1989] B 280/281; cf. *AR* (1990/1991) [1991] 54.

634: 280. **Epitaph of Dizalas.** Rectangular marble funerary altar with inscription on two sides: a) Ἑρμαῖς | Διζαλᾳ | τῷ ἀδελφῷ μνεllίας χάριν; b) IOY

Undated by V. [for Διζαλας cf. *SEG* XXX 735; Ἑρμαῖς = Ἑρμαῖος; cf. *SEG* XXVIII 1237, Pleket].

635: 280. **Honorary epitaph for Fulcinius Sinon.** Lid of a sarcophagus; reused and inscribed.

Φουλκίνιον Σίνωνα | Φουλκίνιοι Ἥσυχος | Ἡσυχία Φουλκινία | τὸν πατέρα κατὰ || διαθήκην

Undated by V. || 1. initio V. prints a Ϝ [printing error for a praenomen ? or an ornament ?] || 2. Φουλκίνιοι would make sense if it goes with Hesychos **and** Hesychia; but in that case Φουλκινία in L. 3 is redundant; for Φουλκίνιοι in Macedonia cf. *SEG* XXXIII 533; XXXV 750; for Σίνων cf. e.g. *SEG* XXVI 700, Pleket].

636: 281. **Epitaph of M. Var(e)inius Euodos.** Funerary altar with relief on all four sides: a) bust of man clad in chiton and himation; garland with tainia; b) man on horseback clad in a chlamys and raising his right hand which probably held a spear; dog and wild boar; tree with serpent; small altar with garlands; inscription on side (b); c) as (a); d) unfinished relief of an ox: Μ. Οὐαρείνιος Εὔοδος | αὐτῷ ζῶν

Undated by V. [for Οὐαρείνιος in Macedonia cf. *SEG* XXXII 842 (1st cent. A.D.), Pleket].

637: 281. **Epitaph of Ceionius Aebutius Pistos.** Funerary altar; on the front, in a square, an inscription.

Κειωνίῳ Αἰβουltίῳ · Πίστῳ · τῷ ἀνlδρὶ Φλαβία
Ζωσίlμη · μνείας χάllριν · καὶ αὐτῇ ζῶσα

Undated by V. [Roman Imperial period; cf. L. 3 Φλαβία || 1. for Ceionius cf. *SEG* XXX 1644; for an Αἰβούτιος in Amphipolis cf. *SEG* XXXII 631, Pleket].

638. Thessalonika. Fragment. D.Nalpantis, *AD* 39 (1984) [1989] B 236, mentions a fragment found in a tomb:

καὶ Μεσίῳ Τιτιανῷ
τοῦ καὶ βγ΄

Undated || [1. For Maesii Titiani cf. *PIR* II 323 ff. nos. 58-66; V 2 143 ff. nos. 73-82; L.Bivona in *Miscellanea Eug. Manni* vol. I (1979) 233-242 || 2. the date is not complete, Pleket].

639. Vergina. Mosaic inscription, ca. 550 A.D. Mosaic inscription divided over two tabulae ansatae found in a basilica. Mentioned by G.Gounaris in *Actes XIe Congrès* III 2699:
a) Ὑπὲρ ἰασέως καὶ ἀφέσεως ἁμαρτίων; b) Ἀλεξάνδρου καὶ Εὐγενίου.
For other Christian inscriptions from Macedonia cf. Gounaris *ibid.* 2704 (*SEG* XXXIII 555; ph.) and 2709 (*SEG* XXXV 733/734; dr. of 734).

640. Unknown provenance. Letter of Hadrian to the Macedonian koinon, 137 A.D. *SEG* XXXVII 593. The stone has been acquired by the Rhode Island School of Design: see A.L.Boegehold in the *Museum Notes* of the School 76.1 (1989) 11 (ph.).

THRACE

641. Thrace. The Greek cities along the Thracian Propontis. L.D.Loukopoulou, *Contribution à l'histoire de la Thrace Propontique durant la période archaique* (Meletemata 9; Athens 1989), studies the foundation of the Greek colonies in this area, their relations with the mother cities, as shown especially by their political and religious institutions and calendars, and with the indigenous Thracian population, in the period ca. 650-ca. 490 B.C. In Appendix I the author presents tabular surveys of all the persons from Propontic Thraee known to us from the archaic to the Roman Imperial period (228-367); a second appendix contains an alphabetically arranged catalogue of all the names, with indication of their origin (Greek, indigenous) and frequency (369-406); this appendix provides the basis for a study of the relations between Greeks and Thracians. For some comment on the names cf. O.Masson, *BE* (1990) no. 356. In a third appendix (407-416) the author reconstructs the Samian calendar on the basis of the list of ephebic victors in Michel, *Recueil* 899.
Cf. ead., *Klio* 71 (1989) 78-83, for a brief summary of the author's views on the relations between Greek colonists and the indigenous population as expressed by the proper names. In the inscriptions there is a very strong predominance of Greek names and a low percentage of indigenous names, but the author wisely refrains from concluding that this means that there was a strong hellenization of the indigenous population: 'la population non-grecque resta, durant de longs siècles ---, complètement muette ---' (217).

Discussion of *SEG* XII 391 (ph.; cf. also XV 526; XXXIV 868; pp. 97-100 and 154/155); *SEG* XXXIII 567/568, *AEMÖ* 19 (1896) 63 and Taşlikliođlu, *op.cit.* (cf. our lemma no. 655) II 88 no. 1 (ph.; dr.; pp. 149/150, 163/164 and 181/182), with special reference to the letter forms and similar forms in archaic Samian inscriptions (tabular survey on 151); brief discussion of the inscription Διονυσέρμῡ ἐμι τὠντήνορος (*RA* 1966, 216-222; 1967, 491-493; script similar to that of archaic Perinthian tombstones; pp. 157 and 176/177); survey of the calendar of Perinthos (110-116), Amorgos (116-119) and Byzantion (120-122), and of the Perinthian tribes (123-136); study of Ἄρτεμις Φωσφόρος in Byzantion, interpreted by L. as the equivalent of Megarian Artemis Σώτειρα and Ὀρθωσία (106-110); discussion of *SEG* XXVII 326 (Bisanthe: [Σ]ημονίδης | Ζυρίδο; 213/214).

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642. Thrace. Linguistics. Forms in -ηνος. I.Duridanov, *Lingu.Balk.* 32 (1989) 85-112, collects and discusses a great number of forms in -ηνος on record mainly in inscriptions from Thrace and in some from Moesia. They are for the greater part indigenous Thracian ethnika (names of places or rivers) and divine epithets, and in some cases adjectives. The epithets are, with a few exceptions (Αυλουσαδηνος, Δαβατοπιηνος, Ζυμ(λ)υ(ζ)δρηνος, Κενδρεισηνος and Σπινθοπυρηνος), derived from ethnika.

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643. Thrace. Inscriptions on monuments concerning the Thracian horseman. Cf. *SEG* XXIX 657; XXXIV 695. In a review of Z.Gočeva - M.Oppermann, *Corpus Cultus Equitis Thracii II 1; Monumenta inter Danubium et Haemum reperta* (EPRO vol. 74; Leiden 1981) G.Mihailov, *Lingu.Balk.* 32 (1989) 80-82, presents observations on the following nos.:

197 and 208: same stone; correct reading in 208: Αυλουζηνις (rather than Αυλουζενις) Μουκαπορεος | θεῷ εὐχαριστήριον ἀνέθηκεν;

302: L. 3/4 (χαριετήρ[ιον διὰ Μην(?)]ίου Αυλουζενεος): [Μην]ίου is purely exempli gratia; other solutions are conceivable: genitive absolute, or μετά/ ὑπέρ plus genitive; χαριετήριον is a mason's error: χαρι⟨σ⟩τήριον;

303: = *SEG* XXVIII 601 (L. 2: Ἡρακλείδης, as in *SEG*, not Ἡρακλείδη);

305: = *SEG* XXIV 1013;

331: = *IGBulg* II 837; *SEG* XXIV 963: αυ in L. 2 is Αὐ(ρήλιος); cf. *IGBulg* app. crit.

359: = *SEG* XXIV 1009;

361: .ο.....ρου [τοῦ] | Σωτῆρος νέος ἥρως. Χαῖρε; only the last three words are certain, M., after revision of the stone;

429 and 430: for the correct reading M. refers to *IGBulg* II 776 and 774 app.crit.;

SEG XXV 741 (assigned to Markianopolis by L.Robert; cf. also C.Habicht, *Chiron* 2, 1972, 132/133) should be added to this volume.

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644. Thrace. 'Κοτυς' on metal vessels. J.Dörig, *Les trésors d'orfèvrerie thrace* (Rome 1987) 10, argues that the name Κοτυς on record on three vessels of the treasure of

Borovo [now also on several vessels of the treasure of Rogozen: *SEG* XXXVII 618; cf. also our lemma no. 560] is that of the Thracian goddess rather than the Thracian king Kotys I (383-359 B.C.). Contra G.Dinkova-Bruun, *Arctos* 23 (1989) 292, who points out that the other dynastic names on record on vases from Rogozen exclude D.'s interpretation.

645. Thrace. Rhodian amphora stamps, Hellenistic period. Cf. L.Getov, *Arch (Sofia)* 31, 3 (1989) 41-45 (ph.; in Bulgarian, with brief French summary), for three new Rhodian amphora stamps from Preslav (A; two rectangular stamps), Veliko Tarnovo (B; two circular stamps) and Kabyle (C; circular stamp). Cf. id., *Akten XIII. Kongresses* 307 (ph.).

A. (1) Ὀνάσανδρος| (2) Ῥόδ[ω]νος
B. (1) Ἐπὶ Κλεωνύμου, Δαλίου (2) Δαμοκράτευς
C. Ἐπὶ Εὐκλεῦ[ς, Ζ]ήνωνος

A: ca. 250 B.C.; B: 197-195 B.C.; C: 250-240 B.C., ed.pr.

646. Thrace. L(ucius) Cat(t)ius Celer. V.Gerasimova-Tomova, L.Hollenstein in H.E. Herzig, R.Frei-Stolba (edd.), *Labor omnibus unus. Gerold Walser zum 70. Geburtstag dargebracht von Freunden, Kollegen und Schülern* (Historia Einzelschr. 60; Stuttgart 1989) 47-49, point out that the full name of this governor of Thrace (238-241 A.D.) is now known in its correct form (Λ(ούκιος) Κάτ(τ)ιος Κέλερ) from the new milestone presented in our lemma no. 667. He was known so far as Cat(t)ius Celer or Q. At(t)ius Celer on the basis of the following testimonia: *IGBulg* 1069 (Κατίου Κέλερ[ος]); 1337 (Κατίου Κέλερος); 1375 (ΑΤΙΟΥ Κέλερος, which should now be understood as a mason's error: ⟨Κ⟩ατίου Κέλερος); 1565 (Καττίου Κέλερος); 2000 (Καττίου Κέλερος; *IGBulg*: Κελέρου, but the stone has clearly OC). After revision of the stone, now in the Archaeological Museum of Sofia, G.-T. and H. read in LL. 12/13 of *IGBulg* 2016 Καττίοὺ Κέλ[ερ]ος ('zweifelsfrei'; the provenance of the stone is either Kostinbrod (*IGBulg* and previous editors) or Câfti trân, West of Iskrec (inventory of the museum)). [Lu]cius Catius Celer on record as governor of Moesia Superior in 242 A.D. (N. Vulić, *Spomenik Srpske kral'evske akademije* 98, 1941-1948, 82 no. 174) can now with certainty be identified with our governor of Thrace; apparently he was promoted from a *provincia inermis* to a military province.

647. Abdera. Epitaph of Apollonios. Marble stele. Mentioned by E.Skarlatidou, *AD* 37 (1982) [1989] B 334 (ph.); cf. *AR* (1990/1991) [1991] 60 and *BCH* 114 (1990) 800 (ph.): Ἀπολλώνιος | vacat Τείσιος vacat.

Undated by S. [A, Π, Σ ; small hanging omicron in Τείσιος; no apices: 4th/3rd cent. B.C. ?, Pleket].

648. Augusta Traiana (area of: Krân). Dedication to Apollo Tērad(e)ēnos. *SEG* XXX 673. V.Gerassimova-Tomova, apud I.Duridanov, *art.cit.* (cf. our lemma no. 642) 109, reads this text as Ἀπόλλωνι Τηραδ[.]νῳ. Duridanov comments on the epithet.

649. Augusta Traiana. Dedication in honor of a σπείρη, 2nd/3rd cent. A.D. Altar with inscription on four sides; now lost. Edd.pr. V.Velkov - D.Nikolov, *Arch(Sofia)* 31, 1 (1989) 16-20 (in Bulgarian, with French summary).

Ἀγαθῆι τύ[χη]ι· | Τῆι πρὸ πόλεως σπείρηι | οἱ μαγαρεῖς ἀνέστησαν τὸν | βωμόν· Καρτέρις Ναννᾶ || γερουσιαστής, | Φλάβις κουκουλλάρις μαγαρεύς, | Τρόφιμος Ἀπολλοδώ||ρου ὁ κὲ Ἀσβόλις μαγαρεύς, | Ἡρακλειανὸς | κανδιδάρις | μαγαρεύς

2. This σπείρη was perhaps associated with the cult of Dionysos; a σπείρη Τραιανησίων, perhaps consisting of emigrees from Augusta Traiana, is attested at Portus (*IGR* I 385; *IG* XIV 925 [now also in G.Sacco, *Iscrizioni greche d'Italia: Porto*, Rome 1984, no. 8, who suggests interpreting the Tr. as the inhabitants of a vicus of Portus, Pleket]), edd.pr. || 3. μαγαρεῖς: initiates who gathered in a megaron; an ἀρχιμαγαρεύς is known from Thessalonika (*IG* X 2 1 65); cf. L.Robert, *OMS* V 199-205, edd.pr. || 4-5. Karteris, member of the local gerousia, is probably an emigree from Asia Minor, edd.pr.; Καρτερὶς, edd.pr. [rather Καρτέρι(ο)ς (masc.); for the gerousia cf. *SEG* XXXVIII 1975; why should this man come from Asia Minor ?; onomastic grounds do not suffice, Pleket] || 6-7. Flavi(u)s, perhaps freedman or peregrinus, was a manufacturer of cuculla: 'sorte de capuchon original ou chapeau pointu (dit 'chapeau phrygien' ?)', edd.pr. || 10-12. Herakleianos, probably a freedman or peregrinus, was a baker of a certain kind of white bread, edd.pr.

650. Augusta Traiana. Christian inscriptions in a tomb, after 450 A.D. Inscriptions painted in red on the south and east wall of one of four tombs found in the entrance hall of a Church before the eastern city gate. Ed.pr. R.Pillinger, *Tyche* 4 (1989) 131-137 (ph.), who argues that the grave may have been that of a bishop.

a) south wall: ὧδε κα†τοικήσω, ὅτι † ἠρετησάμ⟨η⟩ν | αὐτήν

b) east wall:

EM	MA
NϠ	HΛ

a) Large crosses; part of *Ps.* 131 (132). 14: a reference to the House of God; AMN, inscription; ed.pr. suggests that H was deliberately omitted on isopsephic grounds || b) Ἐμμανουήλ, i.e. 'God with us', ed.pr., who speculates on the isopsephic value of the word.

651. Byzantion. Building-inscription on the base of the obelisk of Theodosius, before 392 A.D. *CIG* 8612; *CIL* III 737; *ILS* 821. S.Rebenich, *ZPE* 76 (1989) 153-

165, studies the background and the chronology of the fall of Fl. Eutolmius Tatianus (cursus honorum in *TAM* II 186/187 from Sidyma; cf. *SEG* XXVIII 1223) and his son Proculus. The inscription on the base mentions that the obelisk was erected when Proklos was praefectus urbis in Constantinople. Since Proklos' fall is to be dated late summer 392 A.D., the text must have been engraved before that time. After the conviction of Proklos for maiestas, autumn 393, or after his death, december 393, his name was erased from the base. It was restored under Arcadius in 396 A.D. On 154 note 8, R. agrees with *CIL* and *ILS* that the reading Πρόκλος ἐπεκέκλετο in L. 3 is certainly erroneous; one has to read Πρόκλῳ, not Πρόκλον as A.H.M.Jones has suggested.

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652. Byzantion. Control stamps on silver ware and bronze weights, 6th cent. A.D. E.Cruikshank Dodd, *Byzantine Silver Stamps* (Washington 1961). Cf. *SEG* XXXVI 666. R.Delmaire, *op.cit.* A 479-482 and B 276/277 (cf. our lemma no. 1784), argues that all 'secondary monograms' (category B of Cruikshank Dodd) on 6th cent. Byzantine silver ware of first quality with five control stamps (ἀργύριον πρώτιστον τὸν καλούμενον πεντασφράγιζον) refer to the *comes sacrarum largitionum*. Contra D.Feissel (*SEG* XXXVI), who argued that from ca. 550 A.D. they denote the city-prefects. On 480/481 a list of the *comites s.l.* on record in these monograms. D. suggests new readings for four monograms not deciphered by Cruikshank Dodd: nos. 4/5 (perhaps Σεβέρου), 17-19 ('Αεδεσίου or 'Αδδαέου), 29 (Γενναδίου) and 34-36 (Κοσμᾶς or Κομετᾶς); in no. 27/28 Πέτρου (Dodd) is probable (Feissel: also Εὐτροπίου is possible). We give a comparatio numerorum for Cruikshank Dodd and D., *op.cit.* B.

Cruikshank Dodd	Delmaire B, nos.	Cruikshank Dodd	Delmaire B, nos.
2/3	155	29 (lead seal)	189
6	167	30-31	190
7-13	175	33	193
15/16	180	34-36	194
17-19	179	**Cruikshank Dodd, *DOP* 22 (1968)**	
20-26	187		
27/28	188	145-149 nos. 31(1) and 31(2)	191

Two *comites s.l.* are on record on bronze standard weights ('poids-étalons'): **1**) Ἰωάννης: K. Pink, *Römische und byzantinische Gewichte in österreichischen Sammlungen* (Baden bei Wien) 1938) 58 = N.Dürr, *Genava* 12 (1964) 86 no. 311; cf. J.R.Martindale, *Prosopography of the Later Roman Empire* I, Cambridge 1980, add. p. XXXVIII; **2**) Ἰουλιανός: Pink *ibid.* (cf. *SEG* XXXVI 666). Cf. now Delmaire *op.cit.* A 519/520 and B 276/277 no. 180 (= 2); 282/283 no. 186 (= 1). The date in (1) should be read either ἰνδ(ικτιῶνος) ι′ + abbreviation mark indicating 'date' or ἰνδι(κτιῶνος) ς′ (the sign after ΙΝΔ could be an abbreviation mark rather than a iota; Pink: ἰνδ(ικτιῶνος) ις′). This yields 546/547 or 572/573 A.D. (the latter is the most likely date; *PLRE*: 498 A.D.). 2) has only ἰνδ(ικτιῶνος), without date (cf. already *SEG* XXXVI). The

monogram is that of Iustinus II and Sophia and the weight is probably a model (hence no date) made at their accession in 565 A.D.

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653. Hadrianopolis (Odrin). Inscription mentioning king Hebryzelmis, son of Seuthes II, after 387 B.C. G.Lampousiades, *Θρᾳκικὴ Ἐπετηρίς* 1 (1897) 154. I.Youroukova in G. Le Rider, K.Jenkins, N.Waggoner, U.Westermark (edd.), *Kraay - Mørkholm Essays. Numismatic studies in memory of C.M.Kraay and O.Mørkholm* (Numismatica Lovaniensia 10; Louvain-la-Neuve 1989) 317-321, comments on the coinage and politics of Seuthes II. On 320 she draws attention to this forgotten inscription, which confirms the numismatic evidence for the fact that the interior of the Odrysian kingdom, the strategic junction of the rivers Hebros, Tonzos and Arteskos, belonged to the territory of Seuthes II. Text: Ἑβρυζελμις Σευθου Πριανεύς [ethnikon of the Thracian tribe of the Priantae (Πριανη), who lived between Aegean Mesambria and Maroneia; cf. *RE* XXII 2 (1954) Col. 1907 ff. s.v. Priantae, and Detschev, *Sprachreste* 87 s.v. Βριαντική, Velkov].

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654. Hadrianopolis (area of: Momkovo). Milestone for Severus Alexander and Iulia Mamaea, (222-)231 A.D. Limestone column. Now in the Historical Museum of Haskovo. Edd.pr. V.Gerasimova-Tomova, L.Hollenstein in *op.cit.* (cf. our lemma no. 646) 54-58 no. 3 (dr.).

[Ἀγαθῆι Τύχηι]·
[Τῷ γῆς καὶ θαλάσσης καὶ]
[παντὸς ἀνθρώπων ἔθνους]
[δεσπότῃ ἀνεικήτῳ Αὐτο]-
[κράτορι Καίσαρι Μ(άρκῳ) Αὐρ(ηλίῳ)]
[Σεουήρῳ Ἀλεξάνδρῳ]
[εὐτυχεῖ εὐσεβεῖ Σ]εβαστῷ
καὶ Αὐ[γούστῃ τῇ μητρὶ τοῦ] Σε-
β(αστοῦ) καὶ μη[τρὶ κάστρω]ν Ἰου{ο}λίᾳ
{[Ἰ]ου.} Μα[μαί]ᾳ, ἡ λανπρο-
[τ]άτη {τη} [Ἁ]δρειαν{τ}οπολε[ι]-
[τῶν] πόλις τὸ μ[είλι]ον,
εὐτυχ[ῶς],
ἡγεμ(ονεύοντος) Ῥουτε(ι ?)λίου Κρισπείνου
πρεσβ(ευτοῦ) Σεβ(αστοῦ) ἀντιστρατήγου·
λ′. (?)

Ligatures; traces of an earlier inscription in L. 13. ‖ the restorations are based on the two other milestones from Hadrianopolis: *IGBulg* 1827 and *SEG* XXVIII 577; the three milestones were probably erected by the Thracian governor Rutilius Pudens Crispinus in connection with the campaign of Severus Alexander against the Parthians in 231 A.D., edd.pr. ‖ 13. ΕΥΤΥΧΕΙΙΙΑ, lapis; ΕΙΙΙΑ probably belongs to an earlier inscription, edd.pr. ‖ 15. the numeral is not certain; the first letter could be either Α (= 1) or Λ (= 30); the second is a somewhat smaller Π;

edd.pr. reject reading απ′ (= 81) and prefer Λ plus another number between 1 and 9; they hesitatingly suggest reading the 'zu klein geratene' Π as A: λα′ = 31. Since Momkovo lies ca. 28 Roman miles from Hadrianopolis, originally our milestone stood some miles North/Northwest of that village. This stone and *SEG* XXVIII 577 show that the territory of Hadrianopolis reached farther to the North/Northwest than could be assumed on the basis of *IGBulg* III 1827 (see map in vol. III 2), edd.pr.

655. Heraion Teichos (near Karaevli). Fragmentary dedication to Hera, Roman Imperial period. Z.Taşlikliоğlu, *Trakya'da Epigrafya Araştirmalari* II (Istanbul 1971) 98 no. 3. L.D.Loukopoulou, *op.cit.* (cf. our lemma no. 641) 100-102, argues that Karaevli, between Bisanthe and Perinthos, is the site of Heraion Teichos and that this inscription testifies to the existence of a temple of Hera, the main deity of Perinthos' mother city Samos (cf. *SEG* XII 391). The text runs: Ἥραι | - -ΙΑΡΧ- -|- -ΣΛ- -

656. Kavalla (area of: Akrovouni). Inscribed bronze rings. Cf. *AD* 37 (1982) [1989] B 340 (dr.) for three rings: a) Κ(ύρι)ε βοήθη; b) MH|HNI; c) $\overline{\text{HC}}$ (= Ἰησοῦς).

657. Mesambria. Manumission records, 4th-2nd cent. B.C. *IGBulg* I^2 334(8) and (9). V.Velkov, *AAntHung* 32 (1989) 51-53, draws attention to these inscriptions recording three freedwomen (ἐλευθέρα). He argues that the temple of Apollo at Mesambria (cf. *IGBulg* I^2 307; 308(2) and (11)), where 334(9) was found, played a role in the manumission. He points out that *IGBulg* I^2 349(6) recording a male slave (Δῶρος χρηστός) was found built into a wall belonging to a large temple, presumably that of Zeus Hyperdexios. The names of the female slaves are foreign (Ἄδα, Γνώμα, Δουτουβε); Δῶρος is derived from the ethnic 'Dorian', to which the Hellenistic founders of Mesambria belong. Further evidence for slavery at Mesambria is found in *Syll.*^{3} 219 (δοῦλος of the honorand) and *IGBulg* I^2 335(3) (epitaph of the female slave Κάλλιον).

658-661. Ognjanovo. Dedications to the Nymphs. Dedications to the Nymphs found from 1985 to 1988 in the sanctuary of the Nymphs near Ognjanovo (formerly Saladinovo); for this sanctuary and its dedications cf. W.Dobruski, *BCH* 21 (1897) 119-140. Ed.pr. Z.Gočeva, *Lingu.Balk.* 32 (1989) 113-115. No dates are given. Cf. also Z.Gočeva, *Les plaques votives du nymphée près du village d'Ognjanovo, région de Pazardzik* (forthcoming).

658: 113. **Dedication.** Fragment of a relief representing the legs and garments of some Nymphs; inscription below at the right.

Κυρίαις Νύμφαις Βουρδαπη[ναις -- 12-13 --]ΙζιντουΣ καὶ
Γεσειλας εὐξάμε[νοι --]

1. Βουρδαπηναι: local Thracian epithet of the Nymphs already on record in *IGBulg* III 1338, 1339 and 1844 (cf. also the next lemma), ed.pr. [cf. also I.Duridanov, *art.cit.* (cf. our lemma no. 642) 99, Tybout] || 1-2. patronymic of the first dedicator; names in -ζιντης/ζεντης are typical for southern Thrace, e.g. Δορζιντης/Δορζεντης, ed.pr. || 2. Γεσειλας: new Thracian name, ed.pr.

659: 114. **Dedication.** Fragment of a relief representing the legs and garment of a Nymph; inscription below.

[----] Βουρδαπηναις Ρειλαζεις Δορ[----|----]νος ἀνέθηκεν

1. Βουρδαπηναι: see the preceding lemma; Ρειλαζεις: new Thracian name, ed.pr., who adduces parallels for the element ζεις in Thracian names, e.g. Ζεισκωρις.

660: 114. **Dedication.** Relief representing two symmetrical ears; inscription below: Βονδις Δαμιαλσος

Ed.pr. connects the ears with the epithet ἐπήκοος used in the sanctuary. || two new Thracian names, ed.pr., who refers to Βονζης, Δαμας and Δαμα.ος (the latter in *IGBulg* III 1852).

661: 114/115. **Dedication.** Relief representing two symmetrical ears; inscription above and below: ..ΝΗΣΑΣ ε⟨ὐ⟩χήν | Λαισμος Δηδηγνου | Μ

1. ΕΟΧΗΝ, lapis || 2. two new, probably Thracian, names, ed.pr.

662. Perinthos. Epitaph of Kallisthenes, ca. 500 B.C. *SEG* XXXIII 567. Cf. C. Bruns-Özgan, *Festschrift Himmelmann* 183-190 (ph.), for an analysis of the relief. Kallisthenes carries a writing-tablet and a stylus: symbols of his literacy rather than of a profession as scribe (cf. our lemma no. 1119). Further examples of representations of people with writing-instruments, book rolls and music instruments, and of professional scribes.

663. Philippopolis. Mosaic inscriptions in the synagogue, later Roman Imperial period. Three mosaic panels in the main hall of the ancient synagogue. The lateral panels are decorated with geometrical motives; they are earlier (probably reign of Alexander Severus) than the central one (after the invasion of the Goths), which represents a menorah. Inscriptions with identical text within tabulae ansatae on the border of the lateral panels (A and B); inscription at both sides of the foot of the menorah (C). Ed.pr. E.Kesjakova, *Arch(Sofia)* 31, 1 (1989) 20-33 (ph.; in Bulgarian, with French summary). (A) and part of (C) were already published by C.M.Danov in *op.cit.* (cf. our lemma no. 1589) 107-123 (ph.; dr.). Cf. C.Koranda, *AAWW* 126 (1989) [1990] 103-110 (ph. of C) and M.Donderer, *op.cit.* (cf. our lemma no. 1805) p. 37.

A. Ἐκ τῶν τῆς προνο[ίας] | Κοσμιανὸς ὁ κὲ Ἰωσὴφ | ἐκόσμησεν. Εὐλογία | πᾶσιν
B. Ἐκ τῶν τῆς προνο[ίας] | Κοσμιαν[ὸς ὁ κὲ Ἰωσὴφ] | ἐκόσμησεν. | Εὐλογία πᾶσιν
C. Ἐ[κ τῶν τῆς προνο]ίας | Ἕλλ[ιος ὁ κὲ] Ἰσαὰκ | τὴν κοσμήσ[ιν] ἐποίησεν | πό(δας) ρκ΄

Date: A and B probably reign of Alexander Severus, C after 250 A.D. (invasion of the Goths), ed.pr.; A shortly after 250 A.D., C ca. 300-350 A.D., Danov || C. Ligatures || 2. Ἕλλιος = Elios, ed.pr. || 4. ⍰ : = Πρόκλος (the function of this name is unclear), Donderer; πό(δας) ρκ΄ = 120 square feet, indicating the extent of the mosaic, ed.pr. and Koranda, who gives Greek and Latin parallels; the Greek examples are mostly from synagogues (cf. our lemma no. 1422). Since they are older than the Latin ones, they may have provided the model for the equivalent Latin expression ('fecit pedes tot') on record in Christian sanctuaries, Koranda || Danov interprets ἐκόσμησεν as 'in die Synagoge Ordnung gebracht und sie geschmückt', τὴν κοσμήσιν ἐποίησεν as 'die Anordnung und Verzierung der Synagoge fertiggebracht', assuming that the synagogue was in disorder due to the Gothic invasion. He comments on the vicissitudes of Philippopolis in the 2nd-4th cent. A.D., on Jewish life in Thrace and speculates on the social status of the donors.

664. Provadija (area of: Monastir). Dedication to the Thracian horseman. Votive tablet found in the sanctuary of the Thracian horseman at Monastir; now in the local museum. A.Haralampieva - V.Ivanov, *BMNVarna* 23 (1987) 76 (non vidimus). Cf. Z.Gočeva, *Lingu.Balk.* 32 (1989) 115/116: Κουρεις Μαζιμου.

Name and patronymic of the dedicator, G.; name of a god, H.-I., rejected by G., who adduces parallels from Thrace for Κουρεις/Κουρης; in *IGBulg* III 971 the patronymic of the dedicator should be read as Κουρης rather than Κουθης, G.; Μαζιμος: new Thracian name (cf. Μαζαιος, Μαζις and the epithets Ζαμαζις and Μανιμαζος) rather than Latin Maximus, G.

665. Selymbria (area of: Philea). Epitaph of Flavianus, 5th cent. A.D. *BCH* 36 (1912) 633 no. 87; L.Robert, *OMS* II 924 note 42; *SEG* XXXVII 620. A.Avramea in H.Ahrweiler (ed.), *Géographie historique du monde méditerranéen* (Byzantina Sorbonensia 7; Paris 1988) 17-29, republishes the text with translation and detailed comment.

† Ἐνθάδε κατά-
κιτη ὁ τῆς μακα-
ρίας μνήμης Φ(λ)α-
4 βιανὸς ἀποθη-
κάριος Φρυγί-
ας, κτήματος
Βούζις τῶν Αὐ-
8 χενίου· Ἐτελ-
εύτησεν μηνὶ
Ἰουλίῳ ηι΄ ἰνδ(ικτιῶνο)-
ε΄ † ς

4-5. ἀποθηκάριος: 'head of a warehouse', A. with many parallels; Φρυγίας: not the province of Phrygia but an emporion Φρυγία (also called Φιλέα) ca. 40 km North of the Bosporos on the Thracian coast and close to

Selymbria, A., who argues that the stone may well have been found in Philea || 6-8. F. was apothekarios of an estate called Βούζις, part of a larger demesne called τὰ Αὐχενίου, A.

666. Traianopolis (area of: Loutra). Reconstruction of the Via Egnatia by the κῶμαι of Traianopolis, 202 A.D. E.Kalinka, *JÖAI* 28 (1933) Beiblatt 110 no. 91 (C.Avezou - C.Picard, *BCH* 37, 1913, 147ff.; L.Robert, *Hellenica* I, 1940, 90ff.). In the context of a study of the coastal route in Thrace between Komotini and Ipsala (Kypsela) from the 5th cent. B.C. to the Byzantine period F.Mottas in *op.cit.* (cf. our lemma no. 646) 82-104 (map), on 101-104 discusses this inscription. In the rasura of LL. 9/10 M. restores ⟦καὶ Φουλβίας Πλαυτίλλης | Σεβαστῆς⟧ instead of Kalinka's ⟦μητρὸς ἀνεικήτων ? στραλτοπέδων ?⟧. For LL. 13-30 he presents the following restorations; the length of the lines is based on a squeeze in the French School at Athens.

[- - Κ. Σικινίου Κλ]άρου πο[ι]-
[εῖ ἡ Τραιανου]πόλεως φυλὴ
[ἡ - name of the tribus - ἀρ]ξαμένη ἀπὸ ταύ-
16 [της τῆς στή]λης τὰ ἐξῆς μεί-
[λια number ? τὸ μὲ]ν τρίτον ἀπὸ τῆς
[στήλης verb ?] Κελερβαι καὶ Διο-
[----] τὸ ἡμιμείλιον τὸ
20 [μέχρι τοῦ ὄρου τ]οῦ Σαμοθρᾴκων·
[τὰ δ' ἀπὸ τῆς στή]λης καὶ ἄλλα δύο μεί-
[λια καὶ ὅσ' ἐστιν ἡ ὁ]δὸς μέχρις Ἔβρου πο-
[ταμοῦ καθ' ἕκασ]τον μείλιον ἐργάζον-
24 [ται αἱ κῶμαι ----]μεναι, Ῥουπτουλος
[--------]παρα, Πυλεμωλο-
[--------]παρα, Κορσαντος,
[--------]η, Δρυαι, Στρυμ-
28 [--------]λεδυσος, Και-
[--------]ιζος, Θιομπο-
[--------]υζος, Καντα

13-17. Restoration exempli gratia; cf. the similar text from Alexandroupolis *IGR* I 828 LL. 11-15, where M. suggests reading the numeral in L. 14 as γκ΄ (Γ(, lapis). || 16-20. the third mile and another half mile are mentioned first since the restoration of these parts was finished when our stele was erected; the first two miles, still under work (cf. LL. 23/24), are mentioned in LL. 21/22, M. || 20. the Via Egnatia crossed the territory of the Samothrakian gods; cf. the boundary stone A.Dumont - T.Homolle, *Mélanges d'archéologie et d'épigraphie* (Paris 1892) 440 no. 108 (Ὅρος ἱερᾶς χώρας) found ca. 3.5 mile from Loutra, where our inscription was found. The sanctuary was responsible for the work on its part of the road, M. || 21-28. probably each of the κῶμαι was responsible for the reconstruction of one mile. On this assumption, with some komai lost in the lacunae and the Samothrakian part added to the 16 komai on record, the total length of the restored road can be estimated at more than 20 miles. This implies that the Hebros was crossed at a considerable distance north from Poros (Dymai ?); 2nd cent. A.D. reconstruction of the road probably entailed crossing the river near Kypsela, M. || none of the

komai of our text is known, M., who rejects L.Robert's suggestion to identify Δρυαι and Στρυμ-- with Drys and Strymē. || for the milestones of the Via Egnatia cf. *SEG* XXXV 701*. Cf. also T.Pekary, 'Zu den römischen Reichsstrassen', *Acta Archaeologica Hungarica* 41 (1989) 489 (non vidimus).

667. Unknown provenance. Milestone for Gordian III, 238-241 A.D. Marble column. Now in the Museum of the Revolutionary Movement. Edd.pr. V.Gerasimova-Tomova, L.Hollenstein in *op.cit.* (cf. our lemma no. 646) 46-50 no. 1 (dr.).

Ἀγαθῆι Τύχηι·
Αὐτοκράτορι Καίσα-
ρι Μ(άρκῳ) Ἀντωνίῳ Γορδι-
ανῷ εὐτυχεῖ εὐσεβεῖ
Σεβαστῷ, ἡγεμονεύον-
τος τῆς Θρᾳκῶν ἐπαρχεί-
ας Λ(ουκίου) Καττίου Κέλ[ερ]ος
πρεσβ(ευτοῦ) Σεβαστοῦ ἀντι-
στρατήγου [----------]

Ligatures in LL. 5 (NE), 6 (ΟΣ, ΗΣ), 8 (ΟΥ) and 9 (ΗΓ) || the formulas correspond to those on three milestones from Philippopolis: *IGBulg* 1069, 1337 and 1375, edd.pr. || 7. for L(ucius) Cat(t)ius Celer, governor of Thrace from 238 to 241 A.D., see our lemma no. 646; the milestones bearing his name were probably erected in 240/241 A.D. in connection with the preparations for the campaign of Gordian III against the Parthians, edd.pr. || in fine: name of the city (Philippopolis or Augusta Traiana) which erected the milestone (τὸ μείλιον) and possibly a numeral, edd.pr.

MOESIA

668. Moesia. The governors of Moesia Inferior from 137-150 A.D. On the basis of Greek and Latin inscriptions E.Doruţiu Boila, *Studii şi Cercetari de Istorie Veche şi Arheolojia* 40 (1989) 157-163 (in Roumanian, with German summary), establishes the following chronology for the governors of Moesia Inferior from 137 to 150 A.D.:

137- 140/141:	Antonius Hiberus
140/141-144:	Minicius Natalis Quadronius Verus
145-147:	Ti. Claudius Saturninus
147/148-149/150:	Iulius Crassus

669. Moesia. The Roman army in Moesia Secunda and Scythia Minor. Starting from M.Zahariade, *Moesia Secunda, Scythia şi Notitia Dignitatum* (Bucarest 1988; non vidimus), C.C.Petolescu, *Studii şi Cercetari de Istorie Veche şi Arheolojia* 40 (1989) 165-170 (in Roumanian, with French summary), presents some observations on the Roman legions in Moesia Secunda and Scythia Minor, mainly based on Latin inscriptions and literary sources. On

167/168 a brief discussion of *SEG* XXXI 1116. Since Aurelius Gaius was a Christian, this document is the earliest attestation of Christianity in Scythia Minor.

670. Moesia. Christian inscriptions. A.Rădulescu - V.Lungu in *Actes XIe Congrès* III 2561-2615, offer a survey of recent early Christian archaeological finds in Scythia Minor. Occasional reference to inscriptions: on objects from the silver treasure from Sucidava (ph.; dr.; *SEG* XXXVII 630) and in a tomb at Noviodunum (district of Tulcea; 2614/2615; *SEG* XXVII 409; in the same tomb the inscriptions Μάρτυρες Χριστοῦ and Μάρτυρες Ζωτικός, Ἄτταλος, Καμασις, Φίλιππος; cf. E.Popescu, *Inscriptiile* --- (cf. *SEG* XXVI 842) no. 267). For some new texts cf. our lemmata nos. 672 and 685.

671. Histria. Dedication of a temple of Theos Megas, 3rd cent. B.C. *I. Histria* 145; *SEG* XVIII 296 (XXIV 1125; cf. XXV 801 and XXXI 1677). Cf. M.Mărgineanu-Cârstoiu, *Dacia* 33 (1989) 79-110 (dr.), for an archaeological investigation of the architectural pieces of this temple. This confirms D.M.Pippidi's date of the inscription: 3rd cent. B.C., presumably ca. 300-250 B.C., on the basis of the letter forms.

672. Kallatis. Psalm quotations. Inscriptions painted in red letters on the walls of a chamber tomb: A) in the lunette above the entrance of the corridor, above a large cross; B) on the west wall of the chamber. Edd.pr. A.Rădulescu - V.Lungu in *Actes XIe Congrès* III 2591-2593 (ph. of (A)). Cf. also D.Feissel, *BE* (1990) no. 900.

A) Κύριε βοηθέ μου | κὲ λυτρωτά μου
B) † Οὐ φοβηθήσομε ΚΑ|† | Κύριε | † ΚΑ ὅτι σὺ μετ' ἐμοῦ

A). Psalm 18.15, F.; text by F.: 'Seigneur, mon secours et mon rédempteur'; Κύριε βοήθε μοῦ | κε λυτρώτε μοῦ, edd.pr. ('Seigneur, aidez-moi et lavez moi') || B). Psalm 22.4, F.

673. Kallatis. Sinopean amphora stamps, ca. 370-ca. 183 B.C. Edd.pr. N.Conovici - A.Avram - G.Poenaru Bordea, *Dacia* 33 (1989) 111-123 (ph. of most stamps), publish 225 stamps on Sinopean amphoras found during excavations in 1931 and 1947-1949. Observations on the chronology.

674. Kallatis. Amphora stamp, early 3rd cent. B.C. Mentioned by V.Canarache, *Importul amforelor ştampilate la Istria* (Bucarest 1957) 278. A.Avram, *Dacia* 33 (1989) 247-252 (ph.; dr.), argues that amphoras of the type 'Solocha I' were manufactured from ca. 350 B.C. to the early 3rd cent. B.C. on Kos. The stamp with Κέρδων is a 'well-established Koan stamp type' [For Solocha I type amphoras cf. now *BCH* 114 (1990) 379-388: possibly from Peparethos, Pleket].

675. Kallatis. Marble weight, Byzantine period. E.Popescu, *Inscriptiile* --- (cf. *SEG* XXVI 842) no. 86. J.Gascou in *Hommes et Richesses dans l'Empire byzantin,* Tome I: *IVe-VIIe siècle* (Paris 1989) 287 note 41, interprets this marble block as a weight of 425 pounds. On sides 2 and 4 L. 3 he suggests reading: λ(ίτραι) υκε′ (Popescu: ΛUKE). The λίτρα could be ca. 0.72 kg in this case.

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676. Odessos (area of: Rojak). Dedication to the Thracian horseman. Votive relief found in the sanctuary of the Thracian horseman near Rojak in the hinterland of Odessos (Varna). Ed.pr. Z.Gočeva, *Lingu.Balk.* 32 (1989) 115: Βειθυς Αυλουξενεος Θεῷ | Τωτουσουρα εὐχαριστήριον | ἀνέθηκεν.

Undated by ed.pr. ‖ 2. Τωτουσουρα: new geographic epithet of the god, ed.pr. [Velkov refers to the Thracian deity Τοτῖς (Ael. Herodianus 2, 761, 2 (L))] ‖ 3. ἀνέτηκεν, ed.pr. [probably a printing mistake] ‖ ed.pr. mentions another votive tablet from the same sanctuary recording a πόνταρχος καὶ ἀρχιερεύς.

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677. Tomis. Dedication on behalf of Trajan, 98-103 A.D. *I.Tomis* 38 (*IGR* I 605) + 42 (*SEG* XXIV 1049). S.Olteanu, *Pontica* 21/22 (1988/1989) 313-315 (dr.; in Roumanian, with French summary), argues that these fragments belong to the same dedication; the same argument in A.Stefan, *REG* 104 (1991) [1992] 574-583 (ph.; dr.).

[Τύχῃ] Ἀγαθῇ
[Ὑπὲρ τῆς τοῦ Αὐτοκράτ]ορος Νέρουα Τραιανοῦ
[Καίσαρος Σεβαστο]ῦ Γερμανι[κ]οῦ σωτηρίας
4 [---- ἀπελ]εύθερος [Ἑρ]μῆς καὶ Τ(ίτος) Φλ(άβιος) Τ(ίτου)
[υἱὸς ----]ος Τομ[ειτ]ῶν δήμῳ vacat
[----- | -- ἀ]φ⟨ι⟩έρωσαν leaf

4. [(praen. + nomen) Σεβαστοῦ ἀπελε]ύθερος, St.; in case both the names and Σεβ(αστοῦ) were abridged, one could restore νίκης, St. ‖ 6. [--] κ[αθιέρ]ωσαν leaf, O.; St. points out that the first editor of the stone read three more letters, which subsequently disappeared; one of them was a phi rather than a theta.

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678. Tomis. Dedication of an altar, 209-222 A.D. *I.Tomis* 101. D.Sluşanschi, *Pontica* 21/22 (1988/1989) 310 (ph.; in Roumanian, with French summary), reads in LL. 6/7 Αὐρήλιον ⟦ Ἀν[τ]ον[εῖνο]ν ⟧, which dates this text to the period of Caracalla and Heliogabalus (209-222 A.D.) The rasura dates to the period of Severus Alexander.

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679. Tomis. Epitaph of a Prousian merchant, ca. 150-200 A.D. *I.Tomis* 248. After revision of the stone D.Sluşanschi, *Pontica* 21/22 (1988/1989) 307 (ph.; in Roumanian, with French summary), reads [--]ν Στρατοκλέους Προ[υ]σιεὺς ἀπὸ ΙΠΠ[...] | ἔνπορος

ἐτῶν ο[.]′ (probably ′Ιππ[ίου]; = ′Υπίου ?) instead of [--]ν Στρατοκλεῦς Προυσιεὺς ἀπὸ [′Υπίου] | [-- ἔμ]πορος ἘΤΟΝ [--]. [Cf. *SEG* XXX 845 for this epitaph, Pleket].

680. Tomis. Funerary epigram for Epiphania, 2nd/3rd cent. A.D. *I.Tomis* 375 (*SEG* XXIV 1081; XXVII 404). D.Sluşanschi, *Pontica* 21/22 (1988/1989) 307-309 (ph.; in Roumanian, with French summary), points out that in L. 15 ὅ⟨λ⟩βιος should be read (lapis: ΟΑΒΙΟΣ; ὄλβιος, *I.Tomis*, *SEG* XXIV). In LL. 20/21 he reads ἐlνενκαμένη (with H in ligature) instead of ἐνένκαμεν.

681. Tomis. Epitaph of Aurelius Demosthenes and his wife Aurelia, Severan period. *I.Tomis* 278. D.Sluşanschi, *Pontica* 21/22 (1988/1989) 305 (ph.; in Roumanian, with French summary), reads in L. 4 καὶ ἡ σ[ύζυξ] (or σ[ύνζυξ]) instead of καὶ ἡ γ[υνὴ]. For σύνζυξ cf. *I.Tomis* 280 L. 5. [Sl. reads the final letter in L. 4 as a square sigma: Ϛ; unfortunately all other sigmas in this text are lunar, as Sl. himself admits, Pleket].

682. Tomis. Funerary epigram for Pontianos and Pontiane, 3rd cent. A.D. *I. Tomis* 377. D.Sluşanschi, *Pontica* 21/22 (1988/1989) 309, gives a new Roumanian translation of this text.

683. Tomis. Funerary epigram for a Bithynian, not before 3rd cent. A.D. *I. Tomis* 368 (*SEG* XXVII 405). D.Sluşanschi, *Pontica* 21/22 (1988/1989) 309/310 (ph.; in Roumanian, with French summary), reads in LL. 3/4 [κείμ]ενον ἐν φθιμένοις ἐ[λκόμεν]lον σκύβαλον instead of [κείμ]ενον ἐν φθιμένοις ε[ἴκασον] | ὃν σκυβάλοι[ς]. (*I.Tomis*, *SEG* app.crit.). The N of μακάρων in L. 5 in fine is clearly visible on the stone.

684. Tomis. Funerary epigram for Kyrille, 3rd/4th cent. A.D. *I.Tomis* 380. D. Sluşanschi, *Pontica* 21/22 (1988/1989) 305/306 (ph.; in Roumanian, with French summary), argues that λέκτρων νυνφιδίων in L. 5 is a poetical variant of παρθενικός ('du premier mariage').

685. Tomis. Inscription on a buckle, Christian period. Inscription in pointillé letters on an oval bronze buckle found in the Christian necropolis. Edd.pr. A.Rădulescu - V.Lungu in *Actes XIe Congrès* III 2568-2570 (ph.; dr.): Κύριε βοlηθίσον. Edd.pr. adduce similar invocations from Scythia Minor and comment on early Christianity in Tomis (4th-6th cent. A.D.). On 2566/2567 comment on and photo and drawing of the lamp with three christograms mentioned in *SEG* XXXIV 742.

686. Ulmetum. Christian epitaph of Alexandros and Alexandria, 5th cent. A.D. In the context of a study of the images of the after-life in the Dobroudja in the 4th-6th cent. A.D. E.Popescu in E.Chrysos (ed.), *Studien zur Geschichte der römischen Spätantike. Festgabe für Professor Johannes Straub* (Athens 1989) 209-221, comments on the epitaph of these two ἄγαμοι πιστοί, nephew and niece, who after their death συνήστρησαν ἐν τῇ ἐκβάσῃ ὥρᾳ μιᾷ; συναστρέω (or -όω) means 'to go to the stars together', i.e. 'to be transformed into a star', thereby acquiring astral immortality. Comment on the pagan, oriental origin of this idea and its occurrence in a Christian epitaph (there is a cross on the tombstone). The text is in E.Popescu's *IGLR* (cf. *SEG* XXVI 842) no. 210.

DACIA

687. Albeşti. Stamps on Sinopean amphoras, Hellenistic period. Edd.pr. A.Rădulescu, M.Bărbulescu, L.Buzoianu, N.Cheluţă-Georgescu, *Pontica* 21/22 (1988/1989) 23-90 (ph.; dr.; indices of names and symbols) publish 204 stamps on ceramic products from Sinope (amphoras for the greater part) found in Albeşti between 1974 and 1988. Comment on the chronology of the Sinopean stamps.

688-689. Barboşi. Christian graffiti ?, probably 3rd cent. A.D. Graffiti on pottery. Ed.pr. S.Sanie in *ANRW* II Principat vol. 18.2 (1989) 1307/1308 no. 2 (ph.) and 1309/1310 no. 4 (dr.). Together with two anepigraphic finds these inscriptions may be the earliest testimonia for Christianity at Barboşi.

688: 1307/1308 no. 2. **Graffito on a pot.** Fragment of a large pan with a graffito incised after firing: MTPM, plus large X

Either Latin (perhaps M(a)tr(i) M(agnae) ?) or Greek, for which ed.pr. suggests two interpretations: 1) M(ή)τ(η)ρ M(αρία); X = Χρ(ιστός), with a small rho on the right hasta of the the chi; 2) personal name: M(ι)τ(ριδάτης); PMX = ρμ΄ (δηνάρια) = 140 denarii.

689: 1309/1310 no. 4. **Graffito on an amphora.** Graffito in red paint on the neck of an amphora found in a grave: ΒΠ, plus XP in ligature

Date: 3rd cent. A.D. or possibly later || Either Β(ά)π(τισις) Χρ(ιστοῦ), or ΒΠΡ X = βπρ΄ (δηνάρια) = 182 denarii, or ΒΠ and XP are abbreviations of a name and of χ(ιλία)ρχος respectively, ed.pr.

NORTH SHORE OF THE BLACK SEA

690. Bosporos. Rome and the political propaganda of the Bosporan monarchs. K.Nawotka, *Latomus* 48 (1989) 326-338, studies the attitude towards Rome in the political propaganda of the Bosporan monarchs from the 1st cent. B.C. to the 4th cent. A.D. on the basis of numismatical and epigraphical evidence. He stresses its ambiguous character: a nationalist attitude to prove their sovreignty to their own subjects on the one side and demonstrations of loyalty towards Rome on the other. N. traces the varying compromises achieved by the successive kings and queens. Special attention is given to royal titulature in inscriptions: μέγας βασιλεὺς βασιλέων vel sim. in imitation of Mithridates VI Eupator (cf. for this title also *BE* 1990 no. 518); ἐκ προγόνων βασιλέων; φιλόκαισαρ καὶ φιλορώμαιος; ἀρχιερεὺς τῶν Σεβαστῶν διὰ βίου; tria nomina: always Τιβέριος Ἰούλιος and the king's proper name. Brief discussion of some honorary inscriptions for members of the imperial family and of the renaming of Phanagoria and Pantikapaion to Agrippia and Kaisareia at the end of the 1st cent. B.C. [for the latter cf. now also A.I.Boltunova, *VDI* (1989) 1 86-92 (see our lemma no. 695), Pleket].

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691. Buguruslan (area of: Risajkino; Southern Ural). Inscribed Skythian cheek plate, 7th/6th cent. B.C. Skythian cheek plate now in the Hermitage and found in 1932. Cf. E.F.Tzezina, *SA* (1989) 1 261-264 (ph.; dr.). According to I.V.Sjebalin the inscription is not Greek. V.A.Livsjitsa holds it to be Aramaic; J.G.Vinogradov hesitatingly interprets the signs as Greek (perhaps δέχου με) but ed.pr. is not convinced.

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692. Chersonesos. Honorary inscription for Diophantos from Sinope, ca. 106/105 B.C. *IOSPE* I^2 352 (*Syll.*^{3} 709; *SEG* XXXVII 653*). Cf. L.Boffo, *Athenaeum* 67 (1989) 211-261 and 369-405 (text; Italian translation; bibliography; maps), for an exhaustive study of this inscription in its historical context. She dates the events described to ca. 110-106 and the inscription to ca. 106/105 B.C. Discussion of the following topics: location and size of Chersonesos in the 4th and 3rd cent. B.C.; its relations with the Taurians and Skythians; diplomatic relations and military confrontations of the Greek cities of the Pontos Euxeinos with the barbarian tribes (attacks on Greek cities; pacts regulating payments to prevent pillaging); status of the Skythians (a relatively well-ordered state Σκυθία in the 2nd cent. B.C.); political and military treaties with other Greek cities and with dynasts, especially those of Pontos (inter alia a φιλία-pact with Pharnakes in 155 B.C.: *IOSPE* I^2 402). B. reflects on the question whether Chersonesos or Mithridates VI Eupator initiated the action against the Skythians on record in our inscription; in the latter case Eupator's intervention should not be considered as a first step towards an attack on Rome. Detailed analysis of the three campaigns of Diophantos. His first move was εἰς τὸ πέραν, i.e. probably the Bay of Sebastopol, in order to open a front on Skythian territory (LL. 8/9). In L. 10 πόλιν ἐπὶ τοῦ τόπου συνοικίσας means that D. collected a number of Taurians to form a new polis on an existing site, which may or may not be Eupatorion (Strabo 7.4.7). His arrangements in places of the Bosporan kingdom (LL. 10/11)

may be connected with the transmission of power to Mithridates by Pairisades, which presumably had a conditional character and meant to ensure Mithridates' protection of the Bosporan kingdom against the pressure of the Skythians. The decisive battle in Diophantos' second campaign after the Skythian revolt (LL. 17/18) probably took place at Kalos Limen (cf. *IOSPE* I^2 353 L. 6, which probably refers to this battle), which was recaptured. The third campaign was directed against the revolt of Saumakos. Ample discussion of the status of Saumakos, θρεπτός of Pairisades (LL. 34/35; rather a prince educated at P.'s court than a slave) and the rebels around him, who may have been a small (ethnic ?) group rather than a 'class' (so some Soviet historians), and of the motives of this revolt (political rather than socio-economical). Boffo concludes with reflections on the new position of Chersonesos under the προστασία of Mithridates.

693. Chersonesos. Epitaph of Gotos, 6th/7th cent. A.D. Limestone stele. Ed.pr. V.P.Yaylenko, *art.cit.* (cf. our lemma no. 700) 168.

† Κ(υρί)ην [= Κ(ύρι)⟨ε⟩{ν}], τι [= τῇ] κιετον [= κοῖ{ε}τον] ποήσει
[= ποιήσηι] τὸν δοῦλο[ν] τὸν τ(οῦ) θε(οῦ) Γότου [= Γότον]

τῇ = τῇδε; for κοῖτον ποιεῖσθαι ed.pr. refers to Herod VII.17 (to put to rest).

694. Dzalissa. Mosaic inscription, late Roman Imperial period. Mosaic representing Dionysos and Ariadne. A.Bohotchadze - N.Mirianachwili, *Nauka i Jizi* 9 (1982) 27ff. (non vidimus); cf. *Bulletin Assoc. Mosaiques Antiques* 11 (1986) 293 no. 2584 (non vidimus). Now also in M.Donderer, *op.cit.* (cf. our lemma no. 1805) 128 no. C 7.

Μνη[--] Πρείσκου | ὁ ταῦτα ποιήσας

The inscription records the donor rather than the mosaicist, Donderer, who considers but rejects μνή[σθητι].

695. Hermonassa. Honorary inscription for Livia, shortly after 8 B.C. Fragment of the marble pedestal of a bronze statue found during excavations in 1983. Ed.pr. A.I.Boltunova, *VDI* (1989) 1 86-92 (ph.; dr.): [Πυθ]οδωρὶς Λειουίαν τὴν | [ἑαυ]τῆς εὐεργέτιν.

1. Pythodoris: second wife of Polemon, king of Bosporos (14-8 B.C.), ed.pr., who argues that Polemon married Pythodoris after the death of his first wife Dynamis rather than after their divorce (so Rostovtzeff, who argued that after Polemon's death in 8 B.C. Dynamis acted as queen of Bosporos until her alleged death in 7 A.D.). Polemon married Dynamis on Augustus' orders, and as a vassal of Rome he could hardly have afforded to marry another woman while Dynamis was alive. Pythodoris possibly hoped for Livia's aid after Polemon's death, ed.pr.

696. Hermonassa. Honorary inscription for a Bosporan notable, ca. 160 A.D. *IOSPE* II 362; *CIRB* 1050; *IGR* I 904; *SEG* XVI 438. B.I.Nadel in *Historia Testis* 119-131 (ph.), presents the following text. We do not reproduce N.'s app.crit.

a [Ἀγαθῇι Τύχηι]
b [Βασιλεύοντος βασιλέως Τιβερίου Ἰουλίου Εὐπάτορος, φιλοκαίσαρος καὶ]
c [φιλορωμαίου, εὐσεβοῦς (ὁ δεῖνα τοῦ δεῖνος) (e.g.) τὸν ἴδιον πατέρα καὶ]
4 [names and titles of the honorand - δι]-
ὰ τὰς ἀπὸ αὐτῶν εἰς αὐτὸν γενομένας τειμὰ[ς καὶ τειμηθέντα (e.g.) ἀτελεί]-
αις τε καὶ ἀνεισφορίαις ἁπάσαις ταῖς κατὰ τὴν βα[σιλείαν καὶ ἱερέα ἀπο]-
δειχθέντα τοῦ Καισαρείου διὰ βίου εἰς γένος, τὸ ἱ[ερόν τε καὶ τοὺς (e.g.)
ἀνδριάν]-
8 τας ἀνέστησεν τειμῆς χάριν σὺν τῶι καὶ ἐπι[τελεῖσθαι τὴν γενέθλιον (?) ἡ]-
μέραν αὐτῶν ὑπό τε ἐμοῦ καὶ τῶν ἐκγόνω[ν μου .....
d [ἐν τῶι ... ἔτει καὶ μηνὶ.....]

The text is commonly assigned to Phanagoria; however, N. points out that the site, at which it was found, has now been identified with Hermonassa ll 6. βασιλεία: Roman Empire rather than the Bosporan kingdom, N. ll 8. ἀνέστησεν: the subject is the honorand, who in L. 9 is mentioned with ἐμοῦ, N.

697. Hermonassa (Tama). Christian inscription, 5th cent. A.D. *IOSPE* II 389 with *SEG* III 609; *CIRB* 1099. Republished by V.P.Yaylenko, *art.cit.* (cf. our lemma no. 700) 163-166 (dr.), after study of the stone in the Museum in Kertch.

[e.g. Κ(ύρι)ε, βοήθησον δούλους]
[ἀ]μπελου[ργοὺς (?) σ]οὺς ἑπτά,
[(?) ἐ]λέ⟨η⟩σο⟨ν⟩ αὐτοὺς καὶ
μνημ[ον]-
4 [ε]ὖε μετὰ τῶν ἁγίων ψ.΄
ἔτ(ε)ι καὶ μηνεὶ Ξανθικ[ῷ·]
εἶσιν δὲ οἱ συνθιασεῖτα[ι·]
Δουτζαγας † Σαυαγασκου,
8 (?) Οριμαγ Δαππαεις,
† Τρόφιμος Ὄμαρ,
Σ[αλ (?)]διχ Μιδαχ,
Το (?)βουλγαεις Ἀτταεις,
12 Μαλδαγ Κανδιτζις,
Ἀλμα[..ca.5-6...] ζις Σευραγ.
ΔΑ[...ca. 6...(?) Ἀμ]ήν

698. Hermonassa. Graffito on a clay object, not later than ca. 550-525 B.C. Conical clay object with a hollow body and broad openings at top and bottom of the type commonly called 'bellows nozzles'; graffito incised on the flat rim; possibly used in metal-working or as a support for pots during firing. Now in the Pushkin State Museum of Fine Arts at Moscow. Ed.pr. M.J.Treister, T.V.Shelov-Kovedyayev, *Hesperia* 58 (1989) 289-296 (ph.; dr.; map): --ΗΓΓΕ-- [∃ ΛΛΕ]

Alphabet of one of the Cretan poleis, probably Eleutherna; the writer was probably an emigrant, edd.pr., with evidence for craftsmen emigrating from Crete in the 6th cent. B.C. || probably part of the owner's or potter's name (e.g. --γέ[νης] or --γέ[της]) perhaps forming part of a dedication, edd.pr.

699. Kertch. Epitaph of Philoxenos, Christian period. Epitaph now in the Museum in Kertch. Mentioned by V.P.Yaylenko, *art.cit.* (cf. our lemma no. 700) 165 note 1.

† Ἐνθάδε κατακῖτε Φιλόξενος υἱὸς Ἀγαπ̄τοῦ τὴν τέχνη(ν) γουνάριος

700. Mangup (S.W. of the Krim). Christian inscription, 6th cent. A.D. V.P. Yaylenko, *Vizantiskij Vremennik* 48 (1987) 163, studies an inscription on a fragment of a limestone frieze of the baptisterion of the Christian basilica, published in 1953 by M.A. Tuchanova in an inaccessible local publication. Both stone and photo are lost now; study of T.'s majuscle copy leads him to present the following text.

† ὅ ἐστι πρεσβεῖα τοῦ ἁγίου
Ἰωάννου · σῶσον τὸν δοῦλόν
σου πάπαν Γριγώριν, ἀναγνόσ-
4 την ἁμαρτολόν · Ἀμήν

1. † O$\overline{\Theta}$ΣΤΙ ΠΡΟΣ ь ΕΙΑ, interpreted by T. as 'O God, this is (or: listen to) the prayer (πρεσβεία) of St. John and save his slave etc.'. Y. interprets it as follows: 'this baptisterion is the gift of St. John; save your servant, pope Grigorios, your sinful reader' [or possibly † Ὁ Θεός · τῖ (= τῇ) πρεσβείᾳ τοῦ ἁγίου Ἰωάννου σῶσον etc.: 'O God, through the intermediary of St. John, save your priest etc.'; for πρεσβεία cf. *SEG* XXXVII 1275, Pleket].

701. Nymphaion. Fresco with inscriptions, ca. 275-250 B.C. *SEG* XXXIV 756; XXXVIII 752. J.Vinogradov, *BE* (1990) no. 590, reports on the two publications mentioned in *SEG* XXXIV and XXXVIII, and on N.Grač, *Archeologija* 57 (1987) 81-94 (in Ukrainian). To the left of the trireme called Ἶσις, apart from the two graffiti recorded in *SEG* XXXIV, two more texts: **1)** ἐνάρχι (= ἐνάρχει) Ταυρεῶνος ἐνδεκάτῃ; **2)** [ἄ]ρχι (= ἄρχει) τοῦ ἐν[ο]ικίο[υ Καλα]μαιώνου (ἐνοίκιον refers to the cargo rather than to the rent of the ship, V.). Series of graffiti with the formula ἐμνήσθη. Further inscriptions: 1) Ἀπολλώνιος; 2) Ἅδας, Ἀπολλώνιος; **3)** List of contributors: Ἀγαθᾶς $\overset{\circ}{\text{X}}$ΑΗ (= 8000 chalkoi), Ἀγαθᾶς (9000), Χοσοχερεφευς (?) (6000), Βοστακίων (6000), Ναπορος (6000), Εὐφρόνις (1000), Χρήστας (6000); **4)** Μνηστήσαντες παρὰ τῇ Ἀφροδείτῃ Θηραξέας (?) καὶ Μητροφάνη[ς σ]ὺ{υ}ν σείτῳ σωθέντες [δ]ιὰ Ἀφροδείτην ἐπ' ἀγαθῷ; **5)** Ἀφροδείτη χαῖρε, Ἅδας χαίρειν Σάτυρον καὶ Παιρισάτου καὶ τοῦ ΙΕΡΙΝ, καὶ τοῦ Εὔνο[υ καὶ] Ἀπολλωνίο[υ καὶ] γυνικί (sic); **6)** Θέρσιππος Σατύρῳ κα[ὶ] Παιρισάτου χαίρειν.

702. Olbia. Honorary decree for the sons of Apollonios, 3rd cent. B.C. *I.Olbia* 28/29 + 123 + *IOSPE* I^2 240. Republished, with full restorations and commentary, by V.P.Yaylenko in *Vspomogatelnie Istoričeskie Distsiplini* vol. XX (Leningrad 1989) 252-268 (dr.).

Ἔδοξε βουλῆι καὶ δήμωι, οἱ σύνεδροι εἶπαν· ἐπειδὴ Ἀπ[ολλώνιος]
Εὐφρόνεος Χερσονησίτης πολλὰ καὶ μεγάλα εὐεργ[έτηκε τὴν]
πόλιν, ὑπὲρ ὧν ὁ δῆμος ἀποδιδοὺς χάριν εἰκόνι καὶ ταῖ[ς ἄλλαις]
4 τιμαῖς ἐστεφάνωκεν αὐτόν, οἵ τε υἱῆς οἱ ἐκείνου Ἀπ[ολλωνίου]
καὶ Ἀπολλώνιος καὶ Εὐφρόνης, διαδεξάμενο[ι παρὰ τοῦ πατρὸς]
προαίρεσιν, πᾶσαν εὔνοιαν εἰς τὰ συμφέρον[τα τῶι δήμωι ἀεὶ]
ἀποδεικνύμενοι διατελοῦσιν καὶ ὀφει[λομένων ὑπὸ τῆς πόλεως]
8 χρυσῶν τρισχιλίων, οὓς ὁ πατὴρ συν[αλλάξας (?) ἐδάνεισε καὶ τὰς]
ἀποδόσεως τάξεις ἐποήσατο, τοὺς[μὲν χρυσοῦς e.g. χιλίους ἀφεί]-
κασιν τῆι πόλει, τῶν δὲ καταλειπομέ[νων ἀποδόσει πεποιήκασιν]
χρόνους καὶ διὰ τὴν κοινὴν ἀσθέ[νειαν καὶ πόλεμον (?) ἄτοκον κομι]-
12 δὴν συντεταγμένοι εἰσί· δεδόχθ[αι βουλῆι καὶ δήμωι ἐπαινέσαι]
τοὺς Ἀπολλωνίου υἱῆς καὶ στε[φανῶσαι αὐτοὺς χρυσῶι στεφάνωι],
τὸν δὲ στέφανον ἀναγορευθῆ[ναι ὑπὸ τοῦ κήρυκος ἐν τῆι τρί (?)]-
τῆι ἐκλησίαι, ἀναγγελθῆναι δ[ὲ τὸν στέφανον Διονυσίοις ἐν τῶι]
16 [θεά]τρωι · ὅπως δὲ καὶ ἡ ἀπόδοσ[ις τῶν καταλειπομένων ὀφειλημά]-
[των γί]νηται, ὑποκεῖσθαι αὐτ[οῖς ..... ca. 22-24 .....]
[...ca. 7....]σαμέν[ου τοῦ] βίο[υ.....ca. 27-29.....]
[.....ca. 28..... ? καλεί]σθωσαν μετὰ τῶ[ν εὐερ]-
20 [γετῶν εἰς προεδρίαν ...ca. 10.....], ἵνα δὲ καὶ ὁ δῆμος φα[ίνηται]
[τιμῶν αὐτοὺς ὑπὲρ τῶν εὐεργετημά]των, καὶ ἡ κοινὴ συντε[λε]σθή-
[τω θυσία, τὸ μὲν ἀργύριον (?) ἐκ τῶ]ν αὐτῶν προσόδων ἀποδοθῆ-
[ναι καὶ εἰκόνα τὴν αὐτῶν πρὸ]ς τὴν εἰκόνα τὴν Ἀπολλωνίου
24 [ἀνασταθῆναι, οὕτως τιμήσας υἱῆς τ]οὺς ἐκείνου, ὅπως καὶ εἰς τὸ
[μὲν λοιπὸν παρέχωνται αὐτοὶ χρ]είαν τὴν πρὸς τὴν πόλιν, [ε]ἰδό-
[τες, ὅτι ὁ δῆμος τοῖς τε ἀγαθοῖ]ς ἀνδράσιν καὶ εἰς αὐτὸν φιλο-
[τιμίαν τε ποιοῦσιν τὰς χάριτας ἀ]ποδιδῶσι μείζους ὧν ἂν εὖ πά-
28 [σχηι· καλέσαι δὲ αὐτοὺς εἰς ἱερὸν ἐ]πὶ ξένια τὸν ἱερέα τοῦ Ἀπόλ-
[λωνος ἐς αὔριον· σύνεδροι ἠιρέ]θησαν Ἀγαθῖνος Δημάχου, Κόνων
[? Βα- -, (ὁ δεῖνα τοῦ) - - ο]υ· ἀναγράψαι δὲ καὶ τὸ ψή-
[φισμα εἰς τὴν στήλην λευκοῦ λίθου τέλεσι]ν τ[ῶ]ν ἀρχόντων, τὴ[ν δὲ]
32 [στήλην σταθῆναι ἐν τῶι τοῦ Ἀπόλλ]ων[ος] ἱερῶι παρὰ τὴν [εἰκόνα]

Y. dates the text to ca. 275-250 B.C. on palaeographical grounds ‖ 4. in fine Ἀπ[ολλόδωρος, earlier editions, i.e. the first of Apollonios' three sons; on the relief only two persons are represented, Y. [but ἐκείνου Ἀπολλωνίου is clumsy and initio L. 5 καί is strange, Pleket] ‖ 5. in fine τὴν πατρικὴν] | προαίρεσιν, *BE* (1956) no. 192 [the article is a serious omission in Y.'s text, Pleket] ‖ 9-12. τοὺς [μὲν τόκους γενομένους ἀφεί]|κασιν τῆι πόλει, τῶν δε καταλειπομέ[νων ἀποδόσει ἐμπεποιήκασιν] | χρόνους καὶ διὰ τὴν κοινὴν ἀσθέ[νειαν ἄτοκον τοῦ ἀρχαίου ? κομι]|δήν, Vinogradov, *Actes VI Congr. Intern. Epigr. Buckarest* 1979, 295

ll 18. βίος: 'wealth, resources', Y. ll 21. ἡ κοινὴ συντ[έληται τιμή], *BE, loc.cit.* [συντελεσθήτω as imperative is clumsy after the preceding subjunctive φαίνηται --- καὶ: one expects a second subjunctive after καὶ: συντε[λέ]σθῃ, Pleket].

703. Panskoe. Inscribed ceramic fragment, 4th cent.-beginning of the 3rd cent. B.C. Fragment of a large black glazed kantharos found during excavations in 1985. Ed.pr. V.F.Stolba, *VDI* (1989) 4 55-70 (ph.; dr.).

[- -]ΗΙΑΣ (or ιΙΑΣ) | [- -] Ἡρακλεῖ Σωτῆρι

2. Before the H of Ἡρακλεῖ traces of an oblique hasta [not visible on the photo; in L. 1 one reads on the photo ΙΑΣ and nothing before the iota], ed.pr., with ample commentary on the nature of the cult of Herakles in the Chersonesos (soterical rather than chthonic) and analysis of Chersonese coins which have images of Herakles and his attributes.

704. Phanagoria. Epitaph of Oustanos, 4th-6th cent. A.D. Limestone stele; above the text a large rosette in a square with tabula ansata. Ed.pr. V.P.Yaylenko, *art.cit.* (cf. our lemma no. 700) 167/168 (ph.).

Ἐνθάδ⟨ε⟩ | τοξεύει | Οὐστανος | [ὁ] προτωll
[κ]ομίτες | Χιμιρις | ὑειὸς Ἀγαlθοῦ τοῦ | - - -

1. ΔΗ, lapis ll 6. Χιμιρί⟨δο⟩ς, ed.pr.

705. Tanais. Dipinti on amphoras, Imperial period. Cf. D.B.Šelov, *Numizmatika e Epigrafika* 15 (1989) 97-125 (dr.), for a series of dipinti on amphoras; mostly isolated letters, sometimes two letters (IA, IB etc.), three letters (ΤΥΡ: Τύρος or Τύρας; or τυρός: 'cheese'; ΓΑΥ: γλύ(κυς οἶνος) ? or a name); ΣΑΜ, ΧΑΒ, ΑΛ Є , ΜΕΛΙΤ, ΑΛΦ, ΚΡΙC (κριθ(ή) ?) etc. We do not reproduce all signs shown in excellent drawings.

DELOS

706. Delos. Commerce. G.Marasco, *Economia, commerci e politica nel Mediterraneo fra il III e il II secola a.C.* (Firenze 1988) 125-164, studies the role of Delos in the Aegean grain trade, especially in the period of independence (314-167 B.C.). He argues that Delos' role has been underestimated in favor of Rhodes. Brief discussion of *SEG* XXVIII 60 LL. 43-55 (20,000 medimnoi of Ptolemaic grain, to be measured at and despatched from Delos), of *IG* XI 4 691 (honorary decree for the Chian Εὔτυχος, οἰκῶν ἐν [Δή]λωι καὶ συνεργαζόμενος

ἀπὸ τοῦ δικαίου [τοῖς τὴν θά]λατταν πλέουσιν), 1049, 1055 (= *Syll.*^{3} 493), 666; *I.Délos* 442 A LL. 100-105 [cf. now *SEG* XXXVIII 770: Gauthier's study has removed the Rhodian ambassador, which strengthens M.'s argument about Delos' role in the grain trade, Pleket].
Comment on the presence at Delos of an association of Alexandrian ἐγδοχεῖς, of Phoenician ἐγδοχεῖς and ναύκληροι (cf. also pp. 165-168 for further analysis of the Phoenicians at Delos; cf. also *SEG* XXXVIII 2003) and of Roman families ca. 220-180 B.C. (the Ὄππιοι and Μίνατοι: *I.Délos* 442 B LL. 147/148; 1732; 351 L. 5).
Above all Delos was a transit-market rather than a large production or consumption center; in an appendix (155-164) M. discusses the evidence for the size of Delian trade contra Vial (cf. *SEG* XXXIV 778).

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707. Delos. The banker Philostratos of Askalon, ca. 130-90 B.C. Cf. *SEG* XXXII 808; XXXIII 621. M.Leiwo, *Athenaeum* 67 (1989) 575-584, collects and discusses the inscriptions concerning this man. He focuses on the purpose of Philostratos' citizenship of Naples, which was awarded to him between 106/105 (*I.Délos* 2253/2254) and 98/97 B.C. (*I.Délos* 1724). Philostratos did not want it as a preliminary for full Roman citizenship. The status of socius aequo iure entitled him to certain privileges, e.g. commercium, which would be useful for his business connections with Italian and Roman negotiatores. Discussion of Philostratos' contacts with Romans, especially the Egnatii, who erected a statue for him (*I.Délos* 1724). L. argues, contra G.Mancinetti Santamaria (cf. *SEG* XXXIII) and others, that he did not found a branch office of his Delian bank at Naples.

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708. Delos. Slavery. Ph.Bruneau in *Mélanges Lévêque* III 41-52, collects the literary, epigraphical and archaeological evidence for slavery on Delos. Discussion of the slave revolt of the 130's (Diod.Sic. 34.2.19; Orosius *Adv.Pag.* 5.9), of the alleged role of Delos as a center of slave trade (B. continues to reject F.Coarelli's identification of the Agora of the Italians as the slave market; cf. *SEG* XXXIII 621 and *BCH* 111, 1987, 331-339) and of daily slave life, both during the period of independence and of Athenian domination. Inscriptions offer glimpses on slave labor on sacred land, punishment, theft of slaves, manumission, labor conditions (there is no proof that the graffito in the Maison du Lac, A.Séveryns, *BCH* 51, 1927, 234-238, was written by a slave), burial (discussion of *EAD* XXX no. 418 = *SEG* XXIII 381), percentage and origin of slaves and their participation in cults.

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709. Delos. Fragment of an Athenian Decree, 5th/4th cent. B.C. *I.Délos* 80. *SEG* XIV 497. D.M.Lewis, *ZPE* 60 (1985) 108, identifies this fragmentary inscription as an Athenian decree with possible limits to the stoichedon line of 39-44 letters. He suggests a date in the 5th cent. B.C. and a connection with the Kleonymos who proposed *IG* I^3 61 II LL. 68-70. 'It would be hazardous to guess about its content.'

Stoich.
[ἔδο]ξεν [τ]ῆι [βολῆι (or βουλῆι) καὶ τῶι δήμωι· - -6-10 - - ἐπρυτάνε]-
[υ]ε, Εὔθιππος ἐ[γραμμάτευε, - - 7-12 - - ἐπεστάτει· Κλ]-
εώνυμ[ο]ς εἶπε· [- -]
[... 7....]αι πα[- -]

H.B.Mattingly, *EMC* 7 (1988) 321, urges that the context of this decree was probably Athens' purification of Delos in 426/425 B.C. and its organization of the four-yearly Delian festival. 'We may now surely associate Kleonymos with this policy and hope that further fragments may turn up in the island, where a second copy of the decree was naturally placed.'

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710. Delos. Accounts of the Hieropoioi, 269 B.C. *IG* XI 2 203 A. F.Vattioni, *AION*, Sez. Fil.-Lett. 7/8 (1985/1986) 105-107, suggests interpreting ΒΑΣΙΛΕΥΚΟΥ in L. 71 as a corrupted form of Phoenician b'ʿlšlk ('Ba'al liberated or protected'): cf. Βασληχος in Fl. Josephus, *Contra Apionem* 1.57, Βααλσιαληχ, Balsilechis and Baisillecis in *CIL* VIII 16 and V 4919 respectively: 'from Heracleides, son of Ba'alšillek, the Tyrian' (παρὰ Ἡρακλείδου Βασιλευκου Τυρίου; *IG*: Βασιλε⟨ίδου Σελε⟩ύκου).

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711. Delos. Catalogue of sacred objects, shortly after 166 B.C. *I.Délos* 1403 (*SEG* XXXVII 692*). Starting from the observation of H.Lauter, *Die Architektur des Hellenismus* (Darmstadt 1986) 198/199, that a complete battleship in the Neorion would spoil the intended axial view from the entrance to the thalamos, R.A.Tybout, *op.cit.* (cf. our lemma no. 602) 237/238 with notes 847-849, observes that L. 46 does not necessarily support its presence. Other restorations instead of [ἱερὰν τριήρη (or another ship type) καὶ ἐρείσμα]τα τὰ ὑπὸ τ[ῶι σκάφει (or ship type) (numeral)] are conceivable, e.g. [τροπαῖα χαλκὰ καὶ ἀγάλμα]τα τὰ ὑπὸ τ[ῆι παραστάδι] ('colonnade'; or a shorter word plus a numeral) (cf. Lauter 199: 'in der Langhalle ... sonstwelche Zeichen und Trophäen'), or perhaps an indication of the two bull protomes under the hollow pediment, which could hardly have been omitted in this inventory. The πρύμνα in τὴγ κατὰ πρύμναν ὀρο[φὴν (LL. 46/47; punctuation with G. Roux, contra J.Tréheux, after ὑγιῆ rather than πρύμναν) refers to a bronze naval monument like that of the Nikai of Samothrake and Lindos standing on the trapezoid base in the thalamos rather than to the stern of a real ship supposed to lie in the shallow basin of the gallery. The statues on it are mentioned in LL. 50-52 (perhaps in L. 49 [πρύμναν] instead of [ἐσχάραν] χαλκῆν should be read). The ὀροφή [πεποικιλ]μένη is either the decorated ceiling of the thalamos or the underside of the hollow pediment, as opposed to the less expensive ceiling of the gallery, rather than the roof of a cabin on a real ship (so Roux).

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712. Delos. Two honorary inscriptions erected by the 'Israelitai on Delos', 250-50 B.C. *SEG* XXXII 809/810 (XXXVII 687*). For the term Ἀργαρίζειν cf. S.Talmon,

'Fragments of the scrolls from Masada', *Eretz-Israel* 20 (1989) 278-286 (in Hebrew; an English version will be published in the Masada-series), especially 285.

713. Delos. Dedication by Sosikrates in honor of Philetairos, ca. 250 B.C. *IG* XI 4 1105 (*SEG* XXXVIII 776). J.Tréheux apud F.Queyrel, *RA* (1989) 287/288 (ph.), points out that the lettering is similar to that of *IG* XI 2 287, which implies a date ca. 250 B.C. (F. Chamoux: during Philetairos lifetime, i.e. before 263 B.C.; cf. *SEG* XXXVIII). Q. argues that the career of the sculptor Nikeratos (cf. our lemma no. 1335) should consequently be assigned to the 3rd cent. B.C. and that identification of the honorand with Philetairos, brother of Eumenes II, is to be rejected.

714. Delos. Statue base of Satyros, son of Eumenes, from Samos, ca. 200 B.C. *IG* XI 4 1079. L.Delobette, J.-C.Moretti, *BCH* 113 (1989) 421 (ph.), describe the base and cite the inscription. On the upper border there is a Latin inscription from the 14th cent. A.D.

715-716. Delos (Rheneia). Two epitaphs. Cf. P.Zaphiropoulou, *AD* 37 (1982) [1989] B 352/353 (ph.); cf. *AR* (1990/1991) [1991] 63.

715: 352. **Epitaph of Kallistion from Paros.** Rectangular marble stele with kymation above and below: Καλλιστίων | Καλλιστίωνος | Πάριος, χαῖρε

Undated by Z. [Α, Σ, Π; smaller hanging omega and omicron: ca. 200 B.C. ?, Pleket].

716: 352/353. **Epitaph of Xouthos from Carian Tabai.** Rectangular marble stele with kymation above and below and with support.

Ξοῦθε Φίλωνος | Ταβηνὲ χρηστέ, | χαῖρε

Undated by Z. [Ξ, Α, Σ; no apices: ca. 200 B.C. ?, Pleket].

717. Delos. Marks on blocks of the analemma of the theatre. J.-C.Moretti, *BCH* 113 (1989) 747, 749, has discovered three previously unnoticed marks on blocks at the N. side of the theatre near the N. ascent: N, B, H. He has also found eight new marks, each consisting of one or two letters or monograms, at the S. side near the S. ascent. The marks probably were engraved in view of the demolition and rebuilding of parts of the analemma (cf. *I.Délos* 505 ?).

RHODES

718. Rhodes. Names of officials on coins. W.Leschhorn, *JNG* 35 (1985) 7-20, publishes 64 Rhodian hemidrachmas of the 2nd cent. B.C. found in north east Syria and in the German antiquities market in 1983. On 11/12 and 17/18 he collects epigraphical evidence from Rhodes for the following names of officials on record on the coins, without arriving at identifications: Ἀθανόδωρος, Ἀνάξανδρος, Ἀναξίδοτος, Ἀνταῖος, Ἀρτέμων, Δεξαγόρας, Δεξικράτης, Διονύσιος, Μελάντας and Ξενόφαντος. In *JNG* 36 (1986) 67-94 he comments on the Rhodian didrachmas from a hoard found in Uşak in 1966; on 81-83 he undertakes the same unrewarding exercise for Ἀγησίδαμος, Ἀντίπατρος, Ἀριστόβιος, Ἀριστόλοχος and Φιλωνίδας. Except for Ἀριστόλοχος these names are also attested as priests of Helios, but L. rejects the view that the priests were responsible for the emissions; rather members of the few Rhodian elite families performed both functions separately.

719. Rhodes. The Rhodian demes. I.C.Papachristodoulou, *Οἱ ἀρχαῖοι Ῥοδιακοὶ δῆμοι. Ἱστορικὴ Ἐπισκόπηση : Ἡ Ἰαλυσία* (Athens 1989), gives a brief survey of archaic Rhodian history, of Rhodes' expansion in the Aegean and on the Carian coast (Peraia), of the structure of the Rhodian constitution both before and after the synoikismos of 408 B.C., with special emphasis on the relations between Ialysos, Kamiros and Lindos to the city of Rhodes, and of all the Rhodian demes. Detailed tabular survey of the demes of Ialysos, Kamiros and Lindos, and of the demes whose 'city' is unknown (68/69). A map on p. 75 illustrates the location of the demes. This is all followed by a detailed study of the Ialysian demes and their location, the inscriptions and anepigraphic artefacts which were found in or pertain to these demes, and the inscriptions of Ialysos itself. Brief summary in German; very full indices. We give a comparatio numerorum for the inscriptions presented by P. in his catalogue of deme-inscriptions (158-200; arranged according to demes).

IG XII 1	**Papachristodoulou**	*IG XII 1*	**Papachristodoulou**
682	158 no. 1		Ἐρειθιμίου)
680	158 no. 1	706	188 no. 1 (in L. 7 P. restores [καὶ προσ-
685	159 no. 2		ώπων ἀργυρέων
646	160 no. 4		ἀναθ]έσεσι)
730	162-165 no. 1 (ph.)		
731	165-167 no. 2	712	188 no. 2
732	167/168 no. 3 (ph.)	954	192 no. 1 (ph.)
733 (+ *AD* 24,		955	192 no. 2
1969, B 483)	168/169 no. 4 (ph.)	948	193/194 no. 1
734	169/170 no. 5	949	194 no. 2
735	170/171 no. 6 (ph.;	950	194 no. 3 (ph.)
	L.1: [ὁ ἱερεὺς τοῦ	951	194/195 no. 4
	Ἀπόλλωνος τ]οῦ	952	195 no. 5

***SEG* III**	**Papachristodoulou**	***Lindos* II**	**Papachristodoulou**
676	160 no. 6	679	183 no. 28
***SEG* XXVII**		680	196/197 no. 7 (ph.).
482	160/161 no. 7 (ph.)		

720. Rhodes: Ialysos (area of). List of dedicators, ca. 300-250 B.C. Rectangular statue base broken above and at the right, found near the site of the temple of Apollo Erethimios and now in the Museum in Rhodes. Inscription B was added later and dates from ca. 50 B.C.-100 A.D. Ed.pr. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 183-186 no. 29 (ph.).

	Col. I	Col. II
A:	Μι[κύ]λιος Ῥοδ[ίππου]	[- - - - - - - -]
	Ἀριστόμαχος [- - - -]	[- - - - - - - -]
	Ἀριστίων Ἀριστομβρ[-]	[- - - - - - - -]
4	Θεύγονος Πολυαράτο[υ]	[- - - - - - - -]
	Καλλιγένης Σωκράτευς	[- - - - - - - -]
	Εὐφραγόρας Ἀριστείδα	[- - - - - - - -]
	Τιρύνθιος Ἀρίστωνος	[- - - - - - - -]
8	Ἀναξικράτης Ἐπικράτευς	Δ[- - - - - - - -]
	Σιμάριστος Ἀντικράτευς	Τιμοσ[- - - - -]
	Ἀλκιμέδων Στράτητος	Σώτιμος Ξε[- - -]
	Γέραιστις Ξενομβρότου	Ἀπολλόδοτο[ς Ἀ]πολλ[- -]
12	[Ἀ]γλούμβροτος Κλειτανορίδα	Διονύσιος Πυθία
	Πρύτανις ἐποίησε	
B:	[- - -]ίστρατος ν ἱερατεύσας ν ἐπεσκεύασε συντριβέντα τῷ σισμῷ	

A 1. Probably a son of the priest Ῥόδιππος Ἰσοδάμου (*ASAA* 30-32, 1952-1954, 282/283 no. 54; similar lettering as our text), ed.pr. || 3. Ἀριστομβρ[ότου or -οτίδα], ed.pr. || 10. son of Στράτης Ἀλκιμέδοντος, who proposed the sacred law *IG* XII 1 677 (ca. 300 B.C.) || 13. Prytanis: unattested as sculptor so far, ed.pr. || B. earthquake: either under Tiberius' reign or at the end of the 1st cent. A.D. (*I.Lindos* II 449 LL. 15/16), ed.pr.

721. Rhodes: Ialysos (area of: Syra, near Archangelos). Honorary inscription for Autokrates ?, 2nd cent. B.C. A.Maiuri, *Nuova Silloge Epigrafica di Rodi e Cos* (Florence 1925) 135 no. 429. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 195/196 no. 6 (ph.), wonders whether we have here a honorary inscription erected by the Ialysian deme of the Ποντωρεῖς for Autokrates rather than an epitaph of Autokratē (nom. fem.), member of the deme of the Π (Ποντωρεΐς). He suggests reading the text as follows: Αὐτοκράτη | Δαμοσθένευς | Ποντωρεῖς.

722. Rhodes: Ialysos (area of: Phelladouni near Syra, South of Archangelos). List of contributors to a funerary complex, ca. 100-50 B.C. Rectangular stele of local stone with moulding below and support; found in a small nekropolis and now in the Museum in Rhodes. Ed.pr. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 198-200 no. 10 (ph.).

	Col. I		Col. II	
	[- - - - -]		[- - -]	ε΄
	[- - - - -]		[- - -]ς	γ΄
	[- - - - -]		[- - -]τας	ε΄
4	[- - - - -]		Ἀγαθῖνος	ι΄
	[.]ιων	[.΄]	Ἀπολλόνιος (sic)	ι΄
	Παπᾶς	γ΄	Ἑρμόφαντος	ι΄
	Περσεὺς καὶ		Νέων	ε΄
8	ἁ μάτηρ	ε΄	Ἱέραξ	ε΄
	Διογένης	ε΄	Κάρπος	γ΄
	Ἀσκλαπιάδας	ε΄	Καύαρος	β΄
	Μένων	γ΄	Μῆνις	γ΄
12	Ἄτταλος	ε΄	Κράτιππος	γ΄
	Ἀρτεμίδωρος	δ΄	vacat	
	Δᾶος	γ΄		
	Θέων	ε΄		
16	Νουμήνιος	γ΄		
	Ἀπολλοφάνης	δ΄		
	Ἀπολλόδωρος	γ΄		

Throughout the text ⊢ is used for drachme || Col. I 5. [Β]ίων or [Δ]ίων, ed.pr. || Col. II 10. Καύαρος: Galatian name, ed.pr. || probably a list of the members of a funerary koinon, ed.pr.

723. Rhodes: Ialysos (area of: near Archangelos). Dedication to Zeus Atabyrios, 2nd cent. B.C. Dedicatory kioniskos on a rectangular base. Ed.pr. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 197/198 no. 8 (ph.): Σιμ[- - -]ι Διὶ | Ἀταβυρίωι.

724. Rhodes: Ialysos (area of: Soroni). Fragment, undated. Fragment of a rectangular plaque of local stone now in the Museum in Rhodes. Ed.pr. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 189/190 no. 4 (ph.): vacat | ΘΑΛΛΙΝ | vacat

1. Θαλλῖνος, proper name, ed.pr.

725. Rhodes: Ialysos. Two amphora stamps. Cf. S.Marketou, *AD* 39 (1984) [1989] B 326: **a)** Δωρίωνος; **b)** Ἐπὶ Καλλικράτευς. Hellenistic period. The amphoras were part of a series of eleven found during an excavation.

726. Rhodes: Ialysos. Sinopean amphora stamp. Cf. our lemma no. 1370.

727. Rhodes: Lindos. Chronicle of Lindos. C.Blinkenberg, *I.Lindos* 2; *SEG* XXXVI 747. Cf. now M.Heltzer, *PP* 44 (1989) 81-101, who, on the basis of some Persepolis documents, argues that C LL. 66 ff. should be connected with the episode of the so-called rain miracle mentioned in D LL. 26-42. He dates the latter to the summer of 497 B.C. and suggests restoring Mardonios instead of Artaphernes in C LL. 66/67. For further bibliography cf. *SEG* XXXVI 747.

728. Rhodes: Lindos. List of citizens, who contributed to an epidosis for the temple of Athena Lindia, ca. 325 B.C. *IG* XII 1 764, *I.Lindos* I 51. C.Habicht, *ZPE* 77 (1989) 90/91, suggests restoring in col. A I L. 29 [Δαμ]οκράτης Αἰγυπτίο (Blinkenberg: [....]οκράτης; *IG*: [...]οκράτης). H. proposes to identify the man with the man honored at Ephesos in 326/325 - 324/323 B.C.: see our lemma no. 1151.

729. Rhodes: Lindos (area of: Malonas). Decree concerning the suppliants, 3rd cent. B.C. Cf. *SEG* XXXVII 1670. Lower part of a bluish limestone stele. In the area various other inscriptions have been found previously; it was the territory of the Lindian deme of the Κλάσιοι or the Πεδιεῖς. Ed.pr. V.Kontorini, *AER* 17-29 no. 1 (ph.).

- -
- - - - ἐκάσ[τ]ω[ν - - - - - - - - - - - -]
[ὑπ]άρχουσαν ΠΑΡΟ - - - - - - - - - - -
πράσσεσθαι πλέονα δ[ραχμᾶν - -]·
ὅ τι δέ κά τις παρὰ τόδε [τὸ ψάφισμα ποιή]-
σηι ἀφικετεύων ἢ δεκόμ[ενος τοὺς ἱκέτας],
χιλίας δραχμὰς ἀποτεισ[άτω ἱερὰς τᾶι θε]-
ῶι· τοὶ δὲ ἱερεῖς ἢ τοὶ κάρ[υκες αἴ κά τι ἐπι]-
τάσσωντι παρὰ τὰ ἐψαφι[σμένα ἢ μὴ καθαίρω]-
ντι τοὺς ἱκέτας κατὰ τὰ [γεγραμμένα, ἔ]-
νοχοι ἐόντω τῶι νόμωι τ[ῶι τᾶς ἱεροσυλί ?]-
ας· γραφέσθω δὲ ὁ χρήιζ[ων αὐτοὺς κατὰ τὸν]
νόμον· τὸ δὲ ψάφισμα τόδ[ε ἀναγράψαι]
ἐστάλαν λιθίναν ἀποδόσθων δὲ τοὶ [- - -]-
ται καθά κα ὁ ἀρχιτέκτων [συγγράψηι]
καὶ θέμειν vacat

2-3. The priests (cf. L. 7) are to exact from the suppliants a fine, not higher than so-and-so many drachmai; in L. 2 perhaps παρ' ο[ὐδενὸς (sc. ἱκέτα) ?; in L. 3 possibly δ[ιακοσιᾶν δραχμᾶν], ed.pr. || 4. ἀφικετεύων: cf. *SEG* IX 72 (*LSCG* Suppl. 115; from Kyrene) LL. 132 and 138, ed.pr., who discusses the whole paragraph of that text on 'Ικεσίων (LL. 110-141); it denotes a citizen who as intermediary secures the release of the suppliant ('los-bitten'; 'durch ἱκετεία losmachen': Wilamowitz); the new text confirms the latter's interpretation || 6-7. ἡ θεός: probably Lindian Athena, ed.pr. || 7. κάρυκες: cf. the προαγγελτήρ in Kyrene (L. 137): people who announce that the suppliant, not yet purified, is coming, ed.pr. || 10. in fine: or τᾶς ἱκετεί]ας, ed.pr. || 13-14. [πωλη]|-ταί, if the decree is issued by the city; *poletai* are unattested so far in Lindos but they do occur in the Lindian colony Gela, ed.pr., who conjectures that the Kyrene law may well betray Lindian influence; Dorians from Rhodes participated in the second colonization of Kyrene in the years 575-570 B.C.

730. Rhodes: Plimmyri. Christian inscriptions. Cf. *AD* 37 (1982) [1989] B 404, for the following texts found in the ancient Christian basilica under the Church of the Panagia Zoodochou Pigis.

a) Cylindrical column with capital with acanthus leaves: [Ὑπὲρ ε]ὐχῆς Ἀγερουχίου

AD gives Ἀγερουχίουν: probably a printing error; cf. below sub (e).

b) Cylindrical marble column:

[Ὑπὲ]ρ εὐχῆς Στε![φάν]ου κ(αὶ) τῆς συν![βίου] αὐτοῦ · ἀμήν

c) Fragment of a medallion with christogram and two crosses:

[Ὑπὲρ εὐχῆς - - - - καὶ τῆς συμ|βίου α]ὐτοῦ κ(αὶ) τῶν τέκνων |
αὐτοῦ κὲ ὑπὲρ σωτη|ρίας τῆς νάου †

d) Cylindrical column: † Ὑπὲρ εὐχῆς | Χρυσάνθου | ἀναγνόστου

e) Cylindrical column: † Ὑπὲρ εὐχῆς Ἀγερο[υχί]ου

731. Rhodes. Catalogue of Rhodian citizens, arranged according to demes, ca. 100-50 B.C. Round bluish limestone base with moulding below; inscription arranged in ten columns; the beginning of each column was engraved on a missing upper stone; found in the same place as the text in our lemma no. 734. Ed.pr. V.Kontorini, *AER* 47-53 no. 3 (dr.; ph.).

	I		II
	Ἐξάκεστος Τιμάνακτος		τοῦ Χρυσάορος
	Νικασ[ικρά]της Φιλο[κ]λεῦς		Ἀρ[ι]σ[τ]ο[μ]βροτίδας Εὐκλείδα
	Ὄλυμπος Ἀγεκράτευς		[Ἀ]ντίπατρος Ἀντιπάτρου
4	Σωκράτης [Σ]ωκράτευς	4	τοῦ Χρυσάορος

Τιμοκράτης Διονυσίου
vacat

III

Κρατῖνος Κρατίνο[υ]
Λυσίμαχος Λυσιμάχου
Στρατοκλῆς Δικαίου
Ἀμίων
Ἀριστοτέλης Ἀρχιπόλιος
Ἀριστόμβροτος Καλλικράτευς

V

Ἀλεξικράτευς
Κεδρεατᾶν
Ἀπολλόδοτος Ἀρ[χ]ιπόλιος
Ἀγεάναξ Πιστοκράτευς
Ἀρκέσων Μέντορος
[Θ]ρασύμβροτος Ἡρακλείου

VII

Πάμφιλος
Πτολεμαίου
Τιμακράτης Τιμακράτευς
Τιμακράτης Ζηνοδότου
Φανόστρατος
Ἐπαινέτου

IX

Ἀγησίστρατος Ἀγησιστράτου
Ῥοδοφῶν Δαμοφῶντος

IX

Σωσικράτης Ἀριστοτέλευς
Φιλῖνος Ἑκάτων[ο]ς καθ' ὑοθεσίαν δὲ Τελ[ε]σιά[ν]ακτος
[Φίλι]ππος ν Ἀγησιάνακτος

Διονύσιος Κριτοβούλου
Μενέστρατος Ἀριστοκλεῦς

IV

Νικαγόρας Εὐκλείδα
Νικασικράτης Φιλτία
Φυσκίων
Ἀμύντωρ Χαρμοκλεῦς
Γέραιστις Φιλοκράτευς
Εὐκρατίδας Ἀριστίππου

VI

vacat
Πεισίας Μέντορος
Σωσίπατρος Ἰστιείου
Ὕπατος Ἑκάτωνος
Χαρίδαμος Καλλία
vacat

VIII

[τ]οῦ Εὐάνδρου
Σωσιφάνης
Σωσιφάνευς
Σῶσος
Ἀριστείδα
vacat

X

Κάλλιππος Ἀγαθαγήτου
Κληνανδρίδας Ξενοτίμου

X

Κλειτογένης Κληνανδρίδα
Ξενότιμος Ξενοτίμου
vacat

II 2. Aristombrotidas is from the Kamirean deme of the Ἄριοι: cf. *Tituli Camirenses* (*ASAA* 1949-1951) 157 I LL. 17-21 (ca. 200-150 B.C.), which records his homonymous grandfather, ed.pr. || 3-4. also on record in A. Maiuri, *Nuova Silloge* --- 419 (also Ἄριος) and perhaps in *IG* XII 1 46 L. 14, ed.pr. || 5. on record as eponym in Kamiros ca. 91 B.C. (*Tituli Camirenses* 3 Δ (a) L. 37, ed.pr. || III 5. cf. *Tituli Camirenses* 54 L. 4 for an [Ἀρ]χίπολις Ἀριστοτέλευς (ca. 300-250 B.C.); but the time-lag does not recommend identification, ed.pr. || 6. two sons of Aristombrotos are on record in a Rhodian ineditum, ed.pr. || IV 2. for a Νικασικράτη Φιλτία cf. *IG* XII 1 744, ed.pr. || V 5. perhaps a brother of Πεισίας in VI 1, ed.pr. || VIII 4-5. cf. *I.Lindos* II 304 (100-70 B.C.)

for the same person, identified by Blinkenberg with the Lindian trierarch Sosos from *ibidem* 303 LL. 7/8, and with the father of the ἱεροθύτης Sosos, son of Sosos, *ibidem* 437 L. 32 (42 B.C.); consequently col. VIII contained members of a Lindian deme, ed.pr. || X 1. the same person in *IG* XII 1 46 L. 324, ed.pr. || 2 and 4. brothers or father and son, ed.pr. [surely brothers, Pleket] || 3. for Κληνανδρίδας cf. our lemma no. 732 II LL. 6 and 9.

732. Rhodes. Erection of a honorary statue by 83 persons (possibly crews of warships), ca. 100-50 B.C. Rectangular base of local stone; inscription in four columns; under these in larger script two lines; found in what probably are the remains of a sanctuary at the foot of the East side of the akropolis. Ed.pr. V.Kontorini, *AER* 32-46 no. 2 (ph.).

I

Διόφαντος Λαφείδευς
Δαμάτριος Ἀπολλωνίου
Διοκλῆς Ἀριστίωνος
Δαμοσθένης Δαμονίκου
Διονύσιος v Σελεύκου
Διοκλῆς vv Διοκλείδα
Εὐφραντίδας Εὐφραντίδα
Εὐαγόρας v Εὐδάμου
Ἐχέβουλος Θευγένευς
Ἐτέαρχος Καλλιάνακτος
Εὔκλειτος Ἀντιμάχου
Ἐπίχαρμος Λαϊστράτου
Εὐφράνωρ Τεισιάνακτος
Εὐάρατος v Νικάνορος
Εὐθραπτίδας Εὐθραπτίδα
τοῦ Ἀριστίωνος
Ζήνων v Ἀπολλωνίου
Θεύδωρος v Διαγόρα

II

Κλέων vvvv Κλέωνος
τοῦ Κλέωνος
Κλεύδικος Βουλαγόρα
τοῦ Κλευδίκου
Κλείτων vv Τιμωνίδα
Κληνανδρίδας Κληνανδρίδα
Κρατῖνος v Ἀπολλοδότου
Κρήτων v Χαριφῶντος
Κρατησίμαχος Κληνανδρίδα
Καλλίστρατος vv Ἰθαίου
Κλέαρχος Οὐλιάδευς
Λυσίμαχος Λυσιστράτου
Λεοντίστρατος Φίλωνος
Μελάνθιος v Θήρωνος
τοῦ Μελανθίου
Μικυλαῖος v Μικυλαίου
Μενέστρατος Μενεστράτου
Μνασίπολις Φιλοκράτευς

I

Θρασυμήδης Θευδώρου
Θαλίαρχος Πραξίωνος
Ἱεροκλῆς Κριτοκλεῦς
Ἱεροκλῆς Ἱεροκλεῦς
Κλεινίας Ἱεροφάνευς
Κριτόδαμος Κρατιδάμου
vacat

II

Μέντωρ v Μέντορος
Μενέμαχος Καλλίππου
Νικάνωρ Νικάνορος
Νικασίβουλος Τιμαράτου
Νικόμαχος Ἐξακέστου
Νικήρατος Σωσιστράτου
vacat

III

Ξενοφῶν Πράξωνος
Ξενόμβροτος Ξενομβρότου
Ὀνασιφῶν Ὀνασιφῶντος

IV

Σατυρίων Ἀριστομένευς
Στάσιος v Στασίου
Στράτων vv Μόσχου

Πολυκλῆς ν Ἀριστοβούλου
Πυθογένης Μενεκράτευς
Ἐπίχαρμος ν Φιλίππου
Πυθόδωρος Φιλοκράτευς
Πυθίων ν Ἐπικράτευς
Πυθόδωρος Πυθοδώρου
τοῦ Διδυμάρχου
Παρμενίσκος Παρμενίσκου
Πυργοτέλης Πυργοτέλευς
τοῦ Πυργοτέλευς
Πυθογένης Φιλοτίμου
Παγκράτης ν Εὐφραγόρα
καθ' ὑοθεσίαν δὲ
Πασικράτευς
Πυθίων ν Νικοκλεῦς
καθ' ὑοθεσίαν δὲ
Πυθίωνος
Πεισίρροδος Ἀριστομάχου
Ῥόδιππος Ῥοδίππου
Ῥάδις νν Ῥάδιος
Σώπατρος Πυθίωνος
vacat

Σωσικράτης Φιλοκράτευς
καθ' ὑοθεσίαν δὲ
Τιμασικράτευς
Τιμαγόρας Τιμαγόρα
τοῦ Κλεισιμβρότου
Τιμακλῆς Θέωνος
Τιθωνὸς Σαρπηδόνος
Τιμοσθένης Ἀγήτορος
Τιμάρατος Πασιφῶντος
Τιμόφιλος Ἀριστογένευς
Τιμασίξενος Τιμασιξένου
τοῦ Τιμασιξένου
Φιλίσκος ν Κόμωνος
Φίλων ν Ἀριστοβούλου
Φιλότιμος Φιλοστράτου
Χαρμῖνος Φιλοκρίτου
Χαριγένης Ξενομβρότου
Χαρμόνικος Ἀστυκρατίδα
Θεύδωρος Τριπολίτας
Ἴλαρος Ἀντιοχεὺς
Ἀφροδίσιος Ἀντιοχεὺς
Δάμων Ἀλεξανδρεὺς

εὐνοίας ἕνεκα καὶ φιλοδοξίας τᾶς εἰς αὐτοὺς θεοῖς
Πλούταρχος Ἡλιοδώρου Ῥόδιος ἐποίησε

Dated on the basis of the sculptor Plutarchos (L. 27; cf. *I.Lindos* II 55 nos. 85/86), and of the many parallels with *IG* XII 1 46 (ca. 68 B.C.); since in the latter text three men from the new inscription are mentioned as having been adopted, the new text is likely to be earlier, ed.pr.; Plutarchos was from Apamea and is also on record as magistrate in Rhodes || the 79 Rhodians have been arranged alphabetically; Epicharmos in III L. 6 is out of order; at the end of col. IV four foreigners || the name of the honorand is lost, ed.pr. || since the catalogue begins with delta and names beginning with A are very frequent in Rhodes, there may have been another block above ours, ed.pr. || **I** 2. cf. L. 17: brothers ?, ed.pr. || 3. the same as the homonym in *IG* XII 1 185, ed.pr. || 4. cf. *SEG* XIV 699 LL. 5-8 (from the Peraia; ca. 150-100 B.C.) for a Damonikos, son of Damosthenes, probably the father of our Damosthenes || 10. cf. *IG* XII 1 46 L. 206: same man, adopted by a certain Aristomachos, ed.pr. || 12. cf. *AD* 18 (1963) A 26 no. 50: Ἐπίχαρμος ΛΑΙΣΤΡΑΙΟΥ (= Λαιστρά(τ)ου; 1st century B.C.; also from Rhodes), ed.pr. || 14. cf. II L. 21: brothers ?, ed.pr. || 17. cf. ad L. 2; Ἀπολλώνιος Ζήνωνος, adopted by Σατυρίων (*I.Lindos* II 424; ca. 28-40 A.D.) was perhaps the son of our Zenon, ed.pr. || **II** 3. Kleudikos: the same as the homonym in Maiuri, *Nuova Silloge* --- no. 7 L. 25; cf. also *IG* XII 3 95, ed.pr. || 6. cf. L. 9: brothers; cf. also our lemma no. 731 X L. 3, ed.pr. || 10. cf. *I.Lindos* 378 b L. 152 (27 B.C.): same person, ed.pr. || 11. Οὐλιάδευς: cf. *SEG* XXXVIII 1996 bis || 17. cf. *IG* XII 1 46 LL. 365/366, *I.Lindos* II 344 L. 29 (47 B.C.); the Menestratos of *IG* XII 1 46 is presumably the same as our Menestratos, ed.pr. || 18. for the patronymikon cf. Col. III L. 7 and Col. IV LL. 4-6; cf. also our lemma no. 731 IV L. 5, ed.pr. || 19. cf. also *IG* XII 1 46 L. 385;

cf. also our lemma no. 731 V L. 5 and VI L. 2, ed.pr. || 23. cf. *IG* XII 1 46 L. 412 for the same person; the homonymous person in *IG* XII I 49 LL. 36/37 is not the same, since that text is to be dated in the 2nd cent. B.C. (ca. 185 B.C.), ed.pr. || **III** I. cf. *IG* XII 1 46 L. 414, ed.pr. || 2. cf. Col. IV L. 20, ed.pr. || 3. cf. *IG* XII 1 46 LL. 421/422, ed.pr. || 4. cf. the homonymous ἱεροθύτας in *I.Lindos* II 293 LL. 19/20 (86 B.C.); in *ibidem* 346 L. 129 he appears as μαστρός in 43 B.C., ed.pr. || 7. cf. Col. II L. 18, ed.pr. || 9-10. relative of Pythodoros, son of Didymarchos, on record as demiourgos in *Tituli Camirenses* (*ASAA* 1949-1951) 3 Δ c LL. 40/41 (ca. 22 B.C.); cf. also a Πυθόδωρος β′ as μαστρός in *I.Lindos* II 378 (b) L. 207 (27 B.C.), possibly identical with our man, ed.pr. || 12-13. this Pyrgoteles is presumably the son of the homonym in *I.Lindos* II 247 LL. 12/13 (ἀγωνοθέτης; 121 B.C.) and 294 LL. 12/13 (priest of Dionysos; 85 B.C.); the latter may well be the same as Πυργοτέλης ὁ ἀρχιτέκτων from *I.Lindos* II 2 LL. 9/10 (98 B.C.), ed.pr. || **IV** 4-6. cf. Col. II L. 18, ed.pr. || 7-8. cf. *IG* XII I 46 L. 473 and *Suppl. Epigr. Rodio* (*ASAA* 1952-1954) no. 5 LL. 39/40 (προφήτης; 66/65 B.C.) || 9. Timakles' father Θέων is on record as priest of Poseidon Hippios in *I.Lindos* II 294 LL. 14/15 (85 B.C.); Timakles had a son Κλεύπολις, on record as ἱεροθύτης in *ibidem* 346 LL. 38/39 (43 B.C.), ed.pr. || 12. cf. *Clara Rhodos* II 18 LL. 4/5 and *I.Lindos* II 19, ed.pr. || 14-15. cf. *IG* XII I 46 L. 475, ed.pr. || 16. probably a brother of the Κόμων on record in *IG* XII 1 46 LL. 316/317 || 17. cf. *IG* XII 1 171 for his son, ed.pr. || 20. cf. III L. 2, ed.pr. || 21. possibly identical with the Χαρμόνικος Ἀστυκράτευ[ς] (perhaps a mistake for Ἀστυκρατίδα ?) from *IG* XII 1 46 L. 516, ed.pr. || 22. this person is on record as ἰατρός and μέτοικος in the crew of a Rhodian warship: *Clara Rhodos* VIII (1936) p. 228 II LL. 11/12 (ca. 75 B.C.); presumably Phoenician Tripolis, ed.pr. || ed.pr. suggests that we have here the crews of possibly three warships.

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733. Rhodes. Honorary inscription for Athanagoras, ca. 75-50 B.C. Cylindrical statue base of local stone; found in the same place as the text in our lemma no. 731. Ed.pr. V.Kontorini, *AER* 54/55 no. 5 (ph.).

Ἀθαναγόραν Μηνοδώρου
καθ' ὑοθεσίαν δὲ
Μοσχίωνος
Νικασικράτεια Ἀσκλαπιάδα
κατὰ θυγατροποΐαν δὲ
Ἀπολλωνίου
τὸν ἀνεψιὸν
εὐνοίας ἕνεκα vvv καὶ
εὐεργεσίας τᾶς εἰς αὐτὰν
θεοῖς·
Χαρῖνος Λαοδικεὺς ὧι ἀ ἐπιδαμία
δέδοται v ἐποίησε

11-12. For the sculptor cf. *I.Lindos* 95, ed.pr.

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734. Rhodes. Honorary inscription for Damopheides, 1st cent. B.C. Round bluish limestone statue base; above the inscription a moulding; on top two foot-like holes; found in the same place as the text in our lemma no. 731. Ed.pr. V.Kontorini, *AER* 53/54 no. 4 (ph.): Δαμοφείδη vv Εὐαράτου.

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735. Rhodes. List of names, 2nd half of the 1st cent. B.C. Left part of a rectangular bluish limestone block found in the Northern part of the city. Ed.pr. V.Kontorini, *AER* 67-72 no. 9 (ph.).

[- - - -]Σ[- - - - - - - - - - - -]
[- - -]ήδης[- - - - - - - - - - - -]
[- - -] ıl δας 'Αρ[- - - - - - - - -]
4 [Κ]λευμένης vacat [- - - - - - - -]
Θεαίδητος vacat [- - - - - - - - -]
Μηνόδωρος Θε[- - - - - - - - - -]
Δαμοστρατίδας Δα[- - - - - - - - -]
8 'Εκαταῖος vv 'Εκα[- - - - - - - -]
Θεύδωρος vv Παρ[- - - - - - - - -]
Δίφιλος vv Πολ[- - - - - - - - -]
Μυωνίδης vv Φε[- - - - - - - - -]
12 Δαμαγόρας v Δα[- - - - - - - -]
Δάρδα⟨ν⟩ος v Νικ[ασιμάχου]
Δαμαίνετος v Μν[- - - - - - - -]
'Αγήσαρχος vacat [- - - - - - - -]
16 Καλλικράτης Ε[- - - - - - - - - -]
Λέων vvvv Μυων[ίδευς]
'Αγέλοχος v [- - - - - - - -]
'Αρχίπολις v Α[- - - - - -]
20 'Αριστείδας [- - - - - - - - -]
'Ύπατος vv Δι[- - - - - - -]
'Αγήτωρ vv ΛΑΙ[- - - - - -]
Καλλίας v Μεν[- - - - - -]
24 Εὐπόλεμος v Ν[- - - - - -]
'Ερμαῖος vv 'Αρχ[- - - - -]
Νικοκλῆς vv [- - - - - - - -]
'Επικράτης [- - - - - - - - -]
28 'Απόλλων[- - - - - - - - - -]
'Ηραγόρας [- - - - - - - - -]
ΜΕΝΕΔΑΟΣ[- - - - - - - - -]
Καλλίξεινο[ς - - - - - - - - -]

2. ['Αριστομ- or Θρασυμ]ήδης, ed.pr. || 13. ΔΑΜΟΣ, lapis; also on record in *I.Lindos* II 1 and 428 (eponymous priest; 12 A.D.); since eponyms are likely to be between 50 and 60 at a minimum, our stone probably dates from the period indicated in the heading; father Νικασίμαχος Δαρδάνου was eponym in 9 A.D. (*ibidem* 384 e), ed.pr. [on *I.Lindos* 384 cf. now C.Habicht, *ZPE* 84 (1990) 113-120] || 17. a Λέων Μυωνίδου is on record as periodonikes in wrestling and pankration in an inscription from Olympia (*SEG* XXII 350; XXXVII 360*), ed.pr., who studied the stone in Olympia and reports that in L. 1 the ethnikon is now beyond doubt 'Ρόδ[ι]ος, as already surmised by other scholars, and that the Olympian text has been engraved on bluish limestone, typical for Rhodes; for Leon's family, which had more athletes among its members (chariot race; wrestling) cf. the text in our lemma no. 760; the latter, in honor of an uncle of our Leon, dates from ca. 100-50 B.C.; as a result ed.pr. dates the Olympian text to the 2nd half of the 1st cent. B.C. (*SEG*: 2nd cent. B.C.; after 189/188; J. and L.Robert already preferred the 1st century B.C.) || 28. perhaps 'Απολλών[ιος or -ίδας], ed.pr. || 30. Μενέ⟨λ⟩αος or Μενέδα⟨μ⟩ος ?, ed.pr.

736. Rhodes. Honorary inscription for the historian Antisthenes, Roman Imperial Period. Rectangular marble block found during excavations in the Northern part of the city near the Kastellos hill. Ed.pr. V.Kontorini, *AER* 59-63 no. 7 (ph.): 'Αν[τισ]θέν[ης 'Ρ]όδιος | vv ἱστοριαγράφος vv

Polybios (16.14-16) mentions Antisthenes and Zenon as two politicians and historians (ca. 200 B.C.), ed.pr., who rejects the identification of this historian with the priest of Halios on record in *IG* XII 1 63 L. 1 ('Αντισθένης 'Αρχιτίμου) and suggests that Rhodian honors for this historian in the Imperial period run parallel to the erection of statues for other famous intellectuals of the past; the monument may have stood in the gymnasion or its library (cf. *SEG* XXXVII 699). Cf. our lemma no. 1790.

737. Rhodes (area of: Korakonero). Dedication by Ktesiphon and list of contributors to the purchase of a piece of land for tombs of an association, 185 B.C. Large bluish limestone pillar-shaped stele with large moulding above and a base below; on top of the stele a large cutting; on the front under inscription A representation of a projecting altar with curved top; inscription A is repeated on one of the sides of the stele. Found during excavations in the nekropolis of Korakonero, near the East coast of Ialysos. Ed.pr. V.Kontorini, *AER* 73-85 no. 10 (ph.). Cf. also J.Nollé - F.Schindler, *Die Inschriften von Selge* (IGSK vol. 37; Bonn 1991) 51/52 T 48.

A (and C):

Κτησιφῶν
Χερσονασίτας
εὐεργέτας τοῦ κοινοῦ
καὶ στεφανωθεὶς
χρυσέωι στεφάνωι
ἀνέθηκε
ὑπὲρ ἐρανιστᾶν
Σαμοθραικιαστᾶν
Ἀριστοβουλιαστᾶν
Ἑρμαϊστᾶν
Παναθηναϊστᾶν
τῶν σὺν Κτησιφῶντι

1. For Ktesiphon cf. also inscription B L. 7, ed.pr. || 2. Χερσονασίτας: in the Rhodian Peraia, ed.pr.; cf. J.C.Papachristodoulos, *op.cit.* (cf. our lemma no. 719) 49.

B:

Ἐπ' ἱερέως Νικασαγόρα τοίδε τῶν ἐρανιστᾶν δηλόμενοι συνεπαύξειν τὸν ἔρανον ἐπαγγείλαντο δώσειν δωρεὰν ἀργύριον εἰς τόπον ποτ' ὠνὰν καὶ ἀπέδωκαν

vacat
Κάλλιπος (sic) Ἀθ[ηναῖο]ς ρν΄
Κτησιφῶν Χερσονασίτας σν΄
Θύρσος Κυζικηνὸς σπ΄
Θρασύβουλος Θηραῖος ν΄
Μῆνις Χῖος λ΄
Σωφύλος Παυσιμάχου
Ῥόδιος κ΄
Παυσανίας Πα[υ]σία
Ῥόδιος κ΄
Νικασίδαμος Ἐ[φέσ]ιος ε΄
Μενίσκος Λαοδικεὺς ε΄
Νούιος Λευκανὸς [ε΄]
Νουμήνιος Ἁλικαρνασσε[ὺ]ς
καὶ ὑπὲρ τᾶς ματρὸς [.]
Πατρᾶς Ἡρακλεώτας ε΄
Ἡρωΐδας Κλειταγόρα Ῥόδιος ε΄
Κτήσων Ἐτεννε[ὺ]ς ε΄
Ξέναρχος Μιλήσιος ε΄
Ζήνων Ἀμισηνὸς [ὑ]πὲρ αὐτοῦ
καὶ τᾶς γυναικὸς ε΄
Χῖος ν Πισίδας ε΄
Ἀγήσανδρος Ῥόδιο[ς] ε΄
Ἀγήσαρχος Ῥόδιος ε΄
καὶ ὑπὲρ τοῦ πατρὸς
Ἀγησά[ρ]χου ε΄
Ἀνδρόνικος Μιλήσιος ε΄
Πολυκράτης Φασηλίτας [.]
Πόρος
Ἀλεξανδρεὺς ε΄
Μύστης ε΄
Φιλαινὶς Ῥοδία ε΄
Ἀσκλαπιάδας
Ἡρακλεώτας ε΄

Δημήτριος Σάμιος [.]
'Ηρακλείδας
Κῖλιξ ε'
['Υ]μνος [Σ]ελγεὺς [.]
[Μ]εν[ε]κλῆς
'Ηρακλεώτας ε'
Σωσίπολις Σωσιτίμ[ου]
'Ρόδιος ε'
''Εβρο[ς] 'Αρμέ[νι]ος
ὑπὲρ αὐτοῦ
καὶ τᾶς γυναικὸς [.]
'Απολλώνιος
'Εφέσιος λ'

1. Two eponymous priests Nikasagoras are on record: one in 185, the other in 123 B.C.; letter forms and the presence of Zenon (L. 24) favor the former || 6-8. a gift of 150 dr.; Ktesiphon himself gave 250 dr., surpassed by Thyrsos' 280 dr. || 13-14. cf. the homonymous ἱεροθύτης in *I.Lindos* II 103 L. 14 (ca. 240 B.C.) || 17. Novius from Lucania, ed.pr., with references to other Italians residing in Rhodes in the first half of the 2nd cent. B.C. || 20. Herakleia on the Latmos, ed.pr. || 22. Etenna in Pisidia || 26. Χῖος: cf. Χία in our lemma no. 839 || 'Ρόδιος denotes full Rhodian citizenship which distinguishes the eight 'Ρόδιοι from the foreigners, ed.pr. || 930 dr. were contributed, if we count the preserved figures; together with the five unknown contributions (LL. 19, 32, 39, 42, and 49) the total may have been ca. 1000 dr., ed.pr.

738. Rhodes. Fragmentary dedication to Halios and another god, 1st cent. B.C. Basalt plaque, originally built into a monument; found on the akropolis. Ed.pr. V.Kontorini, *AER* 56-59 no. 6 (ph.).

[- - - - - - - - - - - - - - γυμν]ασιαρχήσας [- - - - - - - - - - - - - -]
[- - - - - - - - - - - - -]ΤΕΙ ὑπὸ τοῦ θεοῦ [- - - - - - - - - - - - -]
[- - - - καὶ ποιησάμενο]ς τὰν θέσιν τοῦ ἐ[λαίου - - - - - - -]
[- - - - - - - - 'Αλεξάνδ]ρεια, 'Αλίωι καὶ τῶ[ι δάμωι - - - - - - -]
vacat

2. Initio ΓΕ : [ἄσ]τει ?, ed.pr. || the stone possibly comes from the gymnasion which was located on the akropolis, ed.pr.

739. Rhodes. Dedication to Apollo Stratagios, Roman Imperial Period. Fragment of a marble dedicatory shield. Ed.pr. V.Kontorini, *AER* 64/65 no. 8 (ph.).

- - - - - - - - - - - - - - - - - - -
- - - - - - - - - ν χώ[ρα.]
- - - Δ / | - - ντος Δ - - -
- - - ἐν τ]ῷ ἄστε[ι] Υ καὶ
- - - ἀρετᾶ[ς . . .]ΛΜΟ
- - - - Ρ τοῦ / \ ΙΟΥ
[- - -]Υτος 'Απόλ-
[λω]νι Στρατ-
[αγ]ίῳ

1. Perhaps mention of the strategos ἐπὶ τὰ]ν̣ χώ[ραν or ἐπὶ τᾶς ἐν τῷ (or εἰς τὸ) πέρα]ν̣ χώ[ρας, ed.pr. || 2. σύμπα]ν̣τος δ[άμου or ταμιεύσα (or γυμνασιαρχήσα)] ν̣τος δ[ίς] ?, ed.pr. || 3. an official [ἐν τ]ῷ̣ ἄστε̣[ι] ?, ed.pr.

740-770. Rhodes. Inscriptions from the temple of Halios. Cf. V.Kontorini, *AER* 129-184 nos. 53-84 (ph.), for a series of inscriptions from the temple of Halios.

740-749: Inscriptions mentioning priests of Halios

740: 132/133 no. 53. **Dedication to Halios, ca. 250 B.C.** Cylindrical bluish limestone statue base with kymation above and below; on top four holes and two foot-imprints.

Ἀρίσταρχος | Φιλοστεφάνου | καθ' ὑοθεσίαν δὲ | Ἀγο[ρ]άνακτος || ἰε[ρ]ατεύσας Ἁλίωι Κ | Φύλης Ἁλικαρνασσεὺς ἐποίησε

5. In fine: the kappa was engraved later || 6. for Phyles cf. *SEG* XXVIII 688 and XXXIV 795.

741: 133/134 no. 54. **Dedication to Halios, ca. 250 B.C.** Cylindrical bluish limestone statue base with kymation above and below; on top two holes in the shape of a foot and a third hole.

[Ἐξάκ]ε[σ]τος Πασικράτευς
[ἰε]ρατεύσας Ἁλίωι

Φύλης Ἁλικ[α]ρ[ν]ασσεὺς ἐποίησε

742: 134/135 no. 55. **Dedication to Halios, ca. 220 B.C.** Rectangular bluish limestone block with kymation above and below; on top two holes in the shape of a foot; cf. J. and L.Robert, *BE* (1977) no. 320, after *PAE* (1975) Plate 221 β.

Ἀρχοκράτης Ἀρχιπόλιος
καθ' ὑοθεσίαν δὲ
Λυσιστράτου ἱερατεύσας
4 Ἁλίωι

Μνασίτιμος Τελέσωνος Ῥόδιος ἐποίησε

1. Archokrates is well-known from other texts; he was priest ca. 225 B.C. and belonged to an elite family; also on record on amphora stamps ca. 220 B.C. (Archokrates I, to be distinguished from Archokrates II, ca. 194 B.C.) || 5. for the sculptor cf. our lemma no. 762: he was active in the period ca. 250-200 B.C., ed.pr.

743: 136/137 no. 56. **Dedication to Halios, ca. 230-170 B.C., perhaps ca. 220 B.C.** Bluish limestone cylindrical statue base with kymation below; on top two holes in the shape of a foot.

Θεύδωρος Δεξιάνακτος
ἱερατεύσας νν Ἁλίου

Μένιππος Χρυσαορεὺς ἐποίησε

1. There are two eponymous Theudoroi: one ca. 250 B.C., the other ca. 220 B.C.(?); the lettering points to the latter, ed.pr. || 3. unknown so far; from the Carian koinon of the Chrysaoreis; ed.pr. suggests that the Rhodian sculptor Leon, son of Menippos (*I.Lindos* II 29; first decades of the 2nd cent. B.C.) may have been a son of our Menippos, rather than of the Koan sculptor Menippos on record in *I.Lindos* 119.

744: 137/138 no. 57. **Dedication to Halios, ca. 197 B.C.** Bluish limestone cylindrical statue base with kymation above and below.

Φιλόδαμος Φιλίσκου
ἱερατεύσας Ἁλίωι

Ἀριστωνίδας Τιμαγόρα Ῥόδιος
ἐποίησε

1. The eponym dates from 197 B.C. (amphora stamps), ed.pr. || 3. unknown so far; Aristonidas is likely to have been the son of Timagoras, son of Aristonidas, on record in *I.Lindos* II 10 and 15 (c).

745: 138-140 no. 58. **Two dedications to Halios, ca. 193 and ca. 150-108 B.C.** Large rectangular bluish limestone block; part of a larger monument; two inscriptions next to each other: A and B.

A: Καλλικράτης Εὐφραντίδα
ἱερατεύσας νν Ἁλίωι

B: Καλλικράτης Ἀριστοκράτευς
κατὰ γένεσιν καθ' ὑοθεσίαν δὲ
Ἀπολλωνίου νν ἱερατεύσας
4 Ἁλίωι

The block carried two statues || A and B. There are three eponymous Kallikrateis: Kallikrates I (ca. 240 B.C.); II (ca. 193 B.C.) and III (ca. 150-108 B.C.), ed.pr., who adds that ca. 200 B.C. a Kallikrates, son of Euphrantidas was eponym in Lindos (*I.Lindos* II 106 (a)) and that the Lindian hierothytes Kallikrates, son of Apollonios (*I.Lindos* II 203 L. 15; ca. 240 B.C.) is likely to have been the father of our Apollonios in B L. 3.

746: 140-144 no. 59. **Two dedications to Halios, 188-186 B.C. (A) and some decades later (B).** Rectangular bluish limestone statue base; kymation above and below; on top two holes in the shape of a foot; reused for inscription B.

A: Κλευκράτης Κλευσθένευς
ἱερατεύσας Ἁλίωι
Πυθόκριτος Τιμοχάριος Ῥόδιος ἐποίησε

B: Ἀριστομ[- - - - - -]
καθ' ὑ[οθεσίαν δὲ]
Ἀρι[- - - - - - -]
4 ἱερα[τεύσας Ἁλίωι]

Δημήτριος [- - - - - - - -]

A 1. There are two men called Κλευκράτης on record: Kleukrates I (ca. 188-186 B.C.) and II (ca. 100-75 B.C.); since the activities of Pythokritos are to be dated to the period 200-150 B.C., we have here Kleukrates I, ed.pr. || B. ed.pr. discusses a number of options for the priest of Halios in LL. 1-3 and the sculptor Demetrios.

747: 144/145 no. 60. **Dedication to Halios, ca. 150-100 B.C.** Cylindrical bluish limestone statue base with kymation above; on top four holes, two of which have the shape of a foot.

Ἀρίστακος Χαριδάμου | καθ' ὑοθεσίαν δὲ |
Ἀγήνακτος | ἱερατεύσας || Ἁλίωι

1. Cf. *IG* XII 8 186 LL. 16-27: Rhodian delegation to the mysteries on Samothrake during Aristakos' priesthood, ed.pr.

748: 145/146 no. 61. **Fragment, 2nd cent. B.C.** Fragment of a large bluish limestone statue base; kymation above: [- - - -] ἱερῆ Ἁλίου.

Perhaps honorary inscription for a priest (accusative !), ed.pr.

749: 146-148 no. 62. **Abundance and fertility during the priesthood of M. Aurelius Serapion, advanced Roman Imperial Period (after 212 A.D.).** Rectangular bluish limestone statue base, reused in the Christian basilica.

Ἱερεὺς Ἡλίου καὶ ἀγω-
νοθέτης τοῦ ἀγῶνος
τῶν Ῥωμαίων M. Αὐρ'.
4 Σεραπίων β' Ἀμ(ιος) καθ' ὑ'. Μάρ'.

Αὐρ. Διονυσοκλεῦς Πο(λίτας) ἐφ' οὗ
ε⟨ὐ⟩πορ⟨ία⟩ καὶ εὐφορία πάντων
καρπῶν ἐγένετο

The two persons mentioned in LL. 3-5 are unattested so far; M. Αὐρ. Σεραπίων, on record in *ASAA* (1952-1954) no. 41 (2nd/3rd cent. A.D.), is from another deme (Καττάβιος) and therefore not identical with our Serapion, ed.pr.; Ἄμιος: Lindian deme; Πολίτας: Ialysian deme, ed.pr. ‖ 4. ὐ = ὐ(οθεσίαν) ‖ 6. initio[illegible]lapis: ε(ὐ)πορ(ία), ed.pr. [but do we need two subjects with ἐγένετο ? perhaps a mistake: ἐφ' οὗ {[illegible]} καὶ εὐφορία - - ἐγένετο, Pleket]; cf. L.Robert, *Études Anatoliennes* 528, ed.pr., with reference to related terms like εὐωνία, εὐθηνία, εὐετηρία, εὐκαρπία, εὐνομία; cf. also *I.Lindos* II 490 LL. 12/13 (ἐφ' οὗ - - καὶ πάντων ἀ[ν]θ[ῶν] καὶ καρπῶν εὐφορία ἐγένε[το]; ca. 250-300 A.D.).

750-762: Public Documents

750: 149-152 no. 63. **Honorary inscription for Timakrates, ca. 100-70 B.C.** Bluish limestone cylindrical statue base.

Τιμακράτη Δαμοκράτευς
πρύτανιν
στραταγοὶ ἐκ πάντων
Νασιώτας vvv Νικαγόρα
Φαρνάκης v Ἐμπεδοκλεῦς
Δημήτριος vvv Λέοντος
Κλεόνικος vv Ἐράτωνος
Θεύπροπος vvv Μυωνίδου
Παυσανίας vvv Φανία
Ὅμιλος vvv Ὁμίλου
Ἀριστέας vvv Δημητρίου
ἐπὶ τὰν χώραν
Ἀριστόνομος v Ἀριστονίκου
εἰς τὸ πέραν
Ἀντίπατρος vvv Εὐφράτευς
ἀρετᾶς ἕνεκα καὶ καλοκα-
γαθίας
καὶ εὐνοίας [τ]ᾶς εἰς αὐτοὺς
καὶ τὸν σύνπαντα δᾶμον
θεοῖς
Χαρμόλας Ἀρτεμιδώρου
Ῥόδιος ἐποίησε

The sculptor (L. 20), originally from Tyre, received Rhodian citizenship; he is to be dated to the first decades of the 1st cent. B.C., during the Mithridatic wars (cf. *I.Lindos* 82), ed.pr. ‖ 1. the honorand is identical with the homonymous commander of Rhodian warships, on record in *IG* XII Suppl. 317, which is now securely dated to the Mithridatic period, ed.pr. ‖ 3. ἐκ πάντων: cf. *Syll.*^{3} 586: 'chosen from among all the citizens', in emergency periods when the alternation between the three phylai is set aside; with our text we are in the period of the Mithridatic wars, ed.pr. ‖ there are ten strategoi: eight general, one ἐπὶ τὰν χώραν and the tenth for the Peraia.

751: 152/153 no. 64. **Honorary inscription for Anaxagoras, before 68 B.C.** Cylindrical bluish limestone statue base with kymation above; on top two foot imprints: Ἀναξαγόραν Δαμαινέτου | ἁ βουλὰ ἁ βουλεύσασα

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1. For Anaxagoras, in the meantime adopted by Damonas, cf. *IG* XII 1 46 L. 36 (ca. 68 B.C.).

752: 153-155 no. 65. **Honorary inscription for Eupolemos, reign of Augustus.** Rectangular bluish limestone statue base; on top two foot imprints; the text continued on another block at the right side.

[Ε] ὑ π ό λ ε μ ο ν Β α σ ι λ ε ί δ ε υ ς
πρεσβεύσαντα ποτὶ Αὐτοκράτ[ορα] Καίσαρα
θεὸν θεοῦ [υ]ἱ[ὸ]ν Σεβαστὸν τετράκ[ις καὶ ἀπο]-
4 σταλέντα θεωρὸν εἰς τὸ Ἄκτιον καὶ εἰς [Ἀλ]ε-
ξάνδρειαν καὶ π[ρ]εσβε[ύσ]αντα ποτ[ὶ - - -]

1. In larger script; for the honorand cf. already *AD* 18 (1963) 13 no. 17 (his whole family) and *IG* XII 1 201, ed.pr. II after Aktion Rhodes was punished by Augustus for its loyalty to Antonius; the honorand's embassies to Augustus probably pertain to this unpleasant situation. For further comment cf. A.Erskine, *ZPE* 88 (1991) 271-275.

753: 155-157 no. 66 = *SEG* XXXVI 744.

754: 157/158 no. 67. **Honorary inscription for Phanostratos, ca. 50-200 A.D.** Rectangular bluish limestone statue base; on top two foot imprints.

Ὁ δᾶμος ὁ Ῥοδίλων Φανόστραλτον Φιλοκράτους | Λαδάρμιον

4. Lindian deme.

755: 158/159 nos. 68/69. **Two honorary inscriptions with erasures, ca. 50 B.C.-ca. 50 A.D.** Two cylindrical bluish limestone statue bases; in both cases the name of the honorand has been erased ('damnatio memoriae').

no. 68: Ὁ δᾶμος ὁ Ῥοδίων
three lines erased
θεοῖς

no. 69: Ὁ δᾶμος ὁ Ῥοδίων
rasura

Ed.pr. draws attention to other erased texts from the temple of Halios: *AD* 18 (1963) 6 no. 5 and two new, totally erased texts.

756: 161 no. 70. **Honorary inscription for Dionysios, 3rd cent. B.C.** Rectangular bluish limestone statue base; on top two foot imprints.

Διονύσιος v Ἱπποκλεῦς

Τιμόστρατος Αἰνήτορος
καθ' ὑοθεσίαν δὲ Διονυσίου
ὑπὲρ Διονυσίου vvv Θεοῖς

757: 161-163 no. 71. **Dedication to Poseidon and Others, Middle Hellenistic Period.** Cylindrical bluish limestone altar.

Ποσειδῶνος v Δήμητρος
Διοσκούρων v Ῥόδου
vacat

No dialect forms: possibly dedicated by a foreigner; Ῥόδος: nymph and spouse of Halios, ed.pr.

758: 163 no. 72. **Honorary inscription for Hierokles, 2nd cent. B.C.** Rectangular bluish limestone statue base; on top three holes.

Ἱεροκλέα Εὐκράτους Κασαρῆ

The second epsilon of the honorand's name has been engraved over an eta: originally Ἱεροκλῆ was meant; Κασαρεύς: Kamirean deme, ed.pr.

759: 164-167 no. 73. **Honorary inscription for Eupolemos, 1st cent. B.C.** Cylindrical bluish marble statue base.

[Εὐπόλεμον Εὐπολέμου]
[το]ῦ Τιμοκράτευς
καθ' ὑοθεσίαν δὲ Τιμοκράτευς
Κλεύθεμις Κλευξένου
ταμιεύσαντα κατὰ Ἀλίεια καὶ
στραταγήσαντα κατὰ πόλεμον v καὶ
πρυτανεύσαντα v καὶ v προφατεύσαντα
καὶ ἱερατεύσαντα Ἀθάνας Λινδίας καὶ
[Δ]ιὸς Πολιέως
καὶ ἱερατεύσαντα Ἀρτάμιτος Κεκοίας
καὶ τιμαθέντα ὑπὸ Λινδίων χρυσέωι στεφάνωι
καὶ εἰκόνι χαλκέαι καὶ στεφαναφορίαι ἐν ταῖς
παναγύρεσι, ἃς κα ζῶι, καὶ ἀναγορεύσει
τᾶν τιμᾶν εἰς τὸν ἀεὶ χρόνον καὶ
φυλαρχήσαντα κα[ὶ νι]κάσαντα Ποσειδάνια
καὶ v Ἀλίεια vvv καὶ
χοραγήσαντα τραγωιδοῖς καὶ νικάσαντα

Ἀλεξάνδρεια καὶ Διονύσια ν καὶ
χοραγήσαντα πυρρίχαι καὶ νικάσαντα ν καὶ
γενόμενον ἐπὶ τᾶς ἐπιμελείας τῶν ἵππων
καὶ τριηραρχήσαντα ν δὶς
εὐνοίας ἕνεκα καὶ εὐεργεσίας
τᾶς εἰς αὐτὸν
θεοῖς

1. The honorand is known from *I.Lindos* II 1 (eponym; 83 B.C.) and 293 (b), and from *ASAA* (1952-1954) no. 5 LL. 8-11 (ca. 78 B.C.); he was from the Lindian deme of the Κλάσιοι, ed.pr. || 4. Kl. was eponym in Lindos in 53 B.C. (*I.Lindos* II 1), ed.pr. || 6. πόλεμον: probably the Mithridatic war, ed.pr.; in LL. 5-7 his functions in Rhodes are mentioned, followed by Lindian functions || 12-13. for the στεφ. cf. *Clara Rhodos* II 105 no. 2 LL. 1/2 [cf. now also I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 171/172 no. 8] where Kontorini suggests restoring [- - καὶ στεφαναφορίαι ἐν | ταῖς παναγύρεσι] ἃς κα ζῶ[ι - - || 15-21. Eupolemos' liturgies for the training of teams; he was phylarch of the Lindian phyle, ed.pr. [for the πυρρίχα cf. now our lemma no. 1243 app.crit. ad Col. V L. 36] || 20. this epimeleia pertains to the horses which during the Ἱπποκαθέσια in honor of Poseidon Hippios were to be thrown into the sea, ed.pr.

760: 167-170 no. 74. **Honorary inscription for Leon, ca. 100-50 B.C.** Cylindrical bluish limestone statue base; on top four holes.

Λέοντα Παυσανία

Μυωνίδης vvvv καὶ
Παυσανίας [Παυ]σανία
τὸν ἀδελφὸν
[Ἀ]ρτεμὼ vv Ἀριστάρχου
τὸν υἱὸν
Ἱεροκλῆς vv Ἀριστάρχου

τὸν τᾶς ἀδελφᾶς υἱὸν
νικάσαντα κέλητι πωλικῶι
τὸν στεφανίταν ἀγῶν[α]
τῶν Ἁλιείων

θεοῖς
[Πλούτα]ρχ[ος] Ἡλιοδώρου
[Ῥόδιος ἐποίησε]

For Leon's family cf. the stemma apud ed.pr. on p. 169; for a cousin cf. our lemma no. 735 || Leon's son, Pausanias, is on record in *I.Lindos* II 707 (ca. 40-30 B.C.) as phylarch of a Lindian deme and as champion wrestler in the category of the boys during the Ἁλίεια || 10. for the Halieia cf. *AD* 30 (1975) A 1-20; in the 4th cent. B.C. the prizes were oil amphoras, preceded by bronze hydriai.

761: 170-172 no. 75. **Honorary inscription for an anonymous victor in the torch race, 1st cent. A.D.**

- - - - Α - - - - - - Γ - - - - - - - - - -
Διοσκούρια ν λαμ[π]άδ[ι]
Ἀγαθόδωρος Ἀγαθοδ[ώρο]υ

τ[ο]ῦ Ἀ[γ]αθοδώρου
- -ca. 6-7- - / ΟΒΑΙ°ΙΟΥ⌝ (vacat ?)
ΑΒ - -ca. 2-3-ΑΙΛ Ἀγαθοδ[ώρου καὶ]
Φ[ι]λωνίδας ν Τ[ι]μασι[- - - - - καὶ]
⊥Ο . . ⌝Α . Α . ΒΙ[- - - - - - - - - - - -]
[-]
[- -] \Ν - - - ΙΑΤ⊦ [- - - - - τὸν τᾶς ?]
(vacat ?) γυναι[κὸς - - - - - - - - - - - -]
Φαινίλας [- - - - - - - - - - - - - - - - καὶ]
Υ[- -ca. 2]ΛΝΩ . . Σ Ἀγρια[- - - - - - τὸν]
ἀνεψιὸ[ν]
[- - - - - - -] ΛΛ [- - -]Μ[- - - - - -]
τὸν ἀνεψιὸν
Τιμόστρατος καὶ Ναύμαχος [- - - - - - -]
τ[ὸ]ν ἀν[ε]ψι[ὸ]ν
Ναύμαχος Τιμοστράτο[υ τὸν τοῦ πατρὸς]
ἀνεψιὸν
Θευγένης Πεισάν[δρου - - - - - - - - -]
Καλλιάναξ καὶ [- - - - - - - - - - - - -]
τὸ[ν - - - - - - -]
Τ[ιμ]άσαρχ[ος - - - - - - - - - - - - - -]
vacat [- - - - - - - - - - - - - - - - - - - -]
(vac. ?) ΝΟ⌝ [- - - - - - - - - - - - - - -]

Family members honor their relative who won in the torch race during the Dioskouria, ed.pr.; it was a relay race between teams of the three phylai ‖ 5. Βαιβίου ?, ed.pr. ‖ 13. Μ[ελ]άνω[πο]ς Ἀγριά[δα] ?, ed.pr. [for the procedures used to train teams and to determine the victor cf. M. Wörrle, *op.cit.* (cf. *SEG* XXXVIII 1462) 220-222].

762: 172/173 no. 76. **Honorary inscription for an anonymous Rhodian wrestler, 1st/2nd cent.** A.D. Cylindrical bluish limestone statue base.

- - - - - - - - - - - - -
[νι]κάσας ἄνδρας πάλαν
[Π]ύθια, Ἴσθμια, Νέμεα
καὶ ἀκονειτεὶ πρᾶτος Ἄλεια
Ὀλύμπια, Πύθια, Ἴσθμια

θεοῖς

[Μ]νασίτειμος Τελέσωνος Ῥόδιος
ἐποίησε

The athlete is a periodonikes, ed.pr. [for the periodos cf. now *SEG* XXXVIII 1941/1942] ll 6. unknown sculptor; for his Kamirean family cf. *I.Lindos* II 43/44 no. 15. Cf. our lemma no. 742.

763-770: Rhodian sculptors

763: 174 no. 77. **The sculptor Andragoras, ca. 75 B.C.** Rectangular base with cylindrical element above.

Θεοῖς
Ἀνδραγόρας Ἀριστομένευς
Ῥόδιος ἐποίησε

2. For Andragoras cf. *I.Lindos* II 56 no. 91 (ca. 75 B.C.) and the next lemma.

764: 174/175 no. 78. **The sculptor Andragoras and his two sons, ca. 75-50 B.C.** Lower part of a cylindrical base with kymation.

Ἀνδραγόρας Ἀριστομένευς καὶ Ἀνδραγόρας
καὶ Ἀριστείδας Ἀνδραγόρα Ῥόδιοι ἐποίησαν

1. Andragoras' homonymous son is on record in *I.Lindos* nos. 333 and 706 (ca. 50 B.C.); cf. also *IG* XII 3 214 from Astypalaia for a 2nd cent. B.C. Rhodian sculptor Ἀνδραγόρας Ἀριστείδα, presumably an ancestor of our Aristeidas, ed.pr.

On 175-178 nos. 79-84 Kontorini presents a number of small fragments. We do not give a description of the stone and restrict ourselves to a mention of the mutilated texts.

765: no. 79:

- - - - - - - - - - - -
[- - -] HA [- - - -]
ὑπὲρ [- - -]

1. ἱερ]ῆ Ἁλίου ?, ed.pr.; beginning of the Roman Imperial period.

766: no. 80:

[- - -] ATAN vacat
[- - -] TAN vacat

Hellenistic period.

767: no. 81:

[- - - - - - - - - - -]
[- - - ἀν]έθηκ[- -]
- - - - - - - - - - - -

768: no. 82:

- - - - - - - - - - - - -
- - - -ΛA - - - - - - -

- - - ΣΕΥΑ - - - - - -
- - - ΣΔΑΜ - - - - -
- - - ΠΥ - - - - - -
- - - - - - - - - - - -

Undated.

769: no. 83: Δ_1 - - - - - Roman Imperial period.

770: no. 84: rasura | Ἀργεῖος | rasura

1st cent. B.C.

771-776. Rhodes. Dedications from the gymnasion, Hellenistic period. V. Kontorini, *AC* 58 (1989) [1990] 157-177 (ph.), publishes five new inscriptions, and republishes an old one from what appears to be a gymnasion. For the building itself cf. M.Philimonos, *ibidem* 128-156. The main gymnasion was on the akropolis. Kontorini cautiously suggests that the new gymnasion may have been an elaborated version of the Ptolemaion and have been used by the paides and ephebes.

771: 157-160 no. 1. **Dedication to Hermes, first decades of the 2nd cent. B.C.** Cylindrical bluish limestone base with kymation above and below; on top a round hole and a cutting.

Ἐπιστάται
τῶν παίδων
Τιμαγόρας Πολε[μακλεῦς]
Ἀρίστανδρος Ἀρισ[τ- -]
Βουλάκριτος Ἀγη[- -]
καὶ γραμματε[ὺς]
Ἀρίστρατος Ἀριστ[- -]
Ἑρμᾶι

1. Epistatai of the boys were already known at Rhodes (and elsewhere): *IG* XII 1 43 (ca. 125-100 B.C.) and 55 (ca. 100-50 B.C.); A.Maiuri, *Nuova Silloge* -- no. 20 (ca. 100-50 B.C.); our text provides the number of epistatai: three; cf. our lemmata nos. 772 and 774, ed.pr. ll 3. for Πολεμακλῆς cf. *I.Lindos* II 186 L. 1: [-- Πολ]εμακλ[εῦς] (ca. 200-170 B.C.); Blinkenberg suggested that we have here a son of the nauarchos Polemakles, mentioned by Polybios 4.52.2; 53.2 (ca. 220 B.C.), and that the name of the son was Τιμαγόρας; he adduced *I. Priene* 37 (*Syll.*^{3} 599) where Τιμαγόρας Πολεμακλεῦς is on record as one of the Rhodian judges (196-192 B.C.); the same Timagoras apud Polybios 27.7.14 (nauarchos in 171 B.C.); cf. also *ASAA* (1949-1951) no. 43 (ca. 204 B.C.; Τιμαγόρας Πολεμακλεῦς as ἱεροποιός and therefore in the beginning of his career), ed.pr.

772: 160/161 no. 2. **Dedication by the Epistatai of the boys, end of the 2nd cent. B.C.** Rectangular bluish limestone block; on top a large hole; the block probably supported a herm.

[Ἐπιστάται] τῶν παίδων
[- - - -]ρατος
[- - - -]ọδότου
[- - - -ι]̣ππος
[- - - -]αντίδα
[- - - - -]τας
[- - - -]φάνευς
vacat

Again three epistatai; cf. the preceding lemma || Ἑρμᾶι could have been engraved in an eighth line on the missing left part of the block, ed.pr., who, however, rejects the possibility.

773: 161/162 no. 3. **Fragment, end of the 2nd cent. B.C.** Upper right part of a marble plaque, similar in shape to the plaque in the next lemma.

[- - -]α̣ν τῶν παίδων
[- - - - - -] Υτος
- - - - - - - - - - - - - -

1. Before the alpha perhaps the tip of a horizontal stroke: perhaps [ἐπιστά]τ̣αν τῶν παίδων, ed.pr. || 2. in somewhat larger script.

774: 162-165 no. 4. **Dedication by the Epistatai of the boys, their secretary, and another official, 1st cent. B.C.** Quadrangular marble plaque, originally built into a wall.

Ἐπιστάται τῶν παίδων
Ἐπικράτης Θευδ⟨ώ⟩ρου
καθ' ὑοθεσίαν δὲ Μελάντα
Θεύδωρος Ἀγεστράτου
Θεύμναστος Γνώτονο[ς]
καὶ ὁ αἱρεθεὶς ἐπὶ τὰν φυλα[κὰν]
καὶ ἔχθεσιν τοῦ ἐλαίου
Ἀρισταγόρας Ἀνδρονίκου
καὶ γραμματεὺς
Ἀναξικλῆς Κλεανδρίδα
Λεωχάρης Ἀθηναῖος ἐποίησε

1. Cf. our lemmata nos. 771 and 772 || 2. ΔΟΡΟΥ, lapis || 6-7. cf. the text in our lemma no. 776 for two elaiothetai instead of one, ed.pr., who refers to *Syll.*[3] 974 (*IG* XII 1 3), *I.Lindos* II 449 LL. 17/18 and 384 (b) LL. 7/8, and *ASAA* (1939/1940) 154 no. 14, all later texts which show other systems of oil-provisioning (by gymnasiarchs or by citizens to whom a certain number of days are allotted) || 11. for Leochares cf. *IG* XII 1 833 (64 B.C.); *IG* III 785 (statue for M. Antonius Aristokrates), ed.pr., who shows that they all concern the same Leochares.

775: 165/166 no. 5/6. **Two fragments.** No. 5 is a small fragment of a bluish limestone statue base with kymation. It has only one letter: N (undated by ed.pr.); no. 6 is an equally small fragment of a rectangular bluish limestone block with anathyrosis. It has the letters: [- -] \A/ O\ [- -] I - - - - (Roman period).

776: 166-168 (ph.). **Dedication by the Epistatai of the boys, their secretary, and two other officials, later Hellenistic period.** A.Maiuri, *ASAA* 2 (1916) 133-179 no. 22. After revision republished by K., who points out that the base is likely to have carried a herm (cf. our lemma no. 772), that the text belongs to the same series as the texts in the preceding lemmata, and that therefore the restoration in L. 1 is imperative. It is a rectangular bluish limestone base; on top a large hole, for the herm.

[Ἐπιστάται τῶν παίδων]
[- -name- -]κράτε[υς]
[- -name-] Ἀρχέα
4 [- - - -ς] v Νικολόχο[υ]
[καθ' ὑοθεσία]ν δὲ v Φιλοστράτου
[καὶ] γραμματεὺς
[- -]αρις vv Πυθοδότου
8 [καθ'] ὑοθεσίαν δὲ v Τιμοστράτου
καὶ οἱ αἱρεθέντες ἐπὶ τὰν φυλακὰν καὶ
ἔχθεσιν τοῦ ἐλαίου
Ξενόμβροτος vvv Κτησία
12 Δημήτριος v Δημητρίου vv θεοῖς

8. For Timostratos ed.pr. refers to *Clara Rhodos* II 203/204 no. 36: a honorary inscription for an anonymous adopted son of Τιμοστράτ[ου] Βρα[σίου]; but since the date of this text is unknown, no certainty concerning these two Timostratoi can be reached, ed.pr. ll 11. cf. for a possible ancestor the homonymous hieropoios from Kamiros in *ASAA* (1949-1951) no. 46 L. 4 (193 B.C.), ed.pr.

777-780. Rhodes. Dedication of columns to the Virgin, 550-600 A.D. Four unfinished grayish or white (our lemma no. 780) marble Ionic capitals from the Basilica of Afantou; now in the Panaghia tou Kastrou; on the front side on the tapering part a relief cross (our lemmata nos. 777/778 and 780) or a christogram and the letters A and ω within a circle (our lemma no. 779); inscriptions on the upper fascia of the front side. Ed.pr. Orlandos, *Ἀρχεῖον τῶν Βυζαντινῶν Μνημείων τῆς Ἑλλάδος* 6 (1948) 25/26 (non vidimus). Republished by V.Vemi, *Les chapiteaux ioniques à imposte de Grèce à l'époque paléochrétienne* (BCH Suppl. 17; Paris 1989) 192-194 nos. 296-299 (ph. of our lemmata 777 and 780; dr.).

777: 192/193 no. 296: Ἰσιδόρου Βολίονος

778: 193 no. 297: † ὑπὲρ εὐχῆς κ(αὶ) σωτῆρίας

779: 193 no. 298: τῇ Θεοτόκου (sic) τοὺς κίονας

OY twice in ligature.

780: 193/194 no. 299: ΚΕΝ τῇ Θεοτόκου ΤΟ

[ἀνέθη]κεν τῇ Θεοτόκου το[ὺς], Vemi [the parts between brackets must have been engraved on other capitals, Tybout].

[Evidently there were at least two dedications of columns, which were divided over a number of capitals; our lemmata nos. 777-779 could be part of one ensemble: † ὑπὲρ εὐχῆς κ(αὶ) σωτῆρίας | Ἰσιδόρου Βολίονος | [--ἀνέθηκεν] | τῇ Θεοτόκου τοὺς κίονας, Tybout].

781-786. Rhodes. Epitaphs. Cf. *AD* 38 (1983) [1989] B 389, 391, 395/396.

781: 389. **Epitaph of Euphrosyna**. Funerary cippus found in a tomb of the Roman period: Εὐφροσύνας

782: 391. **Epitaph of Nikarion.** Funerary stele found in a tomb; cf. *AR* (1990/1991) [1991] 66: Νικάριον Νίκων[ος] | γυνὰ δὲ Σωκράτε[υς] | ΑΡΓΕ

Undated in *AD* || [1. in fine ΝΙΚΩΝ, *AD* || 2. in fine ΣΩΚΡΑΤΕ, *AD* || 3. Lindian demotikon: Ἀργ[εία], Pleket].

783: 395. **Various epitaphs.** Osteothekai and funerary stelai found in tombs; cf. *AR* (1990/1991) [1991] 67.

a) Ἀγεανάκτος | Ζήνωνος | Κεδρεάτα
b) Ζήνωνος | Χρυσίππου | Κεδρεάτα
c) Ἀρχέλαος | Λυσανία | Βρασίου
d) Ἀπολλώνιος | Πισίδας
e) Λεύκιε | κυβερνάτα | χρηστέ, χαῖρε
f) Ῥόδωνος

Undated in *AD* || [a) and b): *AD* gives ΙΗΝΩΝΟΣ: printing error or I taken for I; Κεδρεάτης: Rhodian deme on the Peraia, Pleket].

784: 395. **Epitaph of Menodoros, undated.** Cylindrical funerary altar with boukrania, found in a tomb. Cf. *AR* (1990/1991) [1991] 67: Μηνόδωρος | Νικάνδρου | Χῖος, χαῖρε

785: 395. **Epitaph of Dioskouridas, undated.** Cylindrical funerary altar with boukrania, found in a tomb. Cf. *AR* (1990/1991) [1991] 67: Διοσκουρίδας | Νεοπολίτας [Νεοπολῖται: Ialysian deme, Pleket].

786: 396. **Epitaph of --- and the wife of Pythion, undated.** Funerary stele: [- - -]γυνὰ δὲ | Πυθίωνος | χρηστοί, χαίρετε

787. Rhodes. Epitaphs. Cf. P.Kostomitsopoulos, *AD* 39 (1984) [1989] B 322/323, for the following epitaphs found in a funerary complex with several tombs: Νεικομάχου and Ἀριστάρχου (two osteothekai from one tomb); Οὐλία | Μελανίππου | Ἀμνιστίου; Μενεστράτου | Οὐλία | Ἀμνιστίου; Μελανίππου | Οὐλία | Ἀμνιστίου; Θεοτίμας | Εὐκλεῦς | Ἀμνιστίας; Ἀριστέως | Μελανίππου | Ἀμνιστίου (on five osteothekai found in one tomb); Μενεστράτου | Μελανίππου | Ἀμνιστίου; Λεωνίδας | Οὐλία; Ἀριστέα; Παντακλείας; Οὐλία (on five osteothekai from one tomb); Μενάνδρου | Ἀριστείδευς | Νεαπολίτα; Ἀριστέα; Ἀριστονίκης; Μενεστράτης (on five osteothekai from one tomb). The Ἀμνίστιοι are a Kamirean demos; Melanippos and Menestratos are on record in *IG* XII 1 46 LL. 374/375 (so K.).

788. Rhodes. Epitaphs. Cf. M.Philemonos-Tsopotou, *AD* 39 (1984) [1989] B 324/325, for the following epitaphs: a) Νικασιβούλου (osteotheke; ph.; cf. also *BCH* 115, 1991, 934: ca. 350-300 B.C.); b) Ἀπολλώνιος Σιδώνιος (cylindrical funerary altar); c) Ἀλκαμένης | Καλλιφάνευς | Κλευμένευς (osteotheke); d) Δαμοτέλης | Παγκράτους, | χαῖρε (funerary stele); e) Ζήνων Καρνεάδα | Κιτιεύς, χαῖρε (rectangular funerary altar); f) Καρνεάδας | Ζήνωνος | Ἀρκασειεύς (rectangular funerary altar [Ἀρκασ(ε)ιεῖς: Lindian deme on Karpathos, Pleket]); g) Μόρφη Χία, χαῖρε · | Φιλοκράτη Λήμνιε, | χαῖρε (rectangular base).

789-791. Rhodes. Three epitaphs mentioning the deme of the Patureis. Cf. I.C. Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 70/71 nos. 1-3. Now in the Museum in Rhodes.

789: 70 no. 1. **Epitaph of Teisimachos, ca. 250-200 B.C.** White marble rectangular stele with crowning member and kymation; found in Rhodes in a nekropolis: Τεισίμαχος | Λυκομήδευς | καθ' ὑοθεσίαν δὲ Σιμία | Πατυρεύς

4. Rhodian deme, ed.pr.

790: 70/71 no. 2. **Epitaph, ca. 200-150 B.C. ?** Lower part of a rectangular stele of local stone, with kymation; found in Rhodes: [ὁ δεῖνα] | Φιλοπο[- -] | Πατυρεύς

791: 71 no. 3. **Epitaph of Theophanes, 1st cent. B.C.** Rectangular osteotheke; found in Rhodes in a nekropolis: Θευφάνευς | Τιμακρίτου | Πατυρέως

792-795. Rhodes. Epitaphs. Cf. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 162 nos. 2/3 (ph.); 198 no. 9 (ph.); 160 no. 3.

792: 162 no. 2. **Epitaph of Hermais, 1st cent. B.C. (or somewhat later).** Small rectangular funerary altar of Rhodian type; found between Theologo and Soroni (Ialysian territory) and now in the Museum in Rhodes.

Ἑρμαῖς v Πισίδας | χρηστός, v χαῖρε

793: 162 no. 3. **Epitaph of Manes, 1st cent. B.C. (or somewhat later).** Cylindrical funerary altar with garlands and ram's head; found in the same place as the preceding text; now in the Museum in Rhodes: Μάνης | Φρὺξ | χρηστός, χαῖρε

[In *BCH* 34 (1910) 247 no. 37 we find an epitaph: Μάνης | Φρύξ (cylindrical altar with garlands and boukrania): is this the same text ?; the measurements are different, Pleket].

794: 198 no. 9. **Epitaph of Dorkas, later Roman period.** Rectangular limestone plaque built into a chapel near Anchangelos: Δορκὰς | Ἐφεσία

Cursive letters: *C, ϵ*.

795: 160 no. 3. **Epitaph of Hermaios, undated.** *Boll. d'Arte* 10, 1 (1916) 94. Republished by P.: Ἑρμαῖος Χείρων[ος ?]

Ἑρμαῖος | Χείρων [- -], *Boll.*

796. Rhodes (area of: Phaleraki). Epitaph of Menandros, ca. 100 B.C. Rectangular osteotheke; traces of red paint; now in the Museum in Rhodes. Ed.pr. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 191 no. 4 (ph.): Μενάνδρου | Θευδώρου | Πλαρίου

3. Πλάριος: Kamirean deme, ed.pr. || perhaps the same as A.Maiuri, *Nuova Silloge* -- no. 374, ed.pr.

797. Rhodes (area of: Achousa). Epitaph of Gorgis, Roman period. Gray-white sarcophagus found in a small nekropolis in Achousa, not far from Kalythies (between Rhodes and Lindos). Ed.pr. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 190/191 no. 3 (ph.): Γόργις [Ἀ]ριστοκ[ρ]ά̣τ̣[ευς or -ου].

798. Rhodes. Fragment of an epitaph, undated. Cf. P.Kostomitsopoulos, *AD* 39 (1984) [1989] B 323. Fragment of a stele with Βίων Γαλ[- - -.

799-807. Rhodes (area of: Korakonero). Nine Epitaphs. Cf. V.Kontorini, *AER* 85-94 nos. 11-19 (ph.), all found in the same nekropolis as the text of our lemma no. 737.

799: 85/86 no. 11. **Epitaph of Isidoros and ---, later Hellenistic period.** Rectangular bluish limestone funerary altar; two bosses on top.

Ἰσίδωρος ν Σολεὺς | καὶ ΓΥΣΥΝΣ Φρὺξ | χρηστοί, χαίρετε

2. Εὐσύης ?, ed.pr.

800: 86 no. 12. **Epitaph of Aristion and Dionysios, ca. 100-70 B.C.** Cylindrical funerary altar with kymation above and below; on top a hole.

Ἀριστίωνος | Κνιδίου | καὶ | Διονυσίου || Κνιδίου

1-2. Cf. the Knidian homonym on record as παδαλιοῦχος in a list of members of the crew of a Rhodian warship (*ASAA*, 1955/1956, 4 II L. 22; period of Mithridatic wars), ed.pr.

801: 86/87 no. 13. **Epitaph of Apollonios, 1st cent. B.C.** Bluish limestone column drum: Ἀπολλωνίου | Λυσιμάχου | Σαρ[δ]ιανοῦ

Cf. a Sardian Apollonios in *IG* XII 1 458 (cylindrical altar), ed.pr.

802: 87/88 no. 14. **Fragmentary epitaph, 1st cent. A.D.** Left part of a marble tabula ansata.

Θευδ[- -] | καὶ Κο [- -] | Ὀνησ[- -] | τοῦ Ε [- -] || Ἐπαφ[ρ - -] vacat

803: 88-90 no. 15. **Epitaph of Ias (A) and Aurelius Epaphras and Tita Ailia Zosime (B), ca. 200-150 B.C. (A) and advanced Imperial period (B).** Bluish limestone cylindrical altar with kymation above and below; reused in the Imperial period.

A: Ἰὰς ν Σαμία |, χαῖρε
B (on the back): Ἡ σορὸς | Αὐρηλίου | Ἐπαφρᾶ | καὶ Τίτας leaf || Αἰλίας | Ζωσίμης | καὶ τῶν | αὐτῶν leaf

804: 90/91 no. 16. **Epitaph of Epaphrodeitos and Epiktesis, 2nd/3rd cent. A.D.** Bluish limestone cylindrical altar of the same type as in our lemma no. 800.

Ἐπαφροδείτου | Ἀθηναίου μετοίκου ἀπὸ Ῥόδου | καὶ Ἐπίκτησις (sic) ‖ Ξανθίας μετοί|κου ἀπὸ Ῥόδου | καὶ τῶν τέ|κνων αὐτῶν

4. Ἐπίκτησις instead of Ἐπικτήσεως, ed.pr. ‖ μέτοικος ἀπὸ Ῥόδου: metic in Rhodes. S.Follet, *BE* (1991) no. 270, wonders whether the date is correct.

805: 91-93 no. 17. **Epitaph of Antimachos and Aphrodous, 2nd cent. A.D.** Bluish limestone cylindrical altar with boukrania, garlands, tainiai and grapes.

Ἀντιμάχου | Σαμναίου | καὶ Ἀφροδοῦ|δος Ἀθηναίας ‖ μετοίκου καὶ | τῶν τέκνων | αὐτᾶς

2. Σαμναῖος: ethnic or patronymic, ed.pr., who points to Ἀπόλλων Σαμναῖος on record in Amos in the Rhodian Peraia; W.Blümel, *I.Rhod.Per.* p. 111, prefers to interpret Σαμναίου as an ethnic ‖ 3-4. cf. an Ἀφροδοῦς in *IG* XII 1 973 (Chalke), ed.pr. For doubts concerning the date cf. S.Follet (preceding lemma).

806: 93 no. 18. **Epitaph of Marcus Saenius Soteridas, 3rd cent. A.D.** Yellowish tufa cippus with fluting: Μάρ. Σαινίου | Σωτηρίδα | Ἀργείου γ΄

3. Ἀργεῖος: Lindian deme; Γ: $\overline{\Gamma}$ was meant, indicating the third generation of homonyms, ed.pr.

807: 93/94 no. 19. **Epitaph of Ailia Anatole, 2nd-4th cent. A.D.** Bluish limestone cippus: Αἰλ(ία) Ἀναἰτολῆς

808-810. Rhodes. Three epitaphs. Cf. V.Kontorini, *AER* 102-104 no. 30-32 (ph.); all found in the central part of the nekropolis.

808: 102/103 no. 30. **Epitaph of Leontis, 2nd cent. B.C.** Fragment of a large marble stele; found in the plot of Charites in Kizil-Tepe (tombs): Λεοντὶς | Τεισάρχου | Βρυγινδαρία

3. Ialysian deme (now Afantou), ed.pr.

809: 103 no. 31. **Epitaph of Agathodoros, 2nd cent. B.C.** Marble stele with kymation above and below; found near Rodinios (Lophos): Ἀγαθόδωρος | Δαμαράτου

810: 103/104 no. 32. **Fragmentary epitaph, 2nd/1st cent. B.C.** Fragment of the left part of a bluish limestone stele found in tombs on the plot of Nikolitsi: Δαν[- - -] | χρηστ[- - - -]

811-814. Rhodes (area of: Korakonero). Four epitaphs. Cf. V.Kontorini, *AER* 99-101 nos. 26-29 (ph.); all found in the Eastern part of the nekropolis near Korakonero.

811: 99 no. 26. **Epitaph of Deinomenes and Mnamosyna, later Hellenistic period.** Rectangular funerary altar with a boss on top.

Δεινομένευς vv τᾶς συμβίου
Δεινομένευς vvv Μναμοσύνας

812: 100 no. 27. **Epitaph of Philo, 2nd cent. B.C.** Upper part of a bluish limestone stele: Φιλὼ vv Σελ[γίς]. Cf. also J.Nollé - F.Schindler, *op.cit.* (cf. our lemma no. 737) 58/59 T 66.

From Pisidian Selge; Σελ[ευκίς] is excluded for reasons of space, ed.pr.

813: 100/101 no. 28. **Epitaph of Nikokles, middle Hellenistic period.**

Νικοκλῆς Κῶι̣[ος] | χρηστός, χαῖ[ρε]

814: 101 no. 29. **Epitaph of Theon, 2nd cent. B.C.** Lower part of a bluish limestone stele: Θέων vv Φρύξ

815-820. Rhodes. Six epitaphs. Cf. V.Kontorini, *AER* 94-98 nos. 20-25 (ph.); all found on the property of Kazoulli-Alevra, West of the road which leads to the village of Koskino.

815: 94/95 no. 20. **Epitaph of Damatrios, 2nd cent. B.C.** Quadrangular bluish limestone base of a cylindrical altar.

Δαμάτριος Διοκλεῦς | καθ' ὑοθεσίαν δὲ | Ἀριστοπόλιος | Πολίτα̣ς

4. A Ialysian deme.

816: 95 no. 21. **Epitaph of Kosmos, 2nd cent. B.C.** Bluish limestone osteotheke: Κόσμου

Possibly a slave, ed.pr.

817: 95 no. 22. **Epitaph of Artemon, 1st cent. B.C.-1 st. cent. A.D.** Bluish limestone cylindrical altar with boukrania, garlands and tainiai: Ἀρτέμων | Ἐφέσιος

818: 96 no. 23. **Epitaph of Onasimos, later Hellenistic period.** Bluish limestone stele: Ὀνάσιμος | Σῦρος |, χαῖρε

819: 97/98 no. 24. **Epitaph of Thoas, 1st cent. A.D.** Rectangular bluish limestone base of a cylindrical altar: Θόα | Φρὺξ | χρηστέ, χαῖρε

820: 97/98 no. 25. **Fragmentary epitaph, 1st cent. B.C.** Fragment of the left part of a bluish limestone osteotheke: Δωρ[- - -] | Μν[- - -] | vacat ? | Κα[- - -] || ΥΠΩ[- - -]

Between LL. 4 and 5 traces of two letters (possibly Π and Ω): either part of an earlier, erased text or an engraver's mistake ?, ed.pr. || 5. ΥΠΩ[- - -]: a name or a geographical term; as to the latter ed.pr. refers to the city of Ὑπωρεῖαι in Akarnania; cf. L.Robert, *Hellenica* I 106/108 and *IG* II^2 7998 (4th cent. B.C.: Θεαρίδης Ἀκαρνάν· Ὑπωρεά(της)); ed.pr. provides a photo of the latter text. Cf. our lemma no. 281.

821-827. Rhodes. Seven epitaphs. Cf. V.Kontorini, *AER* 105-110 nos. 33-39 (ph.); all found in the West part of the nekropolis in Dokuz-Sokak.

821: 105 no. 33. **Epitaph of Timokles, ca. 230-170 B.C.** Marble stele with kymation above and below: Τιμοκλῆς Ἀγησιπόλιος | Κνίδιος

822: 105/106 no. 34. **Epitaph of the nurse Agathoklea, 1st cent. B.C.** Lower part of a bluish limestone stele.

[Ἀ]γαθο̣κλέ[α] ἐγγενὴς | vacat τροφῶ vacat | χρηστά, ν χαῖρε

2. τροφώ: cf. L. Robert, *AC* 37 (1968) 443, ed.pr.

823: 106/107 no. 35. **Epitaph of Agathanassa, 2nd/1st cent. B.C.** Lower part of a bluish limestone stele with kymation above: Ἀ̣γαθάνασσα | χρηστά, νν χαῖρε

824: 107/108 no. 36. **Epitaph of Eubios and Isias, 1st cent. B.C.** Lower right part of a small bluish limestone stele; kymation below; found in Makri Steno.

Εὔβιος | Περγαμηνὸς | καὶ ν Ἰσιὰς | Λυκαόνισσα || [χρηστοί], χαίρετε

The names Εὔβιος and Ἰσιάς occur also in *IG* II^2 1034 L. 16, from 98/97 B.C.: cf. S.Follet, *BE* (1991) no. 270.

825: 108 no. 37. **Fragmentary epitaph, beginning of the Roman Imperial Period.** Lower part of a bluish limestone stele, with kymation; found in Makri Steno: [- - - - - / \ - - -] | [- - - Ἀρ]αδίας

826: 109/110 no. 38. **Epitaph of Artem---, 2nd cent. B.C.** Fragment of the left part of a bluish limestone stele; found in the Kamperides plot in Ay-Yianni: Ἀρτεμ[- - -] | Ἀ̣β̣[δηριτ - - -]

2. From Abdera rather than from Abydos; in the latter case the stone would have shown part of the upsilon.

827: 109/110 no. 39. **Epitaph of Timagoras, 3rd-beginning of the 2nd cent. B.C.** Lower part of a bluish limestone stele found in Tsenio: Τιμαγόρας | Θαρσῆ

2. Genitive of the name Θαρσῆς, ed.pr.

828-838. Rhodes. Eleven epitaphs. Cf. V.Kontorini, *AER* 111-120 nos. 40-50 (ph.). No. 40 is 'from the nekropolis'; nos. 41-45 are from 'outside the nekropolis', whereas nos. 46-50 are 'of unknown provenance'.

828: 111 no. 40. **Epitaph of the son of [Aris]toboulos, 1st cent. A.D.** Fragment of a marble stele: [. . .]¯τωρ vacat | [Ἀρισ]τοβούλου | [Βου]λ̣ίδας

1. [. . .]σ̣τωρ, ed.pr., who suggests e.g. [Ἀκέ]σ̣τωρ, [Θέ]σ̣τωρ or [Νέ]σ̣τωρ || 3. Lindian deme, ed.pr.

829: 111/112 no. 41. **Epitaph of Aristis, later Hellenistic Period.** Bluish limestone osteotheke with lid found in the Soichan-Menetos plot: Ἄριστις | Ἀρίστιος | Ῥογκίδας

3. Kamirian deme, ed.pr.

830: 112/113 no. 42. **Epitaph of Athenais, 1st cent. A.D.** Bluish limestone stele with kymation below; found in a house on Odos Lindou: Ἀ[θ]η̣[ν]αΐ̈ς | Ἰστριανή

Perhaps a slave ?, ed.pr.

831: 113 no. 43. **Epitaph of Satyrion, 1st cent. B.C.-1st cent. A.D.** Lower part of a bluish limestone stele found in the Lyritzi and Kaiki plot, near Odos Karaiskakis: Σ̣ατυρίων | [χ]ρ̣ηστός, χαῖρε

832: 114 no. 44. **Epitaph of a Lykaonian woman, 2nd cent. B.C.** Fragment of a bluish marble stele found on Odos Soph. Venizelou: [name] Λυκαόνισσα | [χρηστά], vacat χαῖρε

833: 114-116 no. 45. **Epitaph of Ismene, 3rd cent. A.D.** Bluish marble osteotheke without lid found near the crossroads of Odoi Ethn. Makarios and Tarpon Spring: Ἰσμήνας | κιθαρωιδοῦ

Ismene is not Rhodian; possibly from Boiotia, where the name is well attested, ed.pr.

834: 116/117 no. 46. **Epitaph of Nikasikrateia, 4th cent. B.C.** Marble stele with pediment above and kymation below: Νικασικράτεια | Ἀρχιδάμου

835: 117/118 no. 47. **Epitaph of Boulagoras, 3rd cent. B.C.** Marble stele with pediment above: Βουλαγόρας | Βουλακλεῦς

Βουλακλῆς Βουλαγόρα, on record in the Rhodian epitaph *Clara Rhodos* II 84 (3rd/2nd cent. B.C.), surely is a relative (father; son ?) of our Boulagoras, ed.pr.

836: 118/119 no. 48. **Epitaph of Menophila, middle Hellenistic Period.** Bluish marble stele with triangular crowning member: Μηνοφίλα | Μιτυληναία | χρηστά, χαῖρε

Another Lesbian from Mytilene in *Clara Rhodos* II 112, ed.pr.

837: 119/120 no. 49. **Epitaph of Iasikrates, later Hellenistic Period.** Large bluish limestone stele.

Ἰασικράτε[υς] | Τιμοκρέον[τος] | τοῦ Τ[ι]μοκρέον[τος] | Κ[ασα]ρέως

4. Kamirian deme, ed.pr.

838: 120 no. 50. **Epitaph of Sophron, 1st cent. A.D.** Upper part of bluish limestone stele with kymation below: Σώφρων | Στράτωνος | Σειδώνιος

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839. Rhodes. Epitaph of Chia, 2nd cent. B.C. *AD* 23 (1968) B 439. Republished by V.Kontorini, *AER* 81 (ph.).

Χία | [Ἀρ]ιστομένευ[ς] | Εὐθηνῖτις | [γυ]νὰ δὲ Σωκλε[ῦς] ||, χαῖρε

1. For Χία and Χῖος as proper names cf. our lemma no. 737 B L. 26 || 2. Ἰστομενε(ῦς), *AD* || 1st. cent. B.C.-1st cent. A.D., *AD*.

840-841. Rhodes. Two funerary epigrams. Cf. V.Kontorini, *AER* 121-125 nos. 51/52 (ph.).

840: 121-124 no. 51. **Epigram for Sappho, 3rd cent. B.C.** Marble stele with pediment and kymation below. Very careful script.

Ἐνθάδε τὴν ὁσίαν | καὶ εὐδαίμονα γαῖα καλύπτει
Σαπφὼ | Σωνίκου Μυλασίδο⟨ς⟩ | τε Πάτρας

2. καὶ εὐ in synizesis, ed.pr., who provides parallels for ὅσιος and εὐδαίμων as epithets of the deceased ‖ 2. Sonikos, the father, was a Rhodian; Patra, the mother, was from Mylasa (rather than Μυλασίδος τε πάτρας: 'from Mylasean mother city').

841: 124/125 no. 52. **Fragmentary epigram, 3rd cent. B.C.** Upper left part of a rectangular block.

Ἔσχε Φιλιν̣[- - - -]
Ε Ξ Ε Ν [- - - - - -]
πα̣ [- - - - - - - - -]

1. Φίλιν̣[να vel sim., ed.pr. ‖ 2. ἐξ ἐν̣[ός or a form of ξενίζω or ξενόω ?, ed.pr. ‖ 3. π[α̣τ̣--], ed.pr.

842. Rhodes. Fragment, undated. Inscribed block found in Rhodes and now in the Museum. Ed.pr. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 161 no. 8 (ph.): - - - - - -] | [Δ]αματριεύς vacat. Deme of Ialysos.

843. Rhodes. Fragment, undated. Gray limestone fragment; unknown provenance; now in the Museum in Rhodes. Ed.pr. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 187 no. 31 (ph.).

- - - -|[- - - -] .νο . [- - -|- - -]σιβυ̣[- - -|- - -]ρεθιμι̣[- - -|- - -]ι̣τος [- - - - - -

1. Perhaps ο̣νο, ed.pr. ‖ 2. Σιβύ̣[θιος]?, ed.pr. ‖ 3. possibly Ἀπόλλωνος Ἐ]ρεθιμί̣[ου καὶ Ἀρτάμ]ι̣τος?, ed.pr.

844-846. Rhodes. Amphora stamp and graffiti on vases, 310-300/3rd cent. B.C. Thasian amphora stamp and two graffiti on vase fragments from a pit for the casting of large bronze statues found East of the akropolis. Edd.pr. C.Kantzia - G.Zimmer, *AA* (1989) 497-523, especially 514 and 520/521 (ph.). For a Sinopean amphora stamp found in Ialysos cf. our lemma no. 1370.

844: 514. **Thasian amphora stamp, 310-300 B.C.** Rectangular stamp with pomegranate between the lines: Ἀριστείδης | Θασίων.

845: 520. **Graffito, early 3rd cent.** B.C. Circular graffito on the foot of a kantharos: Εὐβούλου.

Euboulos, the owner of the kantharos, may be identified with the homonymous bronze sculptor on record in Pliny, *N.H.* 34.88, edd.pr., who point to the signature of an Euboulos on an early imperial base found near the Propylaia at Athens (*IG* II^2 3448) and to the signature EYBOY-- on an unpublished Rhodian base (2nd cent. B.C.) from the nearby basilica built on a Hellenistic sanctuary (cf. our lemma no. 740-770, *SEG* XXVIII 688 and edd.pr. 505); the latter is perhaps a descendant of our Euboulos.

846: 521. **Graffito, 3rd cent.** B.C. Graffito on the red glazed exterior side of a bowl: --Ιος | [Ἀγ]αθοκλέος.

1. Perhaps [Χάρη]τος (owner of the vase), edd.pr.

NESOS

847. Nesos. Fragmentary accounts, late 4th cent. B.C. *IG* XII 2 646. P.Carlier, *op.cit.* (cf. our lemma no. 1792) 461, discusses the three passages recording the βασίλειες of the city: A LL. 45-47 (possibly asked to make a proclamation); B LL. 14-21 (punishment by the kings of a person who insulted the archon ἐν τ[ᾷ | νε]ομηνίᾳ (LL. 19/20); it is unclear whether the latter is a mere date or an aggravating circumstance, which would imply that the kings were charged with the punishment of sacrilege; *IG*'s restoration [οἰ | τρ]ῖς in LL. 14/15 is arbitrary); B LL. 37-39 (punishment of some λιποναῦται: presumably deserting trierarchs; the preceding and following lines are erased, possibly due to a change of power: 'les déserteurs d'hier ... devenus le groupe dominant de la cité').

ASTYPALAIA

848. Livadia. Honorary inscription for Lucius Verus, 163-165 A.D. *IG* XII 3 208. Cf. J.L.Voulanaki, *Dodekanesiaka Chronika* 13 (1989) 107 no. 4. Non vidimus. Cf. *L'Année Épigraphique* (1989) [1992] no. 677; no new readings.

848 bis. Livadia. Fragment, undated. Cf. J.I.Volanakis, *AD* 39 (1984) [1989] B 341, for a fragment of a brownish marble stele.

- - - -Ω- - -I- - - - - -I- - IEP- - -I- - ΔI- - II- - ΛT- - I- - T - - -

KOS

849. Kos. Sacred calendar, ca. 350 B.C. *LSCG* 151 (*Syll.*^{3} 616-618). P.Carlier, *op. cit.* (cf. our lemma no. 1792) 424-426, studies the ritual of the festival in honor of Ζεὺς Πολιεύς and Ἑστία as described in A LL. 3-21, with special attention to the role of the γερεαφόρος βασιλέων (L. 20): 'celui des rois qui emporte les parts de choix'. Probably the gereaphoros was one of three φυλοβασιλεῖς. P. suggests that the gereaphoros was the basileus of the phyle whose bull was accepted for sacrifice by a divine sign. He rejects the view of E.Farmer Craik, *PP* 22 (1967) 440-443, that the gereaphoros was an official sent by Ptolemy I Soter and Berenike, and dates the inscription to ca. 350 rather than to ca. 300 B.C.

850. Kos. Honorary decree of the Samians for judges from Kos, 306-301 B.C. *Clara Rhodos* 10 (1941) 27. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 62 note 41, shows that Queen Phila, whose τέμενος on Samos is mentioned in L. 24 (τὸ τέμενος τὸ ἀποδειχθὲν Φίλαι), is the wife of Demetrios Poliorketes rather than of Antigonos Gonatas. The date of the text is 306-301 B.C.; cf. for the foreign relations of Samos and Kos in that period *Syll.*^{3} 333; *RC* 3 LL. 55-65; *MDAI (A)* 44 (1919) 6/7.

851. Kos. Honorary inscription for P.Sallustius Sempronius Victor, 232/233 A.D. *IGR* IV 1057. For some thoughts on the career of this Roman knight (ἔπαρχος βεϊκούλων; ἡγεμὼν καὶ δουκηνάριος Σαρδονίας; τῆς ἐπὶ πᾶσαν θάλατταν ἡγησάμενος εἰρήνης μετ' ἐξουσίας σιδήρου = praepositus paci per totum mare tuendae cum iure gladii, in 232 A.D. during Alexander Severus' campaign against the Parthians; δουκηνάριος τοῦ Σεβαστοῦ Πόντου καὶ Βειθυνίας) cf. A.Magioncalda in M.Christol - A.Magioncalda, *Studi sui procuratori delle due Mauretaniae* (Sassari 1989), 37, 51, 68 and 138. Latin inscriptions show that after Pontos-Bithynia the honorand became procurator of Mauretania Caesariensis (ca. 233-235/236 A.D.).

852. Kos. Bilingual Greek-Phoenician dedication to Artemis, ca. 325-300 B.C. *SEG* XXXVI 758. For king Abdalonymos see W.Messerschmidt, *Boreas* 12 (1989) 65-69, in the context of a mainly iconographical study of the Alexander sarcophagus (64-92). On 69 M. suggests that the dedicant of our inscription was buried in one of the three sarcophagi found together with the Alexander sarcophagus in the royal nekropolis in Sidon (cf. *SEG* XXXVI 758 app.crit. ad L. 2).

853. Kos. Fragment of a dedication, Roman period. Cf. C.Kantzia, *AD* 39 (1984) [1989] B 330, for the marble base of a statuette, with the inscription Εἰούλιος [- - - - -] ἀνέθηκε.

PATMOS

854. Patmos. The cult of Artemis Patmia. *Syll.*^{3} 1152; Kaibel, *EG* 872 (3rd/4th cent. A.D.; cf. our lemma no. 855). T.Grüll in *Specimina. Nova Dissertationum ex instituto historico Universitatis Quinqueecclesiensis de Iano Pannonio nominatae* 1 (1987) 15-67, provides a new edition, with translation and commentary, of these texts. Special attention to the function of the ὑδροφόρος, to the term παραβώμια in *EG* 872, to the location of the Artemis sanctuary (at the place of the present monastery), and to the relations between the Patmian Artemis cult and Miletos, especially the many hydrophoroi in the inscriptions from Didyma. The hydrophoros also occurs in Samos, Klaros and Iasos (immigrant from Miletos). Cf. A.Chaniotis, *Kernos* 4 (1991) 295 no. 38.

855. Patmos. Epigram for Vera, hydrophoros of Artemis Patmia, 3rd/4th cent. A.D. Kaibel, *EG* 872; *SGDI* 5024; cf. also G.Manganaro, *ASAA* 41/42 (1963/1964) 336-338 no. 34; W.Peek, *RhM* 104 (1964) 315-325; H.D.Saffrey, *RBi* 82 (1975) 399-417. After study of the stone which is now in the Museum of the Monastery of St. John the Theologian on Patmos, the text is republished by T.Grüll, *art.cit.* (cf. our lemma no. 854) 16-19 no. 1 with pp. 52-54 (dr.), with translation, full app.crit. and commentary. We do not repeat the entire app.crit.

Ἀγαθῆι Τύχηι
Αὐτὴ παρθενικὴ Ἐλαφηβόλος ἀρήτειραν
θήκατο κυδαλίμην Γλαυκίεω θύγατρα
ὑδροφόρον Βήραν, Πατνίηι παραβ[ώ]μια ῥέξαι
σπαιρόντ[ω]ν αἰγῶν ἔμβρυα καλλιθύτων·
Εἰν Ἄρτει δ' ἐτράφη γεαρὴ παῖς, ἡ δὲ τιθήνη
ἐκ γενετῆς Βήρας κ[αὶ] τροφός ἐστι Πάτνος,
νῆσσος ἀγαυοτάτη Λητωΐδος, ἧς προβέβηκε
βένθεσιν ΛΝ⟨Α⟩ΛΗΣ ἔδρανα ῥυομένη{ι}
ἐξότε μιν Σκυθίηθεν ἀρήϊος εἶσεν Ὀρέστης,
παυσάμενος στυγερῆς μητροφόνου μανίης·
Νῦν δ' ἐρατὴ Βήρα, θυγάτηρ σοφοῦ ἰητῆρος
Γλαυκ[ί]εω, βουλαῖς Ἀρτέμιδος Σκυθίης
Αἰγαίου πλ[ώ]σασα ῥόου δυσχείμερον οἶδμα,
ὄργια κ[αὶ] θαλίην, ὡς θέμις, ἠγλάϊσεν
Εὐτυχῶς

2-4. G. argues that Vera, previously hydrophoros, was now promoted to the function of priestess; Peek felt that ὑδροφόρον specified the general term ἀρήτειραν || 6. Ἄρτις: original name of Lebedos || 8-9. ΛΝΛΗΣ, lapis; ἀν' [ἀ]λῆς, M. (from adj. ἀλής); Αἰγαίοις, Peek; G. suggests ἄλης from ἄλη ('wandering') and translates 'the loveliest island of the daughter of Leto, which came up from the depth as a resting place of her wanderings' (or alternatively 'she stepped up (to the island), which released from the depth herself before, to give a resting place of her wanderings') || 12. [νῦ]ν δ' Ἑκάτη, Rehm; κούρη or κόρη, M.; Νῦν δ' ἐρατὴ, G. || 15. θαλίη: G. refers to the evidence from Didyma concerning banquets organized by hydrophoroi; ὄργια: 'mysteries' in Didyma, Peek; 'ceremonies', unconnected with Dionysos, G. || for Artemis Patmia G. refers to *Syll.*^{3} 1152.

IOS

856. Ios. Decree concerning an alliance (?) between Rhodos and Ios, ca. 250-200 B.C. ? *IG* XII 5 8; *IG* XII Suppl. p. 96 no. 8 (restorations of A.Wilhelm) = *Staatsverträge* III 566. F.Piejko, *RSA* 17/18 (1987/1988) [1989] 182, restores in LL. 1-3 ἐπευχομένου]ς τῶι τε Διὶ τῶι Πολιεῖ καὶ τῆι Ἀθηνᾶι τ[ῆι Πολιάδι καὶ | τῶι Ἀπόλλωνι καὶ τοῖς ἄλλοις θεοῖς π]ᾶσι καὶ πάσαις ἐπ' ἀγαθῆι τύχηι καὶ σωτη[ρίαι καὶ ἐπ' εὐδαιμονίαι | ταῖς πόλεσιν ἀμφοτέραις γίνεσθαι τ]ὴμ φίλιαν. *IG* XII Suppl.: .... ca. 8 .... εἶπεν· εὔξασθαι μὲν τοὺς ἱερεῖ]ς τῶι τε Διὶ τῶι Πολιεῖ καὶ τῆι Ἀθηνᾶι τ[ῆι Πολιάδι καὶ | τῶι Ἀπόλλωνι καὶ τοῖς ἄλλοις θεοῖς π]ᾶσι καὶ πάσαις ἐπ' ἀγαθῆι τύχηι καὶ σωτη[ρίαι καὶ εὐδαιμονίαι | ἀνανεώσασθαι τὸν δῆμον τὸν Ἰητῶν τ]ὴμ φίλιαν.

857. Ios. Sacred law, 3rd cent. B.C. *IG* XII 5 1008 A; *LSCG* 106. P.Carlier, *op.cit.* (cf. our lemma no.1792) 431, argues that *LSCG*'s restoration of L. 4 (βοῦ[ν] θύειν βασ[ιλεῖ] Ἀ[ντιγόνῳ]) is preferable to *IG*'s βοῦ[ν] θύειν βασ[ιλέ]α, since on the same stone there is a honorary decree which mentions Antigonos (*IG* XII 5 1008 B 5).

NAXOS

858. Naxos. List of officials, 2nd/3rd cent. A.D. *IG* XII 5 54. P.Carlier, *op.cit.* (cf. our lemma no. 1792) 430/431 note 348 (text), rejects *IG*'s view that this inscription lists the leaders and members of a religious association. In view of the fact that all names are in the genitive, he suggests that those in LL. 9 and 10 were preceded by a participle in the genitive plural, and that L. 10 ended with a verb of which the subject was Ἀρίστανδρ[ος] (L. 11; *IG*: Ἀριστάνδρ[ου]).

859. Naxos (area of: Sangri). Dedication to Apollo, late 7th cent. B.C. *SEG* XVI 477. Cf. G.Gruben, *MDAI(I)* 39 (1989) 161-172 (ph.; dr.), for archaeological observations on this and a similar, anepigraphic, votive column with volute capital.

860. Naxos (Drosiani). Christian inscriptions. For the Christian texts from the Church at Drosiani cf. N.V.Drandakis, *Οἱ παλαιοχριστιανικὲς τοιχογραφίες στὴ Δροσιανὴ τῆς Νάξου* (Athens 1988). *Non vidimus*. Cf. D.Feissel, *BE* (1991) no. 712.

PAROS

861. Paros. Honorary inscription for Timesiphon, son of Epianax, ca. 50/40 B.C. *SEG* XXXII 825. P.M.Nigdelis, *Hellenika* 40 (1989) 34-49 (ph.), argues that the honorand, who acted as ambassador to Crete concerning loans made to the Parians, is not identical with the homonymous honorand of *IG* XII 5 130 but rather the latter's grandfather. The lettering of *SEG* XXXII 825 points to the first century B.C. N. dates no. 825 to ea. 50/40 B.C. and connects the Cretan loans with the financial problems caused by the aftermath of the Mithridatic war, attacks by pirates up to 67 B.C., and the Roman civil wars (cf. the ἀναγκαιότατοι καιροί in *SEG* XXXII 825 L. 12 and *IG* XII 5 860, from ca. 50 B.C.: honorary decree for the banker L.Aufidius Bassus). Further reflections on the term πατρωνεία in 825 L. 19: the Parians were forced by the ἀναγκαιότατοι καιροί to seek Roman patronage. Cf. *SEG* XXXVIII 1976 for patronage in the East.
On 46 a stemma of Timesiphon's family which also accommodates Μνησικλείδης Ἐπιάνακτος (*IG* XII 5 1030; early first century B.C.) and Γ. Ἰούλιος Ἐπιάναξ, priest of Caesar and August (*IG* XII 3 1116).
N. suggests reading LL. 24/25 of *SEG* XXXII 825 as follows:

[- - -· ὅπως οὖν ὁ δῆμος φαίνηται τιμῶν] τοὺς ἀγαθοὺς ἄνδρας, [Ἀγαθῆι τύχηι,]
25 [δεδόχθαι τιμῆσαι μὲν Τιμησιφῶντα Ἐπιάνακτος] εἰκόνο[ς ἀναστάσει, στεφανῶσαι δὲ κτλ]

or

25 [δεδόχθαι δοῦναι μὲν Τιμησιφῶντι Ἐπιάνακτος] εἰκόνο[ς ἀνάστασιν ἐν - - - κτλ]

For this inscription cf. now also P.M.Nigdelis, *op.cit.* (cf. our lemma no. 868 app.crit. in fine) 384 s.v. *SEG* XXXII 825.

862. Paros. The Marmor Parium. *IG* XII 5 444 (*CIG* 2374; cf. *SEG* XXXV 1837). On the history of the stone since 1627 cf. W.R.Connor, *art.cit.* (cf. our lemma no. 190) 26-32. On the basis of the earliest editions, which were made prior to the extensive damage later in the

17th century, he rejects *CIG*'s and *IG*'s restorations of LL. 58/59, especially Boeckh's ὃς ἐδίδαξε [δρ]ᾶ[μα ἐν ἄ]στ[ει, and presents the following 'conservative text': ἀφ' οὗ Θέσπις ὁ ποιητὴς [ὑπεκρίν]ατο πρῶτος, ὃς ἐδίδαξε ΝΑΛ--ΣΤΙΝ [καὶ ἆθλον ἐ]τέθη ὁ [τ]ράγος ..... Χ ... ἔτη ΗΗΗ ... ἄρχοντος Ἀθή[νησι --|--]ναίου τοῦ προτέρου. Cf. our lemma no. 190.

863. Paros. Fragment. G.Bakalakis, *Festschrift Mylonas* 3, 113, points out that near the Spring of Drakos or the Taxiarches a marble fragment, built into the entrance of the ἐξωκλησίος, carries the letters ΒΑΓ (Hellenistic period; probably funerary). He gives a photo of *IG* XII 5 215 (L.H.Jeffery, *LSAG* 305 no. 34), built into the entrance of the cave of Hagios Johannes Spelaiotes, and a drawing of *IG* XII 5 216 (= Jeffery, *LSAG* p. 295). The latter is now in the Palazzo Almerici in Pesaro and may well have come from the same place as 215: a sanctuary of Ἄρτεμις Παρθένος; cf. also *IG* XII 5 217 (from Paroikia). B. does not believe that this sanctuary was situated in or near the chapel of Hagios Johannes Spelaiotes.

864. Paros (Paroikia). Inscribed urns, Hellenistic period. Cf. P.Zapheiropoulou, *AD* 39 (1984) [1989] B 295 (ph.), for two marble urns with the names Μελίννης and Ἰσοκρίτου respectively.

KEOS

865. Ioulis. List of fined persons, late 3rd cent. B.C. *IG* XII 5 610 (cf. *SEG* XXXVII 1782bis). O.Montevecchi, *Aegyptus* 69 (1989) 109-112, briefly discusses the meaning of προστάτης in LL. 26/27 (Μείδωνα καὶ προστά|την Ἀριστοκλῆ ΔΔΔ): 'tutor' or 'curator' (equivalent of ἐπίτροπος), not necessarily of a person under age (so *IG* Index IV 6 s.v. Ἀριστοκλῆς and Index IX s.v. προστάτης). Comment on papyrological testimonia of προστάτης/πρόστασις, for which see also ead., *Aegyptus* 61 (1981) 103-115.

866. Keos. The cities in the 4th cent. B.C. P.Brun, *ZPE* 76 (1989) 121-138, studies the history of the confederation of the Keian cities Ioulis, Karthaia, Koresia and Poiassa in the 5th and especially in the 4th cent. On 122-128, she first lists the inscriptions concerning Keos in the 4th cent. B.C.

A. Athenian inscriptions:

1. Tod, *GHI* 123 (*IG* II^2 43, *Syll.*^{3} 147, cf. *SEG* XXXV 56*), 377 B.C.
2. *I.Délos* 98, 377-373 B.C.
3. Tod, *GHI* 142 (*IG* XII 5 1270), 362 B.C.
4. Tod, *GHI* 162 (*IG* XII 5 1277), after 362 B.C.

5. *IG* II^2 404 (cf. *SEG* XXXIV 259, XXXVI 1514), 357-355 B.C. Cf. our lemma no. 73.

B. Inscriptions from Keos:

6. Tod, *GHI* 141 (*IG* XII 5 594, *Syll.*^{3} 172, cf. *SEG* XXV 953*), ca. 364 B.C; on 125 note 28 and 126 note 36, B. admits that the restoration X[αβρίας Κτησίππου] in L. 40 is tempting, but X[αιρέας] and other patronymics are equally possible.

7. *SEG* XIV 530 (cf. XXV 952*), ea. 364 B.C.

8. *IG* XII 5 542, ca. 350 B.C.

9/10. *IG* XII 5 528 and 538 with Suppl., ca. 350 B.C.

11. *IG* XII 5 609 (cf. *SEG* XXXII 832), ca. 350 B.C. but see below

12. *IG* XII 5 537, ca. 350-300 B.C.

C. Inscription from Kyrene

13. *SEG* IX 2 (Tod, *GHI* 196, ef. *SEG* XXXVI 1463* and 1514; XXXVIII 1880), ca. 330 B.C. B. argues that during the second Persian War at the latest the four cities of Keos formed a political unity (see the literary sources and *GHI* 27, *IG* XII 5 608 [*Syll.*^{3} 1057]). Before 454 B.C. this union was broken up probably by Athens: all cities became politically independent, but they still formed an administrative synteleia for payment of the phoros (see *ATL* I, p. 306/307). The situation after 404 and at the beginning of the 4th cent B.C. is unknown. *IG* XII 5 568 might show the independence of Poiassa ca. 420-390 B.C. A political union of the other cities in 394-377 is not to be excluded. In 377 B.C. each city possessed political independence, as is proved by document 1; at the same time the island knew some sort of common citizenship; the fact that Κείων is not engraved before Ποιήσσιοι in L. 82 is probably to be explained by the fact that Poiassa did not belong to this confederation. Document 2 mentions a debt of the Κεῖοι to Apollo of Delphi, but here again it may only be an indication of an administrative synteleia. Documents 6/7 from the time of the defection of Keos from the Second Athenian League, and probably also document 11, which may date from 364 B.C., show the existence of a real federal state; it may have been created under Theban influence. Poiassa was not a member of this confederation. On 135, B. suggests that *IG* XII 5 608 (cf. *SEG* XXXI 749), a 5th cent. list of Keian victors at the Isthmian and Nemeian games, may have been reinscribed in the time of the unification for reasons of propaganda. In 362 B.C., after the revolt against Athens, the political unity no longer existed, see document 3. Each city was politically independent while some sort of unity of the island, Poiassa not included, was recognized. This non-political unity continued to exist during the 4th cent., see documents 5, 8-10, 12. Documents 4, 13 show that Poiassa did not belong to this confederation. On relations between Athens and Keos in the 4th cent. B.C. cf. our lemma no. 73.

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867. Keos. History of Roman Keos. In the context of a preliminary report on a survey initiated in 1983 L.Mendoni - H.Papageorgiadou in S.Walker - A.Cameron (edd.), *The Greek Renaissance in the Roman Empire* (BICS Suppl. 55; London 1989) 169-173 (detailed map), present a brief account of the history of the island during the Roman period on the basis of literary and epigraphical sources.

868-870. Keos. Two decrees and a dedication. Three inscriptions now in the Archaeological Museum of Ioulis in Kea. Ed.pr. L.G.Mendoni, *ABSA* 84 (1989) 289-296 (ph.). Cf. Ph.Gauthier, *BE* (1990) no. 292.

868: 289-292 no. 1. **Karthaia (?). Decree concerning the circulation of women on the island, 300-250 B.C.** Stele of white cipolini (local limestone).

[- ca. 2-3]ων εἶπεν· ἔδοξεν τῆι [βουλῆι καὶ]
[τ]ῶι δήμωι ὅπως ἂν ἔχηι κ[---------]
τὰ κατὰ τὴμ πόλιν ὡς ἀσφ[αλέστατα]
τὰς γυναῖκας τὰς ἐλευθ[έρας καὶ]
τὰς παρθένους μὴ βαδίζ[ειν - ca. 3-4 -]
τὴν νῆσον, ὅπως μηθεὶς [----------]
γίνηται περὶ αὐτὰς· ἐάν δ[ὲ ---]
βαδίσηι γυνὴ ἢ παρθένος [τὴν μὲν]
γυναῖκα ἀποτίνειν δεκα[- ca. 4-5 - δρα]-
χμὰς, τὴν δὲ παρθένον πε[ντ -- 6-8 --]
[δρα]χμὰς· ἐάν δὲ μετὰ γυν[αικὸς]
[.....]Ε.Η..Δ.Η [παρ]θένος [----------]
[.....] γυναῖκες [----------]
- -

1. Probably from Karthaia, since only decrees of that city are preceded by the name of the 'rogator', ed.pr. || 2. e.g. ἂν ἔχηι κ[αλῶς ἡ χώρα καὶ], ed.pr. || 5-6. μὴ βαδίζ[ειν κατὰ or ἀνὰ] | τὴν νῆσον, ed.pr. || 6. possibly something like μηθεὶς [ὑβριστὴς] or [ὠθισμός], ed.pr.; rather a more current term, e.g. κίνδυνος, 'mais ces conjectures, en l'absence de parallèle, n'ont guère de valeur', Gauthier || 7. ἐάν δ[έ τις or που], ed.pr. || ed.pr. hypothetically connects this limitation of the freedom of movement of women either with raids of pirates kidnapping women (for this kind of violence cf. decrees from Naxos and Arkesine on Amorgos: *Syll.*[3] 520 and 521) or with violence against women by the occupying Ptolemaic forces; Gauthier thinks of abductions of women from sanctuaries outside the walls; for women gathering in public sanctuaries on Keos see Plut. *Mul. virt.* 249d-e. For some doubts cf. P.M.Nigdelis, *Πολίτευμα καὶ Κοινωνία τῶν πόλεων τῶν Κυκλάδων κατὰ τὴν ἑλληνιστικὴ καὶ αὐτοκρατορικὴ ἐποχή* (Thessaloniki 1990) 420.

869: 292-295 no. 2. **Ioulis (?). Honorary decree for Timophanes, 300-200 B.C.** *IG* XII 5 597 (now in the house of A.Theodorakis in Ioulis) plus a new joining fragment found at Poisses (ancient Poieessa).

Θε[οί]
[Ἔ]δοξεν τεῖ βουλεῖ καὶ τ[ῶι δήμωι· ἐπειδὴ]
Τιμοφάνης Φιλίνου ἀν[ὴ]ρ ἀ[γαθὸς καὶ εὔνους ὢν]
διατελεῖ περὶ τοὺς αὐτο[ῦ πολίτας καὶ κατὰ τὸν ἔμ]-
προσθεν χρόνον εἰς ἃ ἂμ π[----------]

διατετέλεκεμ παρεχόμεν[ος χρείας ἅπασι καὶ νῦν]
ἄρχων τῆς πόλεως γενόμε[νος συντετέλεκεν τὰ περὶ τοὺς]
8 [θ]εοὺς καλῶς καὶ ε[ὐ]σεβῶς ὥ[στε καὶ ἐν τῶι θεάτρωι ἀνέ]-
[θ]ηκεν σκηνὴν καὶ προσκήνιο[ν χαριζόμενος πᾶσι τοῖς]
πολίταις, ἐπέδωκεν δὲ καὶ ἀρ[γύριον ----------]
[κα]ὶ ἐπεμελήθη τοῦ ΩΝΟΠΛ (?).
12 [ἐπιμ]εμέληται δὲ κα[ὶ τῶ]ν πολιτῶ[ν ----------]
[.....]ας ἀμφι[--------]ΑΝΕΝΔΕ[----------]
[----------]Ν ὅπως ὡς [----------]
[----------]ΠΙΣΤΑ[----------]

Underlined letters are on the new fragment || ed.pr. assigns the stone to Ioulis on the basis of the name and patronymic of the archon and of the presence of a theatre which is indirectly attested for that city (*IG* XII 5 599 and 604) || 3. Φιλίν[ου νῦν τε ἀνὴρ ἀγαθὸς ὤν], *IG* || 4-5. περὶ τὸ[ν δῆμον κατά τε τὸν ἔμ]προσθεν χρόνον [εὔνους καὶ πρόθυμος ὤν], *IG*; something like περὶ τοὺς αὐτο[ὺ πολίτας καὶ κατὰ τὸν ἔμ]προσθεν χρόνον εἰς ἃ ἂμ π[ερὶ τὴμ πόλιν καλῶς ἔχειν], ed.pr. || 6. διατετέλεκεμ, π[λεονάκις τε αἱρεθεὶς], B.Keil in *IG* || 7-8. ἄρχων τῆς πόλεω[ς ἐποιήσατο μὲν τὰ περὶ τοὺς | θ]εοὺς καλῶς καὶ ε[ὐ]σεβῶς, *IG* || 8-9. [τοῦ δὲ θεάτρου ἀνέ|θ]ηκεν σκηνὴν καὶ π[ροσκήνιον], *IG* || 9-10. [πᾶσι δὲ | π]ολίταις ἐπέδωκε ---, *IG* || 11-12. text read by Gauthier from the photo; ed.pr. inadvertently omitted one line and mixed up LL. 11/12: her L. 11 reads [κα]ὶ ἐπεμελήθη δὲ κα[ὶ τῶ]ν πολιτῶ[ν ----] || 'Certains des suppléments proposés par M. sont sans valeur', Gauthier.

870: 295/296 no. 3. **Poieessa. Dedication to Hermes Prytaneios, 450-400 B.C.** Rectangular base of gray cipolini (local limestone). Stoichedon inscription.

Διοφάνης | Ἐτεοκλείδου | Ἑρμεῖ Πρυτανείωι | ἄρ⟨ξ⟩ας ἀνέθηκεν

1-2. The dedicator is known from a dedication to Apollo (our lemma no. 875), his son from a dedication to Hermes (our lemma no. 876), ed.pr. || 3. ed.pr. comments on Hermes' connections with public life and especially the prytaneion || 4. ΑΡΣΑΣ, lapis; perhaps the mason omitted X after the first sigma (X plus Σ for Ξ, attested in inscriptions from Keos), ed.pr.

871. Karthaia. Rupestral kalos inscriptions, 4th/3rd cent. B.C. In the course of a report of a surface survey of this city, with helpful bibliography on earlier studies, L.G.Mendoni, *Archaiognosia* 4 (1985/1986) [1989] 157/158 (ph.), reports the existence of these inscriptions cut in the bedrock in front of the South gate of the acropolis walls. She compares the lettering to the pederastic rupestralia at Kalamoi in Thasos, *SEG* XXXII 847.

A) [---- κα]λό[ς] | Ἀνθηρὸ[ς] καλ[ός] | Ἐπ[----] καλός | Νικ[---]
B) [---] καλ[ός] | Ἀγλαξίας [---] | [---] εὔχα[ρις] | [---] κ[αλό]ς

872. Karthaia. Rupestral kalos inscriptions, 3rd cent. B.C. *IG* XII 5 567. L.G. Mendoni - N.D.Mourtzas, *Archaiognosia* 4 (1985/1986) [1989] 131, report new readings after examining this rock at the harbor of Megales Poles. They suggest the above date.

A) Βόηθος | καλός | Ἀθηναῖος **B)** Λ[ά]μπ[ων] | [κα]λό[ς]

873. Koresia ? List of loans by a temple to the city, 4th cent. B.C. *IG* XII Suppl. 236. D.Knoepfler, *JS* (1989) 29 note 30, wonders whether in L. 5 [Ἑκατομβ]αιῶνος should be read instead of [Καλαμ]αιῶνος.

874. Koresia. Dedicatory epigram, ca. 520-500 B.C. Limestone fragment found built into a wall on the acropolis of Koresia, now in the Museum at Kea [cf. A.Johnston, *CR* 41 (1991) 197]. In *CEG* 2. 839a (= 410a), P.A.Hansen prints the following incomplete text after study of a squeeze provided by L.G.Mendoni. He lists several attempts of Mendoni and himself to make sense of this text, inscribed in the epichoric alphabet of Keos and otherwise unpublished.

[...] ϘΟΣΠΟΝΙΕΙΔΕΡΕΛΕΙΝΑ[...]στράτ[ο] | ἔλασε πύργος καὶ φυλακὲlν
ΘΑΡΟΣ· θοῖς δὲ γένοιτο | φίλον (Plura fortasse sequebantur)

875. Poieessa. Dedication to Apollo, ca. 430-400 B.C. *SEG* XIV 547 (*LSAG* 306 no. 48). L.G.Mendoni, *ABSA* 84 (1989) 295 note 39, argues that the activity of the dedicators mentioned in L. 5 (ἐνθεμολογήσαντες) is to be connected with the collecting either of some tax or, more plausibly, of their own products . For the first dedicator, Διοφάνης Ἐτεοκλείδου, see our lemma no. 870.

876. Poieessa. Dedication to Hermes, ca. 400 B.C. *SEG* XIV 548. L.G.Mendoni, *ABSA* 84 (1989) 295 note 41, restores LL. 3/4 as Ἑρμ[εῖ] | ἄρ⟨ξ⟩α[ς] ἀνέ[θ]η[κεν] on the basis of the dedication presented in our lemma no. 870 (*SEG*: ΕΡΛ-Τ---ΙΑΡΚΑ-- ἀνέ[θ]η-[κεν]).

TENOS

877. Tenos. Register of contracts of sale and of dowries, late 4th cent. B.C. *IG* XII 5 872; *SEG* XXXVII 708; XXXVIII 1944. Cf. J.M.Colubi Falcó, *Habis* 18/19 (1987-1988) [1989] 231-241, for some comment on legal questions: sale-loan-πρᾶσις ἐπὶ λύσει.

878. Tenos. Two honorary decrees for the Milesian physician Apollonios, 190 or 189 B.C. *IG* XII 5 824 (*SEG* XXXVII 765). C.Habicht, *Chiron* 19 (1989) 273-277, accepts R.Étienne's new readings and restorations in LL. 15/16 and 39/40, implying that Apollonios was honored by the Nesiotai because of his conduct during a war rather than an epidemic (cf. *SEG* XXXVII), but rejects É.'s view that the allusion is to the Third Macedonian War (168-166 B.C.). The honorand can be identified with the eponymous stephanephoros of Miletos known from *Milet* I 3 124 L. 36 (so already A.Rehm and F.Hiller von Gaertringen), whose term of office should be dated to 203/202 B.C. on the basis of Wörrle's new chronology (cf. *SEG* XXXVII 984). The eponymous priest of Rhodes Αὐτοκράτης is not to be identified with his homonym known from amphora stamps between 175 and 146 B.C. (so É.; cf. *SEG* XXXVI 1493, sub 45-47), but should be assigned to ca. 200 or the early 2nd cent. B.C. and is possibly identical with the Rhodian Autokrates son of Ameinias on record in an inscription from Kamiros (*ASAA* 27-29, 1952, 194 no. 41 L. 6; ca. 210 B.C.). The war mentioned in L. 16 is that against Antiochos (192-190 B.C.); it is styled καινός because it broke out shortly after the end of the Second Macedonian War in 196 B.C. (cf. also the plural περιστάντων δὲ π[ο]λλέμων in LL. 39/40). Since the war just ended (L. 16: καινοῦ περιεστηκότος νῦν κινδύνου), the date of Autokrates' office and the honors for Apollonios by the Nesiotai is 190 or 189 B.C.

CHIOS

879. Chios. Prosopography. T.S.Sarikakis, *Χιακὴ Προσωπογραφία* (Athens 1989), publishes a prosopography of ca. 3500 Chians on record in literary, numismatical and epigraphical sources. The names on record in the lists of Chian delegates to Klaros have been incorporated into the catalogue. J.Robert kindly supplied the texts. Other unpublished material has also been used. Enfranchised foreigners have been included; the same is true for non-Chian wives of Chian citizens, and for the metics. An asterisk distinguishes the latter three categories from the true Chians. The final year, covered by this catalogue, is 1987; in a supplement (483-496) one finds some later material mostly derived from Fraser-Matthews' *Lexicon of Greek Personal Names* I.

In *SEG* XXXVII 972 (from Klaros) S. (cf. 377 no. 105) suggests reading in L. 10 Πῖνος Ἐπαφροδείτου Ἥδυς, Ἥδυς being Pinos' second name [is this certain ? In all other Clarian texts the second name is lacking; is not Ἥδυς simply another member of the hymnodoi; is his patronymic Μηκ[ύθου] ?; cf. in L. 16 a Μηκύθη Ἥδυος: the girl may have been named after her grandfather Μήκυθος, Pleket].

For 57 no. 451 (Ἄρατος) and 2 no. 11 cf. now *SEG* XXXVIII 838: Ἀγ[όρατ]ος Ἀράτου; in the same text the name of Dorotheos' daughter is read as [E]ὐκλείης (cf. 138 no. 262 and 273 no. 136) [is not Νάννη (337 no. 2) to be corrected into Νάνη (cf. *SEG* XXXV 922 (h)) ?, Pleket].

As to *SEG* XXXVIII 839 we failed to mention that this is not a new text; see 236 no. 129: it is in C.Michel, *Recueil* 1145 (1st cent. B.C.).

S. (484 no. 4) suggests the name Ἀλεξάνω[ρ] instead of Ἀλεξανό[ς] for *SEG* XXXV 940. For *SEG* XXXV 941 he suggests Ἑρμησ[ι]ανός instead of Ἑρμητιανός.

880. Chios. 'Constitution' of Chios, ca. 575-550 B.C. *SEG* XXXVIII 830* (*LSAG* 343 no. 41; *GHI* 8; L.H.Jeffery, *ABSA* 51, 1956, 156-167; J.H.Oliver, *AJPh* 80, 1959, 296-301). P.Carlier, *op.cit.* (cf. our lemma no. 1792) 447-449 (text), discusses the restorations suggested for D in fine and prefers Jeffery's (1956) ϙὠ[μνύτω τὸν αὐτὸν ὅρκον τῶι δημαρχῶι καὶ τοῖς βα]σιλεῦσιν to Oliver's ϙὠ[μνύτω | [ἐν τοῖς β]ασιλεῦσιν. As to δημαρχῶν ἢ βασιλεύων in A LL. 4/5, C. argues that the δήμαρχος probably presided over a tribunal consisting of βασιλεῖς.

881. Chios. Honorary inscription for L.Licinius Lucullus (?), shortly after 85 B.C. ? *SEG* XXXV 929. W.Ameling, *ZPE* 77 (1989) 98-100, proposes to identify [Λεύ]κιος Λικίννιος with L.Licinius L.f. Lucullus, who was active in the East for a long time and received far more honors than other possible candidates (L.Licinius L.f. Murena, the elder, and, less probably, his homonymous son). A. therefore suggests restoring the text as [Λεύ]κιος Λικίννιος Λευκί[ου υἱὸς Λεύκολλος]. Lucullus may have been honored by Chios for having expelled the troops of Mithridates in 85 B.C. (Plut. *Luc.* 3.4).

882-886. Chios. New inscriptions. Ed.pr. T.Sarikakis, *BCH* 113 (1989) 347-350, publishes five inscriptions, of which nos. 2-5 are now in the Museum of Chios.

882: 347 no. 1. **Epitaph of Demetrios ?, son of Zopyros, 3rd cent. B.C.?** Built into a wall of the chapel Hagios Demetrios at Trypes. Broken at both sides.

[Δη]μήτριος Ζωπύρο[υ] | [γο]νῆι δὲ Ἀπελλῶ· | Γοργὼ ἡ γυνὴ ἐπέθ[ηκε]

2. Demetrios had been adopted by Ἀπελλῆς, ed.pr. [by Zopyros, Pleket].

883: 347/348 no. 2 (ph.). **Alkimos Zosimos erects a stele for his brother Zoilos and makes a vow for the healing of his son, Imperial period.** Rectangular stele of white marble with pediment, broken below and at the right.

Ἄλκιμος Ζωσίμο[υ]
Ζώσιμος ὑπὲρ Ζωΐ[λ]-
ου ἀδελφοῦ τὴν σ[τ]-
ήλην ἀνέστησα. Ἐ-
ὰν δὲ παύσηται τοῦ
νοσηματίου τὸν [υ]-
ἱόν μου, σωτήρι[α]
ποιήσω σου καὶ εἰκό-
να κατὰ τὸν δοθέν-
τα μοι χρησμὸν κα[ὶ]
ἐνεύχομαί σοι το-
[ὺς] καταχθονίο[υς]
[θε]οὺς σῶσαί μοι
vac τὸ παιδίον vacat

7. σωτήρια: thank offerings, ed.pr., who considers but rejects the possibility that we have here the name of the son, Σωτήρι[ς] ‖ 11-13. τὸ | καταχθονίο | [σ]υσσῶσαι μο[ι], ed.pr.; the restoration is of J.Bousquet, sent to us per ep. by O.Masson.

884: 349 no. 3 (ph.). **Posthumous honors bestowed by the gerousia on Antiochos Malchion, Imperial period.** Rectangular block of bluish marble.

Ἡ γερουσία
Ἀντίοχον [Φ]ησε[ίνο]υ Μαλχίω-
να νέον ἥρωα, ἀρετῆς ἕνε-
vacat κεν

2. For Φησεῖνος, cf. *SEG* XXXVI 773* ‖ 2-3. Μαλχίων: Semitic name, ed.pr.

885: 349/350 no. 4 (ph.). **Epitaph of Apollonia, daughter of Aischines, 3rd cent. A.D.?** Block of brown limestone, found in the fortress. The inscription is in a recessed field.

Ἐπαφρόδειτος Θεοδότου καὶ Αἰσχίν[ης]
Ἀντιόχου τὸ μνημεῖον. Ἐπαφρό[δει]-
τος μὲν τῇ ἑαυτοῦ γυναικὶ Ἀπολλωνίᾳ
Αἰσχίνου, τῇ καλουμένῃ Πασιθέῃ, καὶ ἑ-
αυτῷ, Αἰσχίνης δὲ τῇ μητρὶ Ἀπολλωνίᾳ.
Τούτου τοῦ μνημείου μετοχὴ οὐδενὶ ἄλ-
λῳ ἐστὶν μετὰ Ἐπαφρόδειτον Θεοδότου

1-2. Aischines was the son of Apollonia from her first marriage with Antiochos, ed.pr.

886: 350 no. 5. **Dedication by three athletes to Herakles and Demos, 1st cent. B.C.?** Block of gray marble, broken at left.

[---] Ἡραίου, Ὄλβιος Ἰσίδω-
[ρο]ς, Γράνιος Κοΐντου υἱός,
[νικ]ήσαντες ἐπὶ Λεωνί-
[δο]υ, Ἡρακλεῖ καὶ τῶι Δήμωι

2. Γράνιος: Latin Granius, known from Delos, ed.pr. ‖ 3-4. Leonides is recorded as stephanephoros in the 5th and 1st centuries B.C.; the Roman names exclude the former, ed.pr.

887-902. Chios. Epitaphs. T.Sarikakis, *Parnassos* 31 (1989) 4-12, publishes the following epitaphs now in the Museum in Chios.

887: 3 no. 1. **Epitaph ?, Roman Imperial period.** Fragment of a white marble plaque; inscription under the kymation:

[- - -]κίων Βαρναίο[υ] | [--] Ϝ. ΙΛΩΝΟΥΙ[- -]

Epitaph or list of names, ed.pr. ‖ 1. [Φω]κίων; Βαρναῖος is a Semitic name, ed.pr. ‖ 2. initio perhaps [Χε]ίλων or [Φ]ίλων, ed.pr., who prefers the latter.

888: 3/4 no. 2. **Epitaph of Lampriche, 4th cent. B.C.** Bluish marble rectangular stone: Πάρμιδο̣[ς] | Λαμπρίχη

1. Strangely enough the patronymic comes first, ed.pr.

889: 4 no. 3. **Epitaph of Alexilochos, 4th/3rd cent. B.C.** Bluish marble rectangular stone: Ἀλεξίλοχο̣[ς] | Μονίμου

890: 4/5 no. 4. **Epitaph of the wife of Sophroniskos, undated.** White marble rectangular stone: [- -] Φιλίσκ[ου] |, Σωφρονίσκου δὲ | γυνή

891: 5 no. 5. **Epitaph of a citizen of Prusias ad Hypium, Roman period.** Gray marble rectangular stele.

[.]ΑΛΛΙC | Προυσιάἰδος τῆς πρὸς | Ὑππίῳ ‖ ἐτῶν ι΄ |, χαῖρε

Epitaph of a boy (Ἄλλι(ο)ς) or girl ([Λ]αλλίς or [Π]αλλίς), ed.pr.

892: 5 no. 6 (ph.). **Epitaph of Herais, 3rd cent. B.C.** Gray marble rectangular stone: Ἡ[ρ]αΐς | Φιλοστεφάνου γυνή

893: 6 no. 7. **Epitaph of Menousa, undated.** White marble pedimental stone with akroterion: Μένουσα | Ἀρτεμιδ[ώρου]

894: 6/7 no. 8. **Epitaph of Myrmex, ca. 300 B.C.** Marble stone: [M]ύρμηξ | [Ἀ]ναξαγόρεω

2. Ionian dialect.

895: 7 no. 9. **Epitaphs of Zosime and Eutycha, Roman period.** Reddish marble plaque with pediment and the heads of two people; used twice; B is later.

A: [- -]ανδρος Ζωσίμη ἐποίει

[Ἀλέξ]- or [Μέν]ανδρος, ed.pr., who argues that ἐποίει is used predominantly in the Roman period and therefore assigns this text to that period.

B: Εὐτύχα χρεστή (sic), χέρε

3rd cent. A.D., ed.pr.

896: 8 no. 10 (ph.). **Epitaph of Artemo, Roman period.** Marble plaque.

Θεοφῶν τῇ ἑαυτ[οῦ] | θυγατρὶ Ἀρτεμῷ | χρηστῇ, χαῖρε

2. Ἀρτεμό = Ἀρτεμώ, ed.pr. || cf. our lemma no. 898.

897: 8/9 no. 11. **Epitaph of Apolloni[---], Hellenistic period.** Left part of a white marble relief; remains of feet visible.

[Ἐ]πιφάνεα τῷ ἑ[αυτῆς | ἀδελ]φῷ Ἀπολλωνι[- - | χρησ]τέ, χαῖρε

1. Ἐπιφάνεα = Ἐπιφάνεια, ed.pr. || 2. Ἀπολλώνι[ε] or Ἀπολλωνί[δης], ed.pr.

898: 9 no. 12. **Epitaph of Leukathides, 2nd/3rd cent. A.D.** Marble plaque: Εἰσᾶς Λευκαθίδῃ χρηστῷ, χαῖρε

899: 9/10 no. 13. **Epitaph of [Cl]odius ?, Roman period.** Rectangular base.

[- -]ώδιος Ὀνησικλ[έους· | Οὐε]ργιλία τῷ υἱῷ | [χρη]στέ, χαῖρε

1. [Κλ]ώδιος ?, ed.pr.

900: 10 no. 14. **Epitaph of Tryphon, undated.** Lower right part of a marble stele; remains of the feet of a human being.

[- -]η τῷ γλυκυτάτ[τ]ῳ Τρύφωνι | [ἀ]νδρὶ [δ]ημότῃ | [μν]είας ἕνεκεν

3. [δ]ημότῃ ?: a man from the people ?, ed.pr.

901: 10/11 no. 15. **Epitaph, 1st cent. B.C.-1st cent. A.D.** Fragment of a white marble stele: Γαΐῳ [- -] | τῷ [ἑ]ατῆς [- - | χρησ]τέ, χαῖρε

902: 11 no. 16 (ph.). **Epitaph of Patroklos, undated.** Lower part of a white marble relief: Πάτροκλος Ἀραπίωνος Ἀπαμεῖ, χρηστέ, χαῖρε

[1-2. The photo seems to show Σαραπίωνος, Pleket].

903. Chios. Mosaic inscription. *SEG* XXXVII 715. Cf. *AD* 37 (1982) [1989] B 362 (ph.) and *BCH* 114 (1990) 807 (ph.). The photo clearly shows in L. 3 ἁρμαινοράφος (*SEG*: ἁρμενοράφος).

SAMOS

904. Samos. Honorary decree for Ptolemy III. C.Habicht, *MDAI(A)* 72 (1957) 226-230 no. 59. F.Piejko, *RSA* 17/18 (1987/1988) [1989] 187, restores in L. 2/3 ἀπ[οστέλλειν πρὸς ἡμᾶς ἵνα ἐν Ἀλ]εξανδρείαι διοικεῖται, in L. 12 [ἐπιμελήσωνται οἰκ]ονομεῖν and in LL. 17/18 [ἰδίαι | δὲ πολλὰς καὶ μεγάλας παρέχο]ιτο Σα[μίων ἑκάστωι χρείας]. Habicht 2/3: ΑΥ[.....] | [-- ca. 15 -- ἐν Ἀ]λεξανδρείαι; 12: [-- ca. 16 --]ονομεῖν; 17/18: [ἰδίαι ? | δὲ -- ca. 23 --]ΙΤΟΣΑ[-- ca. 18 --].

IKARIA

905. Fourni. Epitaph of Epameinon, Roman period. Large sarcophagus with large wreath and circles in relief; in one of the circles an inscription. Mentioned by O.Chatzianastasiou, *AD* 38 (1983) [1989] B 348 (ph.); cf. *AR* (1990/1991) [1991] 64.

Ἐπαμείνων Τήλωνος καὶ Φίλτης | ἥρως χρηστέ, χαῖρε· | ἐτῶν κε΄

[1-2. For Τήλων cf. *SEG* XXXIV 919; though Φιλτῆς (masc.) is a popular Ionian name, on record on Samos (close to Ikaria), it seems as if here we have the genitive of Φίλτη: Epameinon, son of Telon and Philte; for the latter cf. *BE* (1967) no. 228 in fine, Pleket].

AMORGOS

906. Minoa. Letter of Severus and Caracalla to Minoa. *IG* XII 7 243 (*IGR* IV 1014; R.Weil, *MDAI(A)* 1, 1876, 350); Oliver, *Greek Constitutions* 492-495 no. 259. G.A. Souris, *Hellenika* 40 (1989) 55 no. 6, returns to Weil's reading [Νι]κηφόρου in L. 30 (part of the ambassador's patronymic). *IG* and *IGR* : -κη φόρου; Oliver: [νι]κηφόρου (apparently an adjective). Cf. also P.M.Nigdelis, *op.cit.* (cf. our lemma no. 868 app.crit. in fine) Addenda on p. 419.

THASOS

907. Thasos. Greeks and Thracians on Thasos and in the Peraia. J.Pouilloux in *Mélanges Lévêque* II 367-373, collects the (largely archaeological) evidence for the relations between Thrace and Thasos from the archaic to the Roman Imperial period. Thracian names like

Πυρις and Κοδις on record in Thasian lists of archons and theoroi in the 6th-4th cent. B.C. prove that the indigenous population was not eliminated during the Parian colonization. Also the presence of the Thracian Τοκης among the Parians in the battle at Eion in the late 6th cent. B.C. (*SEG* XXVII 249; XXXVI 586; cf. our lemma no. 908) testifies to the cooperation between the Parian colonists and barbarians [cf. however *SEG* XXXVI 586: G.Mihailov considers Τοκης as a Parian name].

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908. Thasos. Akeratos, son of Phrasierides, 6th cent. B.C. J.Pouilloux in *Hommage Roux* 193-204, comments on and translates various inscriptions recording this prominent Thasian: *IG* XII 8 683 (p. X) + *IG* XII Suppl. 412, note (ph.); *IG* Suppl. 412 (ph.) = *CEG* 416; *Recherches* --- *Thasos* I 269 no. 31 Col. I LL. 14-16. P. interprets ὃς Θασίοισιν καὶ Π[αρίοι]ς ἦρχσεν μοῦνος ἐν ἀνφοτέροις (*IG* XII Suppl. 412 LL. 1/2) as meaning that Akeratos has been military commander over Thasians and Parians alike during a campaign on the continent, rather than archon in both cities which were supposed to have lived in sympoliteia. He refers to *SEG* XXVII 249 (XXXVI 586; cf. also our lemma no. 907): a funerary epigram by the Parians for Tokes, who died in battle at Eion in the late 6th cent. B.C. Cf. Ph.Gauthier, *BE* (1990) no. 263. J.Vinogradov, *ibidem* no. 499, suggests restoring Π[εραίοι]ς, Π[εράοι]ς or even Π[εραιῆ]ς': Akeratos held a magistracy both in Thasos and in its Peraia; contra Gauthier.

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909. Thasos. Decrees concerning rewards for informers on conspiracies, 411-409 B.C. ? *Recherches* -- *Thasos* I 139-162 no. 18 (Meiggs-Lewis, *GHI* 83). On the basis of a semantic and syntactic analysis A.J.Graham-R.A.Smith, *AJPh* 110 (1989) 405-412, interpret the phrase κατώμοτος κατ' αὐτῶ μὴ ἔστω which occurs in boths decrees (I L. 4; II L. 11) as 'let him not be under oath against himself': the informer is freed from the oath he gave to his fellow-conspirators. As a parallel they adduce LL. 40-44 of the citizenhip oath from Chersonesos (*Syll.*[3] 360; *IOSPE* IV 79) stating that a conspirator may break his oath or curse.

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910. Thasos. Letter of Claudius to Thasos, 42 A.D. *Recherches* -- *Thasos* II 66-69 no. 179 (cf. L.Robert, *RPh* 41, 1967, 56, note 8); Oliver, *Greek Constitutions* 91-94 no. 23 (based on revision of the stone). LL. 1-7 republished after revision of the stone by G.A.Souris, *Hellenika* 40 (1989) 50-52 no. 1 (ph.). In the text below we present Souris' reading of LL. 1-7; for LL. 8-14 we give the version of *Recherches* -- *Thasos*.

Τιβέριος Κλαύδιος Καῖσαρ Σε[βα]στὸς Γερμανικὸς ἀρχιερεύς, δημαρχικῆς ἐξουσίας
τὸ δεύτερον, ὕπατος ἀποδεδειγμένος τὸ τρίτον, αὐτοκράτωρ, πατὴρ πατρίδος
Θασίων ἄρχουσι, βουλῆ, δήμῳ χαίρειν· ὅπερ [ἐ]ν [ἐπ]ιστολαῖς ἄλλοι[ς πεμφ]-
4 θείσαις ἀπεφηνάμεν, τοῦ[τ]ο καὶ ὑμεῖν λέγω ὅτι το[ὺς ..... τῆς ὑμετέρας] σπο[υ]-
δῆς καὶ εὐσεβείας ἀποδέχομαι κοινῇ πάντας, τὸν δὲ ναὸν μ[ό]ν[οις] εἶ[ναι] τοῖς
θεοῖς κρείνων παραιτοῦμαι, τὰς ἄλλας προσειέμενος τιμὰς αἳ πρέπουσιν

ἡγεμόσιν ἀρίστοις· διαφυλάσσω δὲ ὑμεῖν κατὰ τὰ δ[εδογμένα τῷ θε]ῷ Σεβασ-
τῷ πάνθ' ὅσα παρ' αὐτοῦ τείμια, ὅσα τε [περὶ ?] τῶν προσα[..... ὑπαρ]-
χόν[τ]ων ὑμεῖν καὶ τῆς τοῦ σείτου ἐξαγωγῆς [ἐπ]ιμελὲς φ---- ca. 10 ----
ἐπάρχῳ Γρ...ινα· εἰ μηδὲν .... ἐν τῇ ἐπαρχείᾳ, γρ[άφω ὅ]πως Μ--- ca. 6 ---
τούτων ὑμεῖν δοθέντων, δηλώσῃ μοι· κα[ὶ τὰ] ἄλλα κηδόμενόν
με τῆς πόλεως σαφῶς ἴστε· οἱ τὸ ψήφισμα ἀναδόντες ε---- ca. 8 ----
Φείδιππος Δ[ιον]υσοδώρου ----------
Μελησιδημο----------

1. Καῖσαρ, Γερμανικός, *Recherches*; [Σεβα]στός, O. ll 3-4. [ταῖς πρεσβείαις ταῖς ὑφ' ὑμῶν πεμφ]ιθείσαις, *Recherches*; [ταῖς πρεσβείαις ταῖς ὑπ' ἄλλων πεμφ]ιθείσαις, R.; [ταῖς πρεσβείαις πάσαις ταῖς πεμφ]ιθείσαις, O. ll 4. το[ὺς λόγους κτλ., O. ll 7. τὰ δ[όξαντα θε]ῷ, O. ll 8-9. τείμια ἐ[λάβε]τε π[ερὶ τῶν] πρ[ό]τ[ερον ὑπαρ]χόν[τ]ων, O. ll 9. [ἡ δ]ὲ ἀτέλε[ια μενεῖ καὶ τῷ], O. ll 10. ἐπάρχῳ γρ[άψω] ἵνα, εἰ μηδέν [ἐσ]τ[ι]ν τῇ ἐπαρχείᾳ γρ[απτὸν] ὡς μ[νήμη περὶ], O. ll 12. ἐ[μοὶ], O. ll 14. in fine Ἔρρωσθε], O.

911. Thasos. Dedication to Athena Mykesie, ca. 400 B.C. *BCH* 89 (1965) 447 no. 5 and 456/457. M.Casevitz in *Hommage Roux* 192, argues that the epithet Μυκεσίη is to be related to the stem μυκ-- ('to roar', 'to moo'). Athena is the patroness of the cows: 'mooing Athena' (*BCH*: Μυκέσιος: cf. Κτήσιος and Μύχιος; μυχός = store-room; cf. *SEG* XXXV 961). The text runs: Ἀθηναίης | Μυκεσίης | Πριαμιδέων.

912. Thasos. Epitaph of Antandros. Marble lid of a sarcophagus found in one of the ancient nekropoleis. Cf. V.Poulious, *AD* 37 (1982) [1989] B 314: Ἄντανδρος Θεογένους, χαῖρε. Undated.

913. Thasos. Amphora stamps, ca. 360-330 B.C. Y.Garlan, *BCH* 113 (1989) 477-480 (ph.), summarizes the data of a find of 346 stamped ampora handles in a well in the agora (plus 1 stamped amphora rim and 2 stamped tiles). There are 245 Thasian stamps; the stamps of the older type (183) mention 20 eponyms, for the most part after ca. 365 B.C., and 46 manufacturers. The stamps of the newer type (62) mention 6 eponyms from ca. 335 B.C. There are 26 foreign stamps: 2 from Sinope (published by F.Alabe, in *BCH Suppl.* XIII 1986, edd. J.-Y.Empereur - Y.Garlan, 385-387; cf. *SEG* XXXVI 1493), 1 from Herakleia Pontica (L. 2 perhaps Κρονίο), 4 from Akanthos (1 with AIKIAIN; 3 with ΑΛ or ΛΑ), 7 from Mende (2 with M; 1 with A (?); 4 with Κλεο[--]). One stamp with Φ and one with A may be Thasian. Other stamps are of unknown provenance: Ἀλκαῖος, Ματρ[ο]ιδ[ώ(ρω?)], [Φ]ι[λ]ο[--], Φ[--]ιΟ[--], ΑΡ, ΑΛΚ, ΚΑ.

914-925. Thasos. Graffiti on fragments of pottery, before ca. 330 B.C. Found in a well in the agora, which was filled up ca. 330 B.C. Ed.pr. F.Blondé, *BCH* 113 (1989) 481-545.

914: 491 no. 19 (dr.). **Graffito on the bottom of an Attic plate:** KPATI[.]

915: 495 no. 34 (dr.). **Graffito on the bottom of an Attic cup:** Σ

The sigma has diverging legs.

916: 495 no. 36 (dr.). **Graffito on the bottom of an Attic cup:** H H

917: 495 no. 37 (dr.). **Graffito on the bottom of an Attic cup:** M

918: 505 no. 96 (dr.). **Graffito on the spout of an Attic lamp:** EI

919: 506 no. 103 (dr.). **Graffito on the outer surface of an Attic vase:** ΣΙΝΔΙ|ΝΗΗ

920: 509 no. 113 (dr.). **Graffito on the bottom of a Thasian plate:** A

921: 510 no. 119 (dr.). **Graffito on the bottom of a Thasian cup:**

922: 513 no. 133 (dr.). **Graffito on the bottom of a Thasian skyphos:** A

923: 513 no. 136 (dr.). **Graffito on the bottom of a Thasian skyphos:** A

924: 518 no. 168 (dr.). **Graffito on the bottom of a Thasian vase:** ΗΓΙΣ|ΗΓ

925: 518 no. 170 (ph.; dr.). **Graffiti on the rim of a Thasian plate.** On upper and lower sides; accounts ?

Upper side: EEEΔ
Lower side: III|ΔΠΙ|ΔΠΩ|^

926. Thasos. Inscribed ceramic fragment. Cf. C.Koukouli-Chrysanthaki, *AD* 38 (1983) [1989] B 313, for an inscribed foot of a black glazed vase; inscription Δ A O Y - T O Y X . Undated.

SAMOTHRAKE

927. Samothrake. The mysteries during the Roman Imperial period. S.G.Cole in *ANRW* II Principat vol. 18.2 (1989) 1564-1598 (ph. of P.M.Fraser, *Samothrace 2.1, The inscriptions on stone*, New York 1960, no. 25), discusses the history of the mysteries of Samothrake during the Roman Imperial period. Epigraphical evidence is in Latin for the greater part. Greek inscriptions are used in the introductory section on the Hellenistic period (1567-1569; patronage by the Macedonian rulers; Samothrake as a cult center in the Greek world; θεωροί lists recording cities sending delegates to the annual festival; on 1569 note 22 a list of sites where inscriptions mentioning the Samothrakian gods were found; for the θεοὶ μεγάλοι see also *SEG* XXXIV 882), in the section on the initiation ritual (1571-1579; two stages: μύησις and ἐποπτεία; on 1575 a brief discussion of two inscriptions prohibiting entrance to the ἀμύητοι: *Samothace 2.1* nos. 62/63) and in the section on Roman initiates (1579-1588; initiate lists, mainly in Latin; Greek was used when groups of initiates were mixed or when a person was or acted as a Greek; Roman provincial administrators, especially governors of Macedonia, who may have been following the practice set by the Macedonian royal families, are relatively frequent among the initiates; on 1585/1586 a brief discussion of *IG* XII 8 205 (*Syll.*^{3} 1053) recording a slave becoming ἐπόπτης, while a freedman in the employ of the same person is only a μύστης; a statue base for Hadrian (*IG* XII 8 39) does not imply the emperor's initiation).

EUBOIA

928. Aidepsos. Epitaph of Lykourga and Sphodros, 3rd cent. A.D. Two fragments of a grave stele found by chance; now in the Archaeological Collection in Aidepsos. Provenance not stated. Four facing figures are represented in relief. Ed.pr. G.Panagiotatou-Charalambous, *Archaiognosia* 5 (1987/1988) 44 (cf. our lemma no. 1793).

Λυκοῦργος | ἐπὶ | Λυκούργᾳ | καὶ Σφοδρῷ τοῖς || τέκνοις

929. Chalkis ? List of names, ca. 100 B.C. Gray marble stele broken on three sides except the right; inscription in two columns (A, B); provenance unknown; now in the Mosque in Chalkis. Ed.pr. N.P.Papadakis, *art.cit.* (cf. our lemma no. 930) 237/238 no. 3 (ph.).

A:

- - - - - - - - - - -
[- - - -] Σ [- - -] ·
[- - - - -]ς Ξενοφάντου

B:

- - - - - - - - - - -
Διογέν[ης - - - - -]
Θίβρων Ἀντιγέ[νους]
Δημήτριος Διοπείθ[ους]

[Νική]ρατος Ἐπικτήτου
[- - - -]ς Μνηριπτολέμου
[- - - - -] Ἀρχενίκου

[- - - - -]ος Χαρμύλου
[- - - - -]ς Νικοστράτου
[- - - - -]ης Φιλιππίδου
[- - - -Ἀν]τιλόχου
[- - - -]ατος Ἐπιτέλου

[- - - -]μος Ἀλκιβίου
[- - - -] Φιλιππίδου
[- - - -]ς Καλλιστράτου

[- - - -]που
[- - - - Καλ]λιστράτου
[- - - - Χ]αριδήμου
[- - - -]λέους
[- - - - Πο]λυκλείδου
[- - - -]ονίου
[- - - -]πίδου
[- - - -]δου
[- - - -]σου
[- - - -]ος
- - - - - -

Λυσίστρατος Γόργου
Γόργος Εὐβουλίδ[ου]
Σωτέλης Σωκλέου[ς]
Ἱππόδαμος Γόργου
Τίμων Ξένωνος
Ἑρμαῖος Ἑρμαίου
Ἀντιγένης Θίβρ[ωνος]
Ἀρίστων Φίλω[νος]
Ξενόφαντος
Αἴσχρωνος,
Ἀρκεσίλαος
Ἀρχενόθου,
Ἀρχένοθος Ἀντιγέν[ους]
Νικόμαχος Ὀνηρίμο[υ]
Φίλων Ὀνηρίμου
Ἀριστίων Πιστοδήμο[υ]
Δημέας Ἀριστίωνος
Ξένων Τίμωνος
Νικίας Ποσειδωνίο[υ]
Βάκχιος Διοκλέους
Ἑρμαῖος Ἑρμαίου
Ποσειδώνιος Νικίο[υ]
Διο[ν]ύσιος Ἑρμαίου
Ἀντίπατρος
Φίλ[ωνος]
- - - - - -

Presumably a list of deme-members or of hoplites, ed.pr., who refers to Eretrian catalogues (*IG* XII 9 241, 245/246 and 249) || A 4. Μνηριπτόλεμος: cf. B LL. 17/18 (Ὀνηρίμου).

930. Chalkis. Epitaph of Philon, Posidonios and Sotericha, 2nd/1st cent. B.C. Marble stele with crowning anthemion; between L. 1 and LL. 2-5 two large rosettes; now in the Museum in Chalkis. Ed.pr. N.P.Papadakis, *Archeion Euboikon Meleton* 27 (1986/1987) [1989] 236 no. 1 (ph.): Φίλων | Ποσιδώνιε | χρηστέ, χαῖρε· | Σωτηρίχα || χρηστή, χαῖρε

The script of L. 1 differs from that of LL. 2-5; L. 1 is earlier, ed.pr.

931. Chalkis ? Fragment of an epitaph, 2nd cent. B.C. Fragment of a marble stele now in the Mosque in Chalkis; provenance unknown. Ed.pr. N.P.Papadakis, *art.cit.* (cf. our lemma no. 930) 239 no. 4 (ph.): [- - - - -] | Θεοδώρου

932. Chalkis. Fragment, undated. Fragment of bluish schist now in the Museum in Chalkis. Ed.pr. N.P.Papadakis, *art.cit.* (cf. our lemma no. 930) 237 no. 2.

[- - - - - - -]ΟΥΝ
[- - - - - - -] ἀρωγήν
[- - - χρυσοῦ ?] ὀνκίαν
4 μίαν

3. ὀνκία = uncia, ed.pr., who wonders whether we have here a fragment of an epitaph which mentions a fine.

933. Chalkis. Jewish inscription, 5th-7th cent. A.D. Marble funerary cippus now in the Mosque in Chalkis; provenance unknown. Ed.pr. N.P.Papadakis, *art.cit.* (cf. our lemma no. 930) 239/240 no. 5 (ph.): Εὐ|φράι|νορ | Ποπ||λι..ἰου | ἔλεως || τῷ | λαῷ

5. Either : ΛΛΙ (Ποπλιλλίου: Poplillios = Publilius) or ΑΝ (Ποπλιανοῦ: Poplianos = Publianus), ed.pr., who prefers the first || 7-8. ἔλεως = ἔλεος, ed.pr., who interprets LL. 7-10 as an acclamation: the pity/concern of 'the people' is invoked for the benefit of the deceased [λαός: terminus technicus for the Jewish people; God's pity is invoked for the Jewish community, Pleket].

934-935. Chalkis. Two Christian inscriptions, 5th/6th cent. A.D. Cf. N.P.Papadakis, *art.cit.* (cf. our lemma no. 930) 241/242 nos. 6/7 (ph.), now in the Mosque in Chalkis.

934: 241 no. 6. **Epitaph of Poimenios and Eirene.** Marble stele.

[Κ]οιμητήριον | Ποιμενίου κὲ | [Ἰ]ρήνης

935: 241/242 no. 7. **Epitaph of Petros.** Marble stele; provenance unknown.

[- -]ΥΠΑ[- -]
Ἐνθάδε [κ]-
ατάκιτε Πέτρος ὑ[ὸ]-
4 ς Κυριακοῦ καὶ Ῥουφίνα-
ς, χωρ(ίον) ΩΚΟΨΟΔΟΝ ΨΡ Δ-
ορύλεον· τελευτᾷ ἐ-
τῶν ιη΄, μη(νὶ) Σεπτενβ(ρίῳ)
ἰνδ(ικτιῶνι) ιδ΄

5. Initio: CϢΡΩΚΟΨΟΔΟΝΨΡΔ; ed.pr. says that ΨΡ is clearly visible [on the photo one seems to see an omega after ΟΔΟΝ and before Δ: χωρίῳ Κοψοδονῳ Δορύλεον; from the village Kopsodonos in the territory of Dorylaion (in Phrygia) ?, Pleket].

936. Eretria. Law of the Euboian Confederacy concerning the contracting of Dionysian artists, 294-288 B.C. *SEG* XXXIV 896*. D.Knoepfler, *JS* (1989) 41 note 74 and 51/52, suggests reading in L. 4 [ἀπὸ τῆς εἰκάδος τοῦ Ἀπατουριῶνος μηνὸς κτλ. (instead of πρὸ) and in LL. 38 and 39 τοῦ [Ἡρ]αιῶνος and [Ἡραιῶ]νος respectively (instead of Ἱππιῶνος). Study of a photo and of squeezes shows ΤΟΥ..-ΙΩΝΟΣ (L. 38; - is the horizontal bar of an alpha). For the sequence of the months cf. our lemma no. 579.

937. Eretria. Funerary epigram for Mnesitheos, ca. 500-450 B.C. W.Peek, *GV* 1210 (L.H.Jeffery, *LSAG* p. 88 no. 21). J.Svenbro, *AION* (Sezioni di Archeologia et Storia Antica; Sezione tematica: *La parola, l'immagine, la tomba*; Atti Coll. Intern. di Capri) 10 (1988) 63-71, gives a French translation and points out that study of the photo shows in L. 12 initio ΗΟΤΙΣ. S. proposes to transcribe vs 6 (= L. 12) initio as οὗ τις (other editions: ἡάτις, referring back to στέλεν in vs 5 (L. 11)). S. prefers ἤματα to ἄματα (ph.: EMATA). The reading οὗ ('where') implies that it is no longer the stone which is represented as speaking. The reader will now read the text in a loud voice to the passers-by. Comment on ἀνάνειμα in vs 2 ('distribute', i.e. read the text in a loud voice, thereby 'distributing' it to those who listen), on ἐρεῖ in vs 6 ('where one will read' rather than '- - say') and on the extent of literacy in ancient Greece ('semi-literacy': more people could write than read).

938. Eretria. Epitaphs, undated. Cf. *AD* 38 (1983) [1989] B 151/152. **A)** Marble stele found 300 m. Northwest of the theatre and now in the Museum in Eretria: Κλειτοφῶν; **B)** Marble stele found near Eretria, now in Basilikon: Τιμοφῶν Φιλοδήμου.

939. Eretria. Inscription on a vase, 735-725 B.C. Inscription incised sinistrorsum over the painted geometrical decoration of a Rhodian bird-bowl. Mentioned by A.Andreomenou, *ASAA* 59 (1981) [1983] 235. Edd.pr. A.W.Johnston - A.K.Andreomenou, *ABSA* 84 (1989) 217-220 (ph.): vacat ? .οθυμοκα[---] | vacat ? ηεδαντο[---] | [- 2 ? -]μαλ.[---]

1. Perhaps [τ]ὸ Θυμοκά[ρτο ἐμί], J. || 2. probably ηε̄ δ' ἂν; in fine one expects e.g. τοῦτο, but upsilon is unlikely since no trace is preserved; rather delta, nu or iota, J.; ηὲ̄ δ' ἂν τῶ[δε πίεσι ποτερίῶ --, L.Dubois, *BE* (1991) no. 441, who refers to the inscription on Nestor's cup || 3. perhaps τὲ(μ) μάλα, but in fine iota with reversed sigma cannot be excluded, J. || J. points to similarities with 'Nestor's cup' from Pithekoussai (ph.; *SEG* XXXVII 789*; *CEG* I 454): same sort of non-local vases inscribed sinistrorsum in three lines; different decoration and letter forms; probably LL. 2/3 of our inscription are metrical: ηε̄ δ' ἂν could be the beginning (cf. Nestor's cup L. 2: ηὸς δ' ἂν), -μαλ- the second syllable of a hexameter; the inscription belongs to the category of early texts on pots comprising a relative indefinite clause followed by main clause in the future: cf. Nestor's cup, the Tataie lekythos and the Dipylon oinochoe (references in our lemma no. 1764).

940-941. Eretria. Two archaic inscriptions. Ed.pr. A.Andreomenou, *ASAA* 59 (1981) [1983] 234/235 (ph.).

940: 234. **Inscription on a terracotta ball**: εὔFαθλος

941: 235. **Inscription on a vase.** Inscription incised sinistrorsum on a Late Geometric skyphos or cup: [--]νος τὸ ποτέ̣[ριον]

942-943. Eretria. Miscellaneous finds. Found in a building near the W. gate. Ed. pr. G.Touchais, *BCH* 113 (1989) 667.

942: 667. **Lead sling bullet:** ΑΓΡΟ[--]Α Undated.

943: 667. **Miniature lead vase:** Παρὰ Λυσίου Undated.

944-946. Histiaia-Oreos. Five epitaphs. Cf. A.D.Sampson, *AD* 37 (1982) [1989] B 172/173; cf. also *AR* (1990/1991) [1991] 39.

944: 174. **Epitaph of Boulakles, 4th cent. B.C.** Pedimental stele with akroteria used as cover in a tomb from the Roman period; found in Kastro:
Βουλακλῆς | Ἀριστοβούλου

S. mentions another inscribed stele from the same tomb but does not give the text; the photo is illegible.

945: 174. **Epitaphs of Aphrodisia and of Kallikrateia and [.]i[.]geiton.** Marble stelai found in Ikonostasi, not far from Kolōna (cf. *SEG* XXXIV 912).

a) Ἀφροδισία χρηστή, | χαῖρε Roman period.
b) Καλλικράτεια | [.]ι[.]ΟΓΕΙΤΩΝ

b 2. [Ε]ἰ[σ]ογείτων, S. [the photo is not very clear; could it be [Ἀρ]ι[στ]ογείτων ?, Pleket].

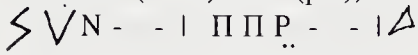
946: 174/175. **Epitaph of Kallimedon and of Glykoneia.** Funerary stele with two inscriptions found in Kato Oreoi; probably used twice.

a) Καλλιμέδωιν Ὑγείνου | χρηστέ, | χαῖρε

This is the older text.

b) Γλυκώνεια | χρητή (sic), | χε͂ρε

Roman period || 2. phonetic rendering.

947. Kalochorion. Inscribed archaic stone. Cf. *AD* 38 (1983) [1989] B 151 (ph.) and *BCH* 114 (1990) 808 (ph.), for a limestone block with an archaic Greek inscription:


948. Karystos (area of: near Krieza). Fragment. Cf. E.Sapouna-Sakellaraki, *AD* 39 (1984) [1989] B 127, for a fragment of an inscribed base with the letters: ΟΠΕΙ.

949. Manika. Epitaph of Pythonike, undated. Cf. *AD* 38 (1983) [1989] B 151 and *BCH* 114 (1990) 808. Fragment of a marble stele now in the Museum in Chalkis: Πυθονίκη | [- -]μοσθένους

CRETE

950. Apollonia-Panormos. Dedication to Apollo, ca. 500 B.C. *SEG* XXXIV 913; *LSAG*^{2} 468 H. A.W.Johnston, *Horos* 7 (1989) [1991] 131/132 (dr.), argues that the script is Aiginetan and provides evidence for Aiginetan penetration to the East of Kydonia, where the Aiginetans are known to have settled. He prefers to read Θάριος instead of Θάλιος.

951. Aptara. Epitaph of Theukritos, son of Sosis ?, 1st cent. B.C. N.Platon, *Kretika Chronika* 12 (1958) 469. A.Chaniotis, *ZPE* 77 (1989) 79, suggests reading Θεύκριτος [Σ]ώσιος [Platon gave [..]ΩΣΙΟΣ, Strubbe]. For the name Sosis, see our lemma no. 1808.

952. Chania. Mosaic inscriptions, ca. 250 A.D. Cf. S.Markoulaki in *Πεπραγμένα τοῦ στ΄ διεθνοῦς Κρητολογικοῦ συνεδρίου*, vol. A 1 (Chania 1990) 449-463. During excavations in a Roman house various mosaics were found; two have inscriptions: **a)** Πλόϊκιολν (ph.; title of a comedy of Menander); the mosaic represents from left to right: a standing old man, a seated man, a standing female; **b)** [ὁ δεῖνα Ἀντιοχεὺς τῶν πρὸς] Δάφνην ἐποίει; before the delta perhaps part of a lunar sigma; for the formula cf. *IGUR* 306 and 1027. Inscription (b) was already partly published in *SEG* XXXIV 915. Cf. also M.Donderer, *op.cit.* (cf. our lemma no. 1805) 81 no. 42 (ph.).

953. Dreros. Law concerning the office of kosmos, 650-600 B.C. *LSAG* 315 no. 1a; Meiggs-Lewis, *GHI* 2; M.Bile, *Le dialecte crétois ancien* (Paris 1988) 29/30 no. 2 (cf. *SEG* XXVII 620; XXXVII 1782). H.van Effenterre, *BCH* 113 (1989) 447/448, argues that the word θιοσόλιον (?), written between L. 1 and L. 2, is not the beginning of the text, as previous editors have assumed (inter alia *GHI*, M.Bile). The letters were added between the lines by the engraver, who wanted to correct an error or decided to add a malediction (so edd.pr. P.Demargne - H.van Effenterre, *BCH* 61 (1937) 340).

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954. Dreros. Religious formula of oath-taking and purification, ca. 600 B.C. *SEG* XV 564; *LSAG* 315 no. 1g; cf. C.Gallavotti, *Helikon* 17 (1977) 135; cf. Y.Duhoux, *L'Étéocrétois* (Amsterdam 1982, cf. *SEG* XXXII 865) 114-118; M.Bile, *Le dialecte crétois ancien* (Paris 1988) 31 no. 7. H.van Effenterre, *BCH* 113 (1989) 448/449, suggests reading in L. 1 τ(ὰ) ὑπ⟨ε⟩ρμηρίδια (ΤΥΠΡΜΗΡΙΔΙΑ is on the stone, not ΤΥΠΡΜΗΡΙΗΙΑ, as given by ed.pr.). The word is now attested in a newly discovered inscription from Dreros (ὑ]περμηρίδια) from the 4th cent. B.C.; it means the part of the victim above the thigh.

955-958. Eleutherna. Fragments. P.G.Themelis, *Kretike Hestia* 3 (1989/1990) 269/270, reports on the following fragments.

955: 269. **Limestone fragment, archaic period.**

- - -]ΙΙΛ[- - -
- - -]ΠΟΝ[- - -
- - -]ΣΔΟΙ[- - -

956: 269 (ph.). **Dedication by Kleopatra, 2nd/1st cent. B.C.** Limestone kioniskos; on top a hole into which an object fitted.

Κληπάτρα | Παυσῶς | ΑΡΤΥΜΕΑΙΣ | [- - -]ΙΙΑΙ vacat

2. Παυσῶς: (daughter) of Pauso, ed.pr. || 3. enigmatic.

957: 270. **Limestone fragment,** with two lines in boustrophedon:

- -]ΝΤΟΥ[- - | - -]ΟΝΤ[- -

958: 270 (dr.). **Dedication to Theos Hyetios, undated.** Small rectangular altar: Θεῶι | Ὑετ[ίωι]

For Zeus Ὑέτιος cf. *SEG* XXXII 1679 (Crete).

959. Eleutherna. Dipinto on an amphora, 1st /2nd cent. A.D. Amphora of the type AC ('Amphore Crétoise') 3. Edd.pr. S.Markoulaki, J.-Y.Empereur, A.Marangou, *BCH* 113 (1989) 574: ἀθαλάσσιος

For the addition of sea water to wine, edd.pr. refer to F.Salviat, *BCH* Suppl. XIII (1986); cf. *SEG* XXXVI 1493) 193/194 || edd.pr. discuss the chronology, the production centers and the export of this type of amphora (570-574).

960. Gortyn. The function of witnesses. M.Gagarin in *Symposion 1985*, 29-54, studies the function of witnesses in Gortynian law on the basis of the Law Code (*I.Cret.* IV 72; *SEG* XXXVIII 899*; cf. our lemmata nos. 961/962) and other documents on legal procedure. He argues that accidental witnesses were allowed to testify to disputed points of fact in any case at Gortyn, and may even have been quite common. Contra J.W.Headlam, *JHS* 13 (1892/1893) 48-69, who concluded that the word μαίτυρες always refers to formal witnesses of processual or contractual acts (cf. already *SEG* XXXIII 731). Texts, translation and discussion of the following passages from *I.Cret.* IV documents: **1**) evidence for formal witnesses (an explicit number is required; sometimes also special qualifications of age and status; provisions are not primarily directed at proceedings in court): 41 II LL. 6-16; 47 LL. 21/22; 72 I LL. 39-46; II LL. 28-33; III LL. 17-22; III L. 44-IV L. 8; V LL. 51-54; XI LL. 46-55; 75 A LL. 1-8 (= 81 LL. 4-11); **2**) evidence for accidental witnesses (no restrictions; aimed at testimonies in court): 41 V LL. 4-11; 72 I LL. 2-24; II LL. 16-20; **3**) less obvious cases, aimed at testimonies in court but giving more specific information about the required witnesses (who may be either formal or accidental): 72 IX LL. 24-40 and 43-54; X LL. 25-32. The explicit mention of accidental witnesses in certain laws but not in others does not imply that the testimony of witnesses was prohibited in the cases where they are not mentioned, but should rather be explained as an inconsistency due to variations in phrasing. On 47-52 G. argues that there is no evidence for true oath-helpers (people who swear only to the justice of a litigant's case) in Gortynian law; all those who swear oaths are expected to have knowledge of the facts of the case.

961. Gortyn. Laws concerning sale of slaves and animals. *I.Cret.* IV 41 and 72 (*SEG* XXXVIII 899*). E.Jakab, *ZRG* 106 (1989) 535-544, discusses 41 col. VII LL. 1-19 and 72 col. VII LL. 10-15 and argues that these passages concern liability for damage done by sold slaves and animals owned by slaves, and prescribe *noxae deditio* to those who were damaged (*I.Cret.* et alii: the seller was to give a guarantee for offenses committed by slaves within a legally prescribed time of 30-60 days; the buyer could return the slave to the seller). Special analysis of περαιόω. For *I.Cret.* IV 72 cf. also our lemmata nos. 960 and 962.

962. Gortyn. The law code, ca. 450 B.C. *I.Cret.* IV 72 (*SEG* XXXVIII 899*; cf. also our lemmata nos. 960/961). A.Maffi, *RIDA* 65 (1987) 507-525, discusses the passage concerning the marriage of the πατρῶϊ̃κος in col. VIII LL. 20-30 (translation on 524 note 27)

and argues that this passage concerns a woman to whom before their death her father or brother have assigned a husband from among the ἐπιβάλλοντες ὀπυίεν, i.e. among the 'collatéraux' who would have the right to marry her if she were single (or a widow without children). The dominant interpretation is that the woman is already married when she becomes a πατρῡῖόκος. M. translates ὀπυίεν as 'to get married' instead of 'to be married'.
For Maffi's other interpretations (cf.*SEG* XXXIII 731) cf. H.van Effenterre, *RIDA* 62 (1984) 47-51.

963. Hierapetra (area of: Episkopi). Inscribed lamp. Lamp found in a Roman tomb: Κέλερ. Cf. S.Apostolakou, *AD* 38 (1983) [1989] B 376.

964. Hierapetra. Inscriptions in a marble mosaic. Cf. S.Apostolakou, *AD* 37 (1982) [1989] B 390 (ph.), for three marble mosaic-stones with representations of three Muses and three corresponding inscriptions: Μελπομένη, Πολύμνια, Εὐτέρπη. Undated.

965. Hierapytna. S.B.Spyridakis, *Amaltheia* 21 (1990) 38-44, studies the history of 3rd cent. B.C. Hierapytna. Discussion of the treaty between Hierapytna and Praisos (*I.Cret.* III IV 1) and of the alliance between Hierapytna and Rhodes (*I.Cret.* III III 3 A LL. 51-58).

966. Hierapytna. Peace treaty between Hierapytna and Rhodes, ca. 200 B.C. *I.Cret.* III III 3A (*Syll.*^{3} 581; *Staatsverträge* III 318; cf. *SEG* XXIX 826*). S.Radt, *ZPE* 76 (1989) 11/12, argues that the reading καὶ ἐν τᾶι χώραι καὶ ἐν ταῖς νάσοις ταῖς παρ' αὐτῶν in L. 42 is not an error of the engraver or the copyist for παρ' αὐτὰν (sc. τὰν χώραν). In post-classic Greek the genitive is often accompanied by a 'superfluous' παρὰ (many examples in Polybios). The same phenomenon occurs in *Syll.*^{3} 699 L. 12 from Delphi (128/127 B.C.) and in *Syll.*^{3} 495 L. 6 (cf. *SEG* XXXV 1801) from Olbia (ca. 230 B.C.). But in *IG* VII 2225 L. 41 (*Syll.*^{3} 646; cf. *SEG* XXII 405*) from Thisbe (170 B.C.) παρὰ may indicate the origin: πρὸς τὸν παρ' ἡμῶν στρατηγόν. Cf. our lemma no. 965.

967. Hierapytna (area of ?: Vasiliki). A list of fallen soldiers and an epigram, ca. 100 B.C. Large gray limestone stele found during excavations on the hill of Vasiliki. Edd.pr. H. and M. van Effenterre, *Ariadne* 5 (1989) 99-107 (ph.; dr.).

- -
[Ὀ]νάσανδρος Α[- - - - - - - - - - - - - - - - -,]
Ὑπεράνθης Πάν[σωνος, - - - - - - - - - - - - - -,]
Μενίας Λεύκω, Ἰμε[ραῖος - - - - - - - - - - - - ,]
4 Φάλαρος Εὐθυτίμω, Στα[- - - - - - - - - - - - ,]

Εὐχ[ρ]ήστας Σταρτοπεί[θιος, - - - - - - - - - -,]
Λύ[γ]ερος Βαναξάνδρω, Ἑλ.[- - - - - - - - - -,]
Ἐ[τ]εάνωρ Ν[...., Ἀρ]ισ[τώ]νυμος .[- - - - - - -,]
8 Βείδυλο[ς] Ἑ[ρμ]αίω, [Ἀρ]ισταγόρας Μ[- - - -,]
Καλ.φάνης .....ωνίω
[Ἡ]ρακλείδας (?) Σ[τ]ασία, Ἀγ[..]ίων.[- - - - - -,]
Εὐθύδικος [.....]ατιος, Ἄσβα[ντος - - - - - - - ,]
12 Λίβυς [Β]έργιος, Εὐχρήστας (?) [Κ]αυσί[λω],
Λεῦκος Μενία, [.....]μος Λε[ύκω],
Εὐβέτης Ν[έων]ο[ς, - - - - -]ς Ὀρ[- - - - - - - ,]
Καλλιφάνης Ἀπολλωνίω vacat
16 Σεμνὸν Α[....]δρᾶμα. ὑποστηλαι παν.ε.
ὦροι..//// ιν ..//// ἔστασαν α.. [υυ - υυ - vacat]
οἱ μετ' Ὀνασάνδρ⟨ω⟩ αν. [- υ υ - υυ] ἐσθλῷ
[π]ρείγιστοι συ[...] αν σὺν κυσὶ θηροφόνοις
20 [ἰ]χνευταὶ γιν [υ - υυ - υυ - υ υ - υ]
[ὧ]ρους καβ[βα]σί[ους θῆκ]αν ἐν εὐτυχίαι vacat

1. Or [Μ]νάσανδρος; but cf. L. 18; in fine A or the beginning of a M, edd.pr. || 2. in fine perhaps Πασ, edd.pr. || 3. presumably the father of Leukos in L. 13, edd.pr. || 6. [Π]ύ[λ]ερος is possible but the traces do not recommend it; in fine perhaps an A, edd.pr. || 9. in rasura one reads Καλ[ι]φάνης [Ἀπολλ]ωνίω; cf. the same name in L. 15, edd.pr., with speculations concerning the background of this rasura: simple error ?; a warrior, initially vanished, subsequently found but ultimately deceased ?; an important, heroic commander, whose name was repeated at the end of the list ? || 12. in fine Π]αυσι[- or Ν]αυσι[- are also possible; Καύσιλω is preferable, edd.pr. || 16. Ἄ[ρηα] rather than Ἄ[ρηος], α[ὐτάν] or ἀ[γῶνα]; or perhaps ἄ[εξε] ?; ἄ[γαλμα] is too long; in fine perhaps ΝΦΕΙ (the latter being a iota or a rho) or παν[α]ει[κές] ??, edd.pr. || 17. ὦροι[σ]ιν /// ἔστασαν ??, edd.pr. || 18. ΑΝΔΡΙ, lapis (cf. L. 1) || 20. initio weak traces of a chi; medio it looks like ΟΥΔΩΣΤΗ; in fine ΑΠΟ or ΑΥΤΟ || a list of casualties with an epigram about the circumstances of their death; older people (πρείγιστοι) and young men (ὦροι) are on record; possibly the elders came to relieve the ὦροι who may have been frontier guards; the hunting dogs (L. 19) may have been used during the pursuit of the enemy, edd.pr., who point out that many names in this epigram are recorded in inscriptions from Hierapytna and that as a result the text may commemorate Hierapytnian soldiers who fought at the Northern border of Hierapytnian territory, near Vasiliki.

968. Itanos. Epitaph of Mnasteras. *SEG* XXVII 628. S.Spyridakis, *Ariadne* 5 (1989) 109-112, points out that the date could be later than indicated in *SEG* XXVII, perhaps the 1st cent. A.D.; comment on the transition from Μναστήρ to Μναστήρας and on the nominative of Mn.'s patronymic: Ἀρισστόφοος or Ἀρισστόφως rather than Ἀρίσστοφος.

969. Knossos. Epitaph of Aristion, son of Ikadion ?, 2nd cent. B.C. *SEG* XXVI 1048; XXX 1111. Republished by A.Chaniotis, *ZPE* 77 (1989) 74. Cf. our lemma no. 1808: [Ἀρισ]τίων I [Ἰκα]δίωνος

Not restored by previous edd., who dated the text to the 2nd cent. A.D. ‖ 1. [Μνασ]τίων is also possible, C.

970. Lappa. Fragment, early 5th cent. B.C. *I.Cret.* II XVI 1. On the basis of the photo in *I.Cret.* P.Carlier, *op.cit.* (cf. our lemma no. 1792) 418 note 245, argues that the letters ΒΑΣΙΛ seem to belong to a second line. The inscription could be a decree with a βασιλεύς as eponymous magistrate in the heading. However, after lambda traces of I rather than E are visible: perhaps the adjective βασιλι̣[κός.

971. Lato. Politics and society in the late 2nd cent. B.C. M.W.Baldwin Bowsky, *Hesperia* 58 (1989) 331-347, offers an analysis of civic life and public organization of Lato pros Kamara in the late 2nd cent. B.C. on the basis of inscriptions: *I.Cret.* I XIV 2; I XVI 3-5, 21 and 23-34; I XXII 2; *BCH* 62 (1938) 389 no. 1; 399 no. 3; 405 no. 4; 93 (1969) 841 no. 1; *REA* 44 (1942) 35/36; Κρητικὰ Χρονικά 21 (1969) 11-15; 28/29 (cf. also our lemmata nos. 972/973). On 345-347 a translation or paraphrase of the relevant passages from these texts. Discussion of the role of individuals, families (ca. 30; several stemmata of 4-6 generations) and clans (four: Αἰσχεῖς, Ἐχανορεῖς, Σινανεῖς and Ὑλλεῖς) that held office in the annual administration. Reconstruction of the fasti of the κόσμοι and other magistracies (inter alia those indicated by Εὐνομία and composed of members of various clans) from 122/121 to 111/110 B.C.

972-973. Lato. Two funerary epigrams, ca. 100 B.C. Funerary epigrams found in 1983 in a cemetery on the southwest side of Lato pros Kamara (originally the port of the upper city of Lato). Ed.pr. M.W.Baldwin Bowsky, *Hesperia* 58 (1989) 115-129 nos. 1/2 (ph.; map), with ample commentary and parallels for poetical expressions. The two deceased may have belonged to the same clan, viz. the Ὑλλεῖς. For politics and society of Lato see our lemma no. 971. Cf. also K.J.Rigsby, *ZPE* 83 (1990) 237-239 and E.Voutiras, *Hesperia* 59 (1990) 669-673.

972: 118-123 no. 1. **Epigram for Kletonymos, late 2nd cent. B.C. (after 116/115 B.C.).** Rectangular block of gray-blue local limestone.

Κλητώνυμος | Μναστοκλεῖος, | χαῖρε

Εἰ Λίνδος Κλεόβ[ο]υλον ἐθρέψατο Σισυ[φί]δων δὲ
χθὼν [Π]ε[ρί]ανδρον, ἄκρους ἑπτὰ σοφῶν κανόν[ας],
οὐ μέγα· καὶ Λατὼς γὰρ ἐνέγκατο τόνδ[ε] σοφιστὴν
ὅ[γ]δοον [ε]ὐμαθοῦς κοίρανον ἱστορίης,
πιστὸν ἔρ[εισ]μα νό⟨μ⟩ων Κλητώνυμον αἰνετὸν υἱὰ
Μναστ[οκ]λέους ὃν [ἅ]πᾶς δῆμος ἐπωκτίσατο·
οὐ γὰρ [ἐπλ]ήρωσεν γήραι βίον, ὡς δέ τις ἀστὴρ

λάμψας ἐσβέσθη δαίμονος ἀκρισίαις
12 πατρίδα ῥυόμενος βουλαῖς· ἀγαθῇ δὲ προνοίᾳ
οἶκον ὃν οἱ δόξης κίονες ἐκράτεσαν·
τρισσοὺς γὰρ λίπε παιδὰς ἑοὺς· ἀρετὴ δὲ τὰ το[ύ]το[υ]
τείμια κηρύξει κὴν Ἀΐδαο δόμοις

1-3. Larger letters; the deceased is identical with the homonymous member of the board of the κόσμοι of 116/115 B.C. known from *I.Cret.* I XVI 26 and 32 (both from Lato; cf. *SEG* XXXVII 751, app.crit.), ed.pr. ‖ 4-5. Σισυφίδων χθών: Corinth (cf. *SEG* XXIX 308; XXXI 291), ed.pr.; the Seven Sages are adduced in their quality of lawgivers and statesmen, ed.pr., with references to other examples of an eighth sage (cf. L. 7) ‖ 6. κάματος γὰρ, ed.pr.; καὶ Λατὼς γὰρ, V., who points out that κάματος is metrically impossible. ‖ 7. εὐμαθής: 'learned', referring to Kletonymos by an hypallage, ed.pr.; 'good (or useful) to learn', V.; ἱστορίη: historical inquiry, an activity particularly befitting a statesman, ed.pr., V.; perhaps K.'s investigations were astrological, R. (cf. below ad LL. 10 and 13) ‖ 8. νόνων, lapis, ed.pr.; a dialectical form of νόμων, ed.pr. (accepted by L.Dubois, *BE* 1990 no. 336), who refers to her reading οἰκονόνοι in L. 13 (see below ad L. 13); νό⟨μ⟩ων, V. ‖ 9. [ἅ]πας, V.; [ὁ] πᾶς, ed.pr. ‖ 10. οὐ γὰρ [οὖν] ἥρως ἐν γήραι βίον ὡς δέ κτλ., ed.pr. ('the hero certainly did not extinguish his life in old age glowing like some star, ---'); οὐ γὰρ [ἐπ]ήρωσεν γήραι βίον, ὡς δέ κτλ., R. ('for he did not cripple his life with old age, but, having blazed forth like some star, ---'), with references to the metaphor of a crippled life; οὐ γὰρ [ἐπλ]ήρωσεν γήραι βίον, ὡς δέ κτλ., V. ('for he did not fill up his life with old age, but ---'); [ἐπλ]ήρωσεν is possible, R., who, however, considers that 'this strains the verb' ‖ 12. probably K. played a part in the settlement of the conflict between Lato and Olous, ed.pr., V. ‖ 13. οἰκονόνοι δοξῆς, ed.pr. (financial magistrates, seeond in rank to the kosmoi), R. (generie: 'custodians', 'dispensors', rather than civic magistrates); οἶκον ὃν οἱ δόξης, V. ('the columns of good repute upheld Kletonymos' household'; ὃν is possessive prounoun; cf. inter alia Eur. *Iph.* 57: στῦλοι γὰρ οἴκων παῖδές εἰσιν ἄρρενες); κίονες possibly indicates a meteor: a star is extinguished (L. 10), but he has left behind a meteor shower, his sons, to carry on his fame, R. ‖ 14. the second syllable of τούτου is inscribed above the line; one of K.'s sons may have been Αἴχμαιος (?) Κλητωνύμου, praised as the worthy son of a higly esteemed father in *I.Cret.* I XVI 48 (*SEG* XXVIII 749), V. [but see *SEG* XXXVII 751, a new version of XXVIII 749, where the deceased is restored as Polytimos, son of Kletonymos; he probably was secretary of the board of kosmoi in 113/112; his father was the son of Polytimos and kosmos in the same year: cf. *SEG* XXXIV 919; Kletonymos, son of Mnastokles, is a different person (cf. above ad LL. 1-3), Pleket].

973: 123-128 no. 2. **Epigram for Aristonous, early 1st cent. B.C.** Rectangular base of gray local limestone.

Θιόδοτος Θιοδ[ότ]ω, | Βιαννὼ Εὐαγόρω, Ἀρι[σ]τ[ό]|νωι Θιοδότω νν χαῖρε

4 Νήπιον ἄδε κέκευθε [α]ὔτα κόνις ὐέα ἀδ[έ]α [τὸν]
εὐγενέταν κυδᾶντα ἑπταετὴ βι[ότο]υ
μοῖραν ἐλὸντ' ὁλοὴν στυγερὸν δ' ἐπὶ [πέ]νθος τ[ι]θ[έντα]

πατρί τε καὶ μελέαι μ[άτ]ρι σέο θ[αν]ά[του].
Μίνως παρθένοι ἀγναὶ ..ΕΚΛ...ΑΝ
....ΑΤΑ ταῦτα ΠΑΘ.....ΗΤΟ....ΝΤ..ΜΕΝ

1-3. Larger letters; father (Θιόδοτος) and mother (Βιαννώ) in the nominative bidding farewell to their son ('Αριστόνους) in the dative, R.; the deceased Thiodotos in the nominative with three patronymics (indication of four generations), plus his mother Aristonoi in the nominative, ed.pr., who accents Βιάννω and 'Αριστονὼι and prints these lines without punctuation (stemma of the family on 126) || 5. κυδᾶντα: Doric form of κυδάεντα, ed.pr. || 8-9. The role of Minos and the chaste maidens is unclear; perhaps the final distich claimed or asked heroic honors, privileges or special care for the boy in afterlife, ed.pr. || 9. ΠΑΘ (perhaps a form of πάσχω) or ΠΛΟ; possible traces of an alpha follow ΝΤ, ed.pr.

974. Lyttos. Two archaic laws, early 5th cent. B.C. *SEG* XXXV 991 (XXXVII 752). M. van Effenterre in *Symposion 1985*, 23-27, discusses the meaning of ἐ]qFωλᾶς Fαδᾶς in A L. 6, to be distinguished from the ἐξούλης δίκη ('Deliktsklage zum Schutze berechtigten Selbsthilfe') on record in the Attic orators and in *IG* XII 7 69 A LL. 14/15. 'EqFωλᾶς Fαδᾶς = ἐξούλης νόμος, a law/decree (cf. L. 1: ἔFαδε) on expulsion, which also has literary parallels, inter alia in a scholion on the 5th axon of Solon. Whereas Solon's law protected certain categories of persons against expulsion, the Cretan law provided for the opposite, viz. the expulsion of foreigners. It is unclear whether our law contains the order of ξενηλασία itself, or, less probably, only mentions the sanctions to be enforced in case of violation of the law recorded elsewhere. On 24 note 6 v.E. lists four alternative readings of the key-word ἐ]qFωλᾶς suggested to her per ep.: 1) qFωλᾶς = πωλᾶς ('sale', J.Pouilloux *dub.*); 2) a phrase corresponding to the Attic ἐξώλης (A.Maffi); 3) [ὑπὲ]ρ Fωλᾶς Fαδᾶς (J.Chadwick; cf. *SEG* XXXVII 752; rejected by v.E. in an addendum on 27: 'unhaltbar'); 4) [ἀ]πὸ βωλᾶς (P.Faure); v.E. prefers ἐ]qFωλᾶς, being the *lectio difficilior*.

975. Lyttos. Inscription recording plots of land, 5th/6th cent. A.D. Fragment of gray local stone; now in the Museum of Herakleion. Ed.pr. A.Chaniotis, *Tyche* 4 (1989) 25-31 (ph.).

].ν.[- -]
] νάπης [vacat ?
] δρυμοῦ [vacat ?
]ωνιαν[οῦ
]ολιδος [vacat ?
]σους vacat
]ίου vacat ιβ΄
]ων β΄ κδ΄
]ς vacat α΄ vacat
]ρας vacat
]πι vacat θ΄ vacat
]δος vacat
]μιανοῦ vacat λ΄ vacat
]ωνίου vacat δ΄ vacat
] δρυμοῦ vacat
]ερου δρυμοῦ η΄ vacat
Κ]ο[ί]νκτου κέ vacat

Date: not before ca. 450 A.D., but probably 5th/6th cent. A.D., ed.pr. || 1. before and after the N traces of vertical hastae, ed.pr. || 4.]ωννιαν̣[οῦ, ed.pr., but the ph. shows only one N; before Ω traces of a vertical hasta, ed.pr. || 5. genitive of a name, e.g. ending in -π]ολις, ed.pr. || 6. rather ἄλ]σους or δά]σους than a female name in the genitive (-σοῦς), ed.pr. || 8. the first number probably goes with the preceding text: e.g. a filiation (-ων β΄, κδ΄) or the repetition of a unity or of an object (-ων δευτέρων or δεύτερον), ed.pr. || 10. perhaps χώ]ρας or ἱε]ρᾶς (sc. γῆς or χώρας), the latter possibly in the sense of 'imperatorius', 'imperialis', ed.pr. || 11. perhaps ἐ]πί, or a mis-spelled form of a verb or noun (πι for πει, πη, πῃ, etc.), ed.pr. || 14. before Ω a horizontal hasta: Σ, T or Γ; perhaps Ἀντ]ωνίου, ed.pr. || 16. rather ἐτ]έρου δρυμοῦ (as opposed to the wood recorded in L. 15) than ἱ]εροῦ δρυμοῦ (in the sense of imperial property), ed.pr. || 17. = Quintus; κέ = καί, ed.pr. || the document records names, numbers and plots of land; ed.pr. reflects on its character, which remains unclear: cadaster of a city or subdivision, list of sold or leased plots, list of landowners for tax-purposes or a boundary demarcation ? The numbers seem to indicate the size of the plots in plethra or iugera or, less probably, sums of money (whether prices of the plots or payments of taxes) or numbered boundary stones.

976. Lyttos (area of: Poros). Epitaph of Artemidoros and -ra, 2nd/3rd cent. A.D. *SEG* XXXIV 921. Republished by A.Chaniotis, *ZPE* 77 (1989) 69.

Ἄττιος Ῥο[ῦφος Ἀρτ]-
εμιδώρῳ, [----]
ρα̣, τὰ τέκνα [γο]-
νεῦσι μνήμ̣[ης]
χάριν

1. PO[-- Ἀρτ]-, perhaps Ῥο[υφίνου, *SEG* || 2-3. [Γλυκέ]ιρα̣ or [Τρυφέ]ιρα̣, *SEG* || 3. τέκνα̣ [--], *SEG* || 4. νευει μνήμ̣[ης], *SEG*.

977. Neapolis. Inscribed ring, early Byzantine period. *SEG* XXXIV 922. A.Chaniotis, *ZPE* 77 (1989) 71, suggests reading ΥΠΔ in L. 1 as ὑπ(ο)δ(ιακόνου) instead of ὑπ⟨ὸ⟩ (*SEG*).

978. Olous. Honorary decree, 1st cent. B.C. *SEG* XXIII 550; XXV 1020. A.B.Petropoulou, *Kretike Hestia* 3 (1989/1990) 155-166, suggests restoring the fragment *SEG* XXV 1020 as follows:

[- - - - - - - - - - - - ἐπιμ]ελ[έσθω ἐς στάλαμ πρόξενον]
[καὶ εὐεργέταμ πόλεως ἀνα]γραφή[μειν· Ἐπειδὴ Μη - - -]
[εὔνουν καὶ χρήσιμον ἑ]αυτὸν [διατελεῖ παρεχόμενος κοινᾶι (τᾶι πόλει)]
[καὶ ἰδίαι πᾶσι τοῖς ἐντυγχ]άνουσι τ[ῶν πολιτᾶν, ἀεὶ τὰ συμ]-
[φέροντα λέγων καὶ πράσσ]ων Ὀλόν[τι· ὅπως οὖν καὶ ἁ Ὀλοντίων]
[πόλις τὰς καταξίας χάριτ]ας ἀποδιδ[οῦσα φαίνηται τοῖς]
[καλοῖς καὶ ἀγαθοῖς ἀνδ]ράσι· εἶμειν [αὐτὸν καὶ γένος προξένους]
[καὶ εὐεργέτας, ὁ δὲ γραμμ]ατεὺς Μη [- - - - - ἐπιμελέσθω]

[ἐς στάλαμ πρόξενον καὶ ε]ὐεργέταμ [πόλεως ἀναγραφήμειν· καθὰ]
[καὶ τοῖς ἄλλοις εἴμειν δ]ὲ αὐτῶι κ[αὶ πολέμου καὶ εἰρήνας]
[καὶ εἴσπλουν καὶ ἔκπλουν ἀσυλεὶ καὶ ἀσπονδεὶ - - - -]

1-2. End of a first decree || 2-10. a second decree || 4. ανουστ, *SEG* || 5. ων ὅλον, *SEG* || 8. γραμμ]ατεὺς μη, *SEG* || 10. ἑαυτῶι, *SEG*.

979-980. Olous. Two epitaphs. Cf. S.Apostolakou, *AD* 38 (1983) [1989] 376; cf. *AR* (1990/1991) [1991] 70.

979: 376. **Epitaph of Eubolos.** Cube-like gravestone; undated: Εὔβωλος | Γλαύκου.

980: 376. **Epitaph of Aristis.** Cube-like gravestone; undated.

Ἄριστις | Σωτίμου· | Εὔβωλος ἐπέθηκεν.

981. Phaistos. Loomweight, Imperial period. *I.Cret.* I XXIII no. 28. A.Chaniotis, *ZPE* 77 (1989) 79, suggests that ΤΙΔΩΣ may be an erroneous reading for ΤΙΛΩΣ. For the new name Τιλώ (?), see our lemma no. 1808; the name Τίλων is recorded at Arkades. The reading of C. is accepted by M.Bile, *BE* (1990) no. 612.

982. Polyrrhenia. Funerary epigram, 2nd cent. B.C. *SEG* XVI 532. Republished by S.Alexiou, *Amaltheia* 18 (1987) 149-151. Same text as in *SEG* XVI, not mentioned by A.

983. Praisos. S.B.Spyridakis, *Amaltheia* 20 (1989) 97-112, sketches the history of ancient Praisos. Discussion inter alia of *I.Cret.* III IV 9 A, B and VI 7-9 and 11/12.

984. Zeros (area of: Xerokampos). Epitaph. Fragment of a marble plaque now in the Museum in Sitia. Cf. N.Papadakis, *AD* 39 (1984) [1989] B 308: Ε Γ Ι Δ | Μ Η Λ | Ο Σ.

985. Unknown provenance (Eastern Crete). Loomweight. *SEG* XXXII 913. Republished by A.Chaniotis, *ZPE* 77 (1989) 80: Τιμό[λα ?] | ΑΔΡCΥ--

1. Τιμό[λ--, *SEG*; C. prefers this name to the masc. Τιμό[λας (?), since women's names are more frequently found on loomweights. Cf. our lemma no. 1808.

986. Unknown provenance. Stamped amphora with graffito, 1st to middle of the 2nd cent. A.D. Amphora of the type AC ('Amphore Crétoise') 1a. Ed.pr. S.Markoulaki, J.-Y.Empereur, A.Marangou, *BCH* 113 (1989) 555/556, who publish a dr., on which we read

on the handle: ΑΛΙΙ/ (retrograde)
on the surface between the handles: Λέονος

Edd.pr. discuss the date, the production centers (possibly the atelier, recently excavated at Kastelli-Kisamos) and the export of this type of amphorae (554-566).

SICILY

987. Sicily. Collections of inscriptions. L.Dubois published *Inscriptions grecques dialectales de Sicilie. Contribution à l'étude du vocabulaire grec colonial* (Coll. Éc.Fr.de Rome vol. 119, Rome 1989; our abbreviation: *IGDS*): a collection of 219 inscriptions, with brief introductory lemmata, a bibliography and, for the oldest texts, a facsimile drawing. The focus of the commentary is on the scripts and the vocabulary. Texts of Sicilian cities found outside Sicily are included (from Olympia, Delphi, Kos, etc.). Since nearly all the inscriptions collected by R.Arena in his book on the archaic inscriptions of Sicily (cf. our lemma no. 1006) are also in Dubois, we present a tripartite comparatio numerorum.

SEG IV	Dubois	Arena
27	219	76
29-31	120-122	
36	183	
37/38	37	61
39	40	
45	196	
58	187	
62	194	
64	15	
SEG XI		
1205	2	
SEG XII		
379	117	
380	160	
406	86	
411	54	39

SEG XIV	Dubois	Arena
594	55	38
598	198	
599	22	3
SEG XV		
252	95	
592 a	139	
592 b	137	
SEG XVI		
546	154	
547	152	
548/549	146	
550	142 b	
551	139	
552	143 b	
553	144 g	

SEG XVI	Dubois	Arena
554	144 e	
555	142 a	
556	147	
557-559	149 d-f	
560	140	
561	149 c	
562/563	142 c-d	
565	149 g	
571	36	69
573	38	63
574	33	
575	190	
SEG XVII		
441 a II	46	43
441 a I	50 (cf. at the end of this lemma)	50
441 a III	45	41
SEG XIX		
610	159	
611	163	
614	79	80
615	84	35
SEG XXVI		
1084	20	13
1086	19	2
1087	21	4
1088	23	5
1090	24	6
1091	27	7
1094	26	9
1098	18	14
1101	22	3
1104	84	35
1108	72	79
1109	71	16
1110	74	20
1112	29	59
1113	31	60
1114	30	62

SEG XXVI	Dubois	Arena
1115	32	66 (cf. our lemma no. 1019)
1122	85	
SEG XXVII		
650	126	
655	194	
656/657	176/177	
659	78	
660	55	38
661	88	
SEG XXVIII		
767	166	
SEG XXIX		
403	28	
842	149 a	
843	144 c	
845	148	
853	149 b	
860	150	
861	144 d	
863	145	
870	143	
904	144 b	
908	144 a	
924	22	3
925	25	12
927-935	195	
938	81	
940	89	
941/942	217/218	74
1804	20, 27	
SEG XXX		
1117-1122	204-209	
1123	211	
SEG XXXI		
825	197	

SEG XXXI	Dubois	Arena
834	22	3
837	80	
841	86	
SEG XXXII		
914 p.252 no. 7	210	
917	116	
931	102	
1651	22	
SEG XXXIV		
939	112-114	
940/941	124/125	
942	123	
946	127	
965	1	
968	84	35
970	78	53
1704	36	
1711	165	
SEG XXXV		
999	212	
1001	157	
1009	167	
1015	1	
1018	79	80
1020	81 (cf. at the end of this lemma)	57
SEG XXXVI		
824	15	
827	147	10
855	29	59
856	36	69
858	38	63
860	86	
885	87	
SEG XXXVII		
768	31	

SEG XXXVIII	Dubois	Arena
929	196	
936	118	
938-941	119-122	
945	20	13
946	24	6
948	167	
950	206	
955	164	
956	102	
960	78	53
961	29	59
962	31	60
963	81	57
965	90, 98	
970	85	
971	87	
IG I^2		
1081	96	
IG II/III^2		
10389	96	
IG XIV		
208-212	110	
217	109	
221 A	106	
227	107	
228	105	
256	161	
263	179	
268	78	53
269	51	36
270	55	
271 a	60	24
287/288	213/214	
290/291	215/216	
316/317	202/203	
352	196	
574	188	
589	199	
590	23	5

IG XIV	Dubois	Arena
593	153	
594	200	
595/596	17	
952	185	
IvO		
22	28	52
24	3	
142	132	
249	94	
***F.Delphes* III 1**		
506	83	
***F.Delphes* III 4**		
452	133	
***F.Delphes* IV 5**		
p. 26-31	133	
IGUR		
2	185	
***Syll.*^{3}**		
11	67	
34	93	
35 b	94	
942	184	
1122	78	
Peek, *GV*		
66	27	7
322	127	
CEG		
147	127	
392	8	
397	133	
Jeffery, *LSAG*		
p. 125 no. 3	85	
p. 247 no. 2	15	

Jeffery, *LSAG*	Dubois	Arena
p. 247 no. 5	3	
no. 6	2	
p. 248 nos. 20/21	17	
p. 270 no. 25	22	
p. 275 no. 3	86	
nos. 6/7	93/94	
no. 9	133	
nos. 10/11	95/96	
p. 276 nos. 12/13	106/107	
no. 14	105	
no. 15	219	76
no. 17	127	
no. 18	121	
no. 23	199	
no. 25	22	3
no. 26	23	5
no. 28	27	7
no. 30	90	75
no. 34	99	
p. 277 no. 31	50	50
no. 32	45/46	41, 43
no. 33	67	33
no. 34	82	
no. 36	28	52
no. 37	69	30
no. 38	37	61
no. 38 b	33	
no. 39	78	
no. 41	55	
no. 42	54	39
no. 43	50	36
no. 44	83	
p. 278 no. 47	137	
no. 48	132	
no. 50	147	10
no. 51	153	
no. 53	135	
no. 54	130	
no. 56	131	

Jeffery, *LSAG*	Dubois
p. 278 no. 58	165
no. 59	178

Jeffery, *LSAG*	Dubois
p. 278 no. 62	179
no. 64	182 b

For Dubois no. 77 (Arena no. 23) cf. now C.Gallavotti, *BollClass* (1990) 134; for Dubois no. 50 (Arena no. 50) cf. *ibidem* 152 and D.Jordan, *ZPE* 86 (1991) 279-281; for Dubois no. 81 (Arena no. 57) cf. C.Gallavotti, *art.cit.* 139.

988. Sicily. Christian inscriptions. A.Ferrua, *Note e giunte alle iscrizioni cristiane antiche della Sicilia* (Città del Vaticano 1989), presents 533 brief notes on Christian inscriptions from Syracuse (nos. 1-404), Catana (nos. 405-469) and various other places (470-533). There are 95 Latin texts, the rest are Greek. Cf. D.Feissel, *BE* (1991) no. 759, for some interesting texts: nos. 198 (Κορβορδεους; cf. 302 (a): Κοββουλδεους = Quodvultdeus); 355 (Καλωνᾶς, hypokoristikon of Καλώνυμος); 438 and 477 (Βονιφᾶς, hypokoristikon of Βονιφάτιος); 365 πιληταρι(ο)ς = πιλόποιος (feltmaker); 207 (an οἰποιατρός = ἱππιατρός). Interesting new epigrams: nos. 394 and 426; new are the nos. 190-240, 245/246, 248, 250-266, 323/324, 326-339 (b), 365-404, 426, 454-463, 488/489, 495, 500 (a), 513, 515/516, 525/526, 529. Many texts are from *NSA*, *RAC* vel sim.; we give a comparatio numerorum for some Corpora. Cf. also our lemmata nos. 1024-1028.

CIG	Ferrua
5421	175
9462	477
9463	480
9464	478
9466	481
9467	479
9493	26
IG XIV	
19	356
54	312 (a)
65	282
67	155
74	156
80	313
82	314
83	157
85	158
87	159
90	160

IG XIV	Ferrua
92	161
93	286
94/95	162/163
102	475
109	290
111	164
115	476
116	165
120	166
125/126	315/316
131	288
133	280
134	316 (a)
135/136	167/168
141	169
143	477
155	478
157	317
158	170
159/160	171/172

IG XIV	Ferrua
161	479
163	318
164	173
165	480
166	481
171	319
172	174
174	175
177/178	176/177
180/181	178/179
183	289
186	283
187	180
189	181
193	320
198	182
200/201	183/184
201 (a)	276
235	490
237/238	491/492
250	500
361	527
437 (a)	482
444	483
445-447	484/486
452	428
461	429
464	430
470	431
489	432
523	434
524	435
526	436
529	437
530 (b)	433
531/532	438/439
534	440
536	441
537	26
540	442
547/548	443/444
551	445
553	446
555/556	447/448
557 + 562	449
566	450
598	528
***SEG* IV**	
4	270 (Μαρκι⟨α⟩νά)
6	271 (L. 2: Λεπτι-μάγνα)
7	271 (a)
8	271 (b)
9	271 (c)
11	272
12	273
14	273 (a)
15	273 (b) (L. 4: αὐτοῦ κ[αὶ τὸ] ἅγιον etc.)
18	274
19	275 (L. 2: Τροφίμη)
21	275 (a) (new fragment; L. 1: Ἰθαλ-λας)
23	275 (b)
***SEG* XIV** 582	350
***SEG* XV**	
582	303
584	357
589	351
590	353
***SEG* XVII**	
439	412
441	405 (a)
***SEG* XVIII**	
403	309
405	308
Peek, *GV* 1309	5

989. Centuripae ? Signature on a terracotta statuette, 225-200 B.C. W.Fröhner, *Die griechischen Vasen und Terracotten der Grossherzoglichen Kunsthalle zu Karlsruhe* (1860) 89 no. 461. F.Winter, *Die Typen der figürlichen Terrakotten* (1903) II 227 (4). Eros and girl; monogram incised before firing on the back. From Sicily, possibly from Centuripae. Republished by W.Schürmann, *Katalog der antiken Terrakotten im Badischen Landesmuseum* (Studies in Mediterranean archeology 84; Göteborg 1989) 219/220 no. 799 (ph.; dr.):

990. Entella. Decrees by the people of Entella and Nakona, late 4th/3rd cent. B.C. *SEG* XXX 1117-1123; XXXII 914. Cf. B.D.Hoyos, *Prudentia* 20, 1 (1988) 30-43, who dates the dossier to ca. 307 B.C., in the context of Agathokles' wars. *Non vidimus*. Cf. *L'Année Philologique* (1989) 612 no. 9690. Cf. our lemma no. 1014 for the decree of Nakona.

991. Halaesa. Cadaster inscription, 2nd cent. B.C. *IG* XIV 352; *SEG* XXXVII 758*. I.Capasso, *PP* 44 (1989) 281-285, studies the use of waterways as boundaries in this text: ῥοΐσκος, ῥοείδιον (fed by a Θεματειτις: probably a spring; I LL. 22, 26), συμβολά (confluence of two brooks; I L. 17).

992-994. Ispica (area of: Molino della Larderia). Christian epitaphs, late 4th cent. A.D. Three stones each with two epitaphs from the 'Grotta della Signora' near Molino della Larderia. Now in the Archaeological Museum P.Orsi at Syracuse (our lemma no. 992) and in the Archaeological Museum of Ragusa (our lemmata nos. 993 and 994). Republished after revision of the stones by M.Griesheimer, *RAC* 65 (1989) 154-165 nos. 9-11 (ph.; descriptions of the stones).

992: 156-159 no. 9. **Epitaphs of Euskios and ---, 398 A.D.** *IG* XIV 246 (*CIG* 9516; cf. *SEG* XXXVI 821); S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) 98 no. 92.

Ὑπατίᾳ Ὀνωρίῳ | τὸ δ' καὶ Εὐτυχιανῷ | ἐτελεύτησεν | Εὔσκιος μηνὶ Ἰανουαρίῳ ἀπὸ κ(α)λ(ανδῶν) ια'. | Ὑπατίᾳ ☩ [---]AB | [---]ΝΠ[---]

4. Εὐσέβιος, *IG* II 6-7. the second epitaph (not in earlier editions) was incised later; the consular formula imitates that of the preceding one, G. II 6. or AP, G. II 7. ΝΠ in ligature.

993: 159-161 no. 10. **Epitaphs of Antonius Saturnilus and Anton(e)ia Eutych(e)ia.** *IG* XIV 245 (*CIG* 9519) (first epitaph) + A.Ferrua, *ASSO* (1938/1939) 27/28 (second epitaph).

'Αντώνιος Σα|τρονῖλος ἐνθάδε κῖτε· ἐκοι|μήθη μηνὶ δεκ(εμ)β(ρίῳ) || ἀπὸ καλ(ανδῶν) ζ΄. | 'Αντωνεία | Εὐτυχεία | ἐνθάδε κῖτ[ε] | [ἐκ]οιμήθη [---]

1-2. Σατυ(ρ)νῖλος (ΣΑΤΥΟΝΙΛΟΣ, lapis), *IG* || 6-7. these two lines were erroneously presented as separate epitaphs in *IG* XIV 243 and 247 (*CIG* 9530 and 9531): 'Αντωνεία and Εὐτυχεία respectively, G.

994: 161-165 no. 11. **Epitaphs of Sosios Bychchylos and Anton(e)ia Euphrosyne.** *IG* XIV 250 (*CIG* 9517) (first epitaph).

Σόσιος Βυχχύλος | διάκων ἐνθάδε | κῖτε· ἀνεπαύσετο | μηνὶ Νοβενβρίῳ || ⟦κ(αὶ)⟧ | ἀπὸ καλανδῶν γ΄. | 'Αντ(ωνεία) Εὐφροσ[ύ]|νη ἀνεπαύ[σα]τ(ο) | τῇ πρὸ ια΄ κ(αλανδῶν) δεκενβ(ρίων ?)

Sosios and Anton(e)ia were probably a couple, G. || 1-2. between these lines G. prints ⟨Αν⟩ (not in *IG*; nothing visible on G.'s ph.); D.Feissel, *BE* (1991) no. 762, suggests reading Βαχχύλος for Βακχύλος) || 5. not in *IG* || 6. ἀπὸ καλανδῶν, *IG* || 6-9. the second epitaph (not in earlier editions) was incised later, G.

G. argues that the graves of the 'Grotta della Signora' belonged to a family of Antonii. In addition to 'Αντώνιος Σατρονῖλος, 'Αντωνεία Εὐτυχεία and 'Αντωνεία Εὐφροσύνη (cf. our lemmata nos. 993 and 994), 'Αντώνιος Εὔπρακτος was buried in that hypogeum: *IG* XIV 244 (*CIG* 9518) (ph.), with the corrections of A.Ferrua, *ASSO* (1938/1939) 27: 'Αντώνιλος Εὔπραικτος ἐνθάδε κῖτε· ἐτελλεύτησεν | μηνὶ 'Ιουνίῳ | ἀπὸ κα(λανδῶν) κε΄ (initio: traces of a monogrammatic cross not seen by previous editors, G. 163/164 note 27).

995. Kamarina. Onomastics. F.Cordano, *Kokalos* 33 (1987) [1990] 121-127, briefly discusses the following names on record in archaic inscriptions from Kamarina or otherwise attested for that city: Ἄπελος [??], 'Αρχωνίδας, Δάσκων, Δίοπος [cf. *SEG* XXXIV 939], 'Εντέλλων, 'Εξακεστίδας, 'Εξάκων, Κατελός [??], Κλεινώ, Μενέκωλος, Νένδας, Παρμενίδης, Παρμένων, 'Ρῶμις, Σικανά, Τίτας and Χορώ. Some of them testify to the international relations of Kamarina. [L.Dubois, *IGDS* 127, rejects both Ἄπελος and Κατελός; he prefers, with *CEG* 147, κα[ὶ] | 'Ελος, though a name 'Ελος is unattested so far; as to 'Εντέλλων, Cordano prefers 'Εντ]έλλων in *SEG* IV 30 L. 16; L.Dubois, *op. cit.* 121, sticks to [Τ]έλλων; cf. also O.Masson, *BE* (1991) no. 192 on Μενέκωλος and Τίτας, Pleket].

996-1002. Kamarina. Contracts concerning the purchase of land and/or houses, ca. 300-100 B.C. G.Manganaro, *PP* 44 (1989) 190-203, republishes *SEG* XXVII 650 (XXXI 828; XXXV 1001) and 651; *SEG* XXXIV 940/941. He gives a more complete text of the fragment mentioned in the app.crit. of XXXIV 941, and publishes five new (fragments of)

contracts. On 214/215 reflections on the system of three tribes and their subdivisions, numbered up to thirteen.

996: 190/191 no. 1 = *SEG* XXVII 650 (XXXI 828; XXXV 1001). We do not note in the app.crit. the readings in 650 which have been corrected in vol. XXXI and XXXV.

Ἐπὶ Ἀρχαγάθου, Γελωίου ἕκται ἐπὶ δέκα, Μνᾶ[σις ? Δίω]-
νος πέμ(πτα) πρῶ(τα) ἐπρίατο τὸγ γύαν τὸν ἐμ π[. .]-
τίαις δίσχοινον τὸ εὖρος, τὸ δὲ μᾶκος ἀπὸ το[ῦ]
ῥόου τοῦ Κογχοκραναίου ἔστε πὸτ τὰς ῥάπα[ς]
κύλλας πὰρ Ἀθάνιος τοῦ Βασία ἐνὸς ἵκατι
ταλάντων· Ἄμποχοι · Θευδόσιος Θευδώρου ἕκτ(α) δ(εύτερα),
Θεότιμος Λαμίσκου, Ἀμείνων Δαματρίου,
Νυμφόδωρος Δάμωνος, Θεόδωρος Ἀριστο-
γένεος, Ἀρταμίδωρος Θεοδοσίου,
Μύσκων Ἄνδρωνος, Πρόδοξος Σωσ[ί]α,
[Φίλ]ων ? Αἰνησι[δ]άμου, Ὄρθων
? Φ[ιλοδά]μου

2nd/1st cent. B.C., M. || 1. in fine Ἰων[ίου μη]νὸς, *SEG* XXVII || 3. initio τυαις, *SEG* XXVII || 6. in fine ἕκτα, *SEG* XXVII || 11-12. - - -] Δινησι[..]αλλου, Ὄρθων | [- -]λλου, *SEG* XXVII (in the app.crit. for L. 11: - -]ν Αἰνησι[δ]άμου).

997: 191 no. II = *SEG* XXVII 651.

[Ἐπὶ - - - - - - - -]
[ὁ δεῖνα - - - - ἐπρίατο τὸν χῶρον - -]
[- - καὶ τῶν ἐνεόντων - - κοινῶν - -]
[- - - - ποτὶ] Κότα[ν ? - - - - - -]
[- - - -] κα[ὶ] τοῦ ὕδατο[ς - - - - - -]
[τὰ ἥμισσα - - ἐ]ν τῷ χώρωι Γ[- - - -]
[- - - - πὰρ Φι]ντέα (?) τ[ο]ῦ Μαχάν[ου - -]
[- - - - - -]τὰν δ' [Ε]ὐάμερ[ος (?) - -]
[- - - - ταλάντω]ν · Ἄμποχ[οι · - -]
- - - - - - - - - - - - - - - - - - - -

Only minor differences with *SEG* XXVII, which had τοῦ] Κοτᾶ ? in what was considered to be L. 1 of the text.

998: 192-194 no. III = *SEG* XXXIV 940. In L. 4 M. now reads λαύρα[ι] Περγάου (λαύρα [ὑ]πὲρ Γάου in XXXIV), in L. 9 Νίκων instead of Μύων. M. interprets ΔΦ in L. 10 as a figure: 504, viz. the number of the inventory in the archive. For λαύρα (L. 4) cf. our lemma no. 1002; for its meaning cf. *SEG* XXXIV 940 app.

crit. M. mentions a λαύρα ἀ τᾶν λανῶν ('of the oilpresses') in an ineditum. M. considers Πέργαος a small river, deified and related to Persephone. This text, like others, mentions the phyle (1 to 3) with its subdivisions (up to 13; cf. our lemmata nos. 1001/1002); νεάτη/νήτη means 'the last (subdivision)'.

999: 194/195 no. IV = *SEG* XXXIV 941.

[- - - -]α ταλ[άντων·] Ἄμ[πο]χ̣[οι ·]
[- - Εὐ]θυκλῆς Εὐδόξου δευ(τέραι) τ[ρίτ]αι,
[- - - -]πρώτ(αι), Νῖκις [Σ]τράτωνος ἐνά(ται) δευ(τέραι),
[- - - -]α πρώ(ται), Σωκρ[ά]τη̣ς Σωσικρ[ά]τεος vacat
[- - - -] Ἡ̣ρακλείδα δεκ(άται) πρώ(ται), Λέοντις vacat
[- - - -]ν Γνάθ[ω]νος πέμ(πται) πρώ(ται) vacat
[- - - -] Θ̣εότ[ι]μος Λαμίσκου ἐνά(ται) πρώτ̣(αι)

1. - - προστ]άτα[ς - - -, *SEG* XXXIV ‖ 2. initio - - Θ]ουκλῆς; in fine δευτ[έρ]αι, *SEG* XXXIV ‖ 3. - -]πρω. Ἴνικις, *SEG* XXXIV ‖ 7. cf. our lemma no. 996 L. 7.

1000: 195 no. V = *SEG* XXXIV 941 app.crit. ('further fragment with φυλά').

[- - - - - - - -] Ἄμ[ποχοι · (?)]
[- - - -] Φιλάγρο[υ - - - - - -]
[- - - -] Αἰνέτου̣[- - - - - -]
[- - - - - -] Νικά[ρετος ? or Νικα[σίων - - - -]

1001: 195-199 no. 6 (ph.). Lead tablet; now in the Museum in Ragusa; 2nd-1st cent. B.C.

Ἐπὶ Φιλίνου, Διονυσίου τετάρται ἱσταμένου, προστάτας Παυσανίας
[? Φιλιστίω]νος · vacat Ἡρακλείδας Εὐ[θ]υκλέος δε(υτέρα) δ(ευτέρα)
ἐπρίατο τοῦ χώρου τοῦ
ἐν Τυρακιναίαι τοῦ Νυμφοδώρου γενομένου παντὸς τὸ ἥμισ-
σον καὶ τῶν ἐνεόντων πάντων κοινῶν καὶ ἀδάστων ποτὶ Σω-
[σι]γένη καὶ Ἀρίστωνα πεντήκοντα διακοσίων ταλάντων
πὰρ Σωσιγένεος τοῦ Ἀπολλωνίδα δ(ευτέρα) δ(ευτέρα) καὶ Ἀρίστωνος
τοῦ Ζω-
[ί]λου δε(υτέρα) πρ(ῶτα)· Ἄμποχοι · Κρήτων Ὀλυμπίο⟨υ⟩ δ(ευτέρα)
δ(ευτέρα), Ἀπολλώνιος Φιντία τέ(τρατα) δ(ευτέρα)
[Π]ρόδοξος Λυκίσκου ἕκ(τα) δ(ευτέρα), Τιμοκράτης Σωφρονίδα
τέτ(ρατα) δε(υ-
τέρα),
[. . .]ων Ζωίλου πέμ(πτα) δ(ευτέρα), Φ[ί]λ[α]ρχος [Ἀ]ντάλλου ἕκτ[α
[- - - -]ων Ἀνδρέ-
[α δε]υ(τέρα) π(ρῶτα), Ἀγήσανδρος Δαμάρχ[ου] δ(ευτέρα) δ(ευτέρα)

vacat, Σάννων Φ[ί]λωνος δυω(δέκατα) π(ρῶτα)
[. . .]ων [Ἰ]στιείου νή(τα) vacat

1. προστάτας: cf. *SEG* XXXIV 940 L. 1 ‖ 2-6. half of the late Nymphodoros' estate plus half of all the assets which were common and undivided property of Sosigenes and Ariston was sold for 250 talents, by far the highest amount on record so far in these tablets; Τυρακιναία: from a toponym Τυράκιον, a town near Syracuse, ed.pr. ‖ 7. Ὀλύμπιος, ed.pr.

1002: 199/200 no. 7 (ph.). Lead tablet; 2nd/1st cent. B.C.

[Ἐπ]ὶ Χ[- - - -]ΛΙ [- - - - - -, ὠνεῖται]
[. .]αρχος [Ἡ]γελόχου ἕκτα δευ(τέρα) οἰκίαν παστ[ά]δα,
[λ]αύραι τοῦ Ἡρακλέος, καὶ τὰς αὐλὰς ἐκ τοῦ θαλά[μ]ου,
[σὺ]ν καὶ τὸ φρῆν καὶ τὰν μύλαν ἴδιον καὶ τὰ [θ]υρώμα-
[τ]α πέντε ταλάντων πὰρ Δικαιαγόρας τᾶς Ἀντάλ-
[λου]
δ(ευτέρα) πρῶ(τα)
ἕκτα δευ(τέρα)
δευ(τέρα)
δευ(τέρα)
δ(έκατ)α δευ(τέρα)
ἕκτ(α) δευ(τέρα) ⟨ἐν⟩δέκατα πρῶτα
δυ(ω)δ(έ)κατα
δευ(τέρα)
[τ]ρικαιδέκατ(α)

1. Eponymous magistrate and month name ‖ 2. [Εὔ] or [Νέ]αρχος; οἰκίαν παστάδα: 'casa porticata', ed.pr. ‖ 3. θάλαμος: 'women's quarter', ed.pr. ‖ 4. φρῆν = φρῆρ = φρέαρ: 'cistern' ‖ 7-15. the tablet is complete but the names of the witnesses (ἄμποχοι) have not been inscribed but only their tribe and subdivision, ed.pr. Two further fragments (200-203 nos. 8 and 9 (ph.)) give only abbreviations of tribes etc.; no. 8: - -] ΤΡΙΚΑΔ[- -ι- -] τρικαιδέ[κατα) - - ι- - - τ]έταρτα[- -ι - -]ΑΤΡΙΚ[- - ιι- - ἕ]βδεμα δε[ύτερα) - - ι- -]ς ἕβδεμα [- - ι vacat]; no. 9: - -]ΔΕ [- -] ι δευ[τέρα - - -]ιΑΙΔ[- - - -]ΙΥΡΑ[- - -] ‖ ΕΤΕΡ[- - . On 203 M. mentions a small fragment of another Kamarina tablet: - - - Θευδόσιος Ἱππία- -.

1003. Kamarina (area or: Rifriscolaro). Graffiti on amphoras, mid 7th/early 6th cent. B.C. Graffiti on twenty-two Attic and one Laconian transport amphoras reused as graves for infants; found in the nekropolis of Rifriscolaro; now in the Antiquarium of Camarina and the Archaeological Museum at Ragusa. (Re)published by M.T.Manni Piraino, *Kokalos* 33 (1987) [1990] 89-105 (ph.). The following graffiti were published before: 95/96 = *SEG* XXXII 918 (A); 100-102 = *SEG* XXVIII 37 (5); 102 = *SEG* XXXII 918 (B); 103 = *SEG* XXXIV 939 (A). The bulk of the remaining graffiti consists of one to three letters or signs which defy inter-

pretation; we do not reproduce them. The following inscriptions are of some interest: **1)** 96/97: οὖς (= 'ansa di coppa ?'); **2)** 97: Βρύ̄ς; **3)** 103/104: Καλαίσχρō (sinistrorsum). The oldest graffiti, especially our no. (3), were written in the Attic alphabet. M.P. dates most of the graffiti to ca. 650-600 B.C., which implies that Greeks, whether Chalkidians or others, were present at Kamarina before the foundation of the colony in 598/597 B.C.

1004. Katane. Bilingual epitaph, 455 A.D. *SEG* XXXVI 843. Republished after revision of two of the three fragments by G.Manganaro, *Epigraphica* 51 (1989) [1990] 174 no. 47 (ph.; dr.), who argues that the Latin and Greek texts are not necessarily identical. He restores the Latin text as follows: Dep[osita in pace ?] | Consta[ntia ? - -] | fecit m[erenti - con]|sorti Mani[lius ? -]. In L. 5 he does not read a kappa; the sign ⋀ is a numeral (30), perhaps that of the tomb (*SEG*: Κλ(αυδία) plus short cognomen in L. 6). The (short) name of the deceased stood in L. 6 in fine. Like D.Feissel (cf. *SEG*) he reads in L. 7 [ἀξιολ]ογωτάτη rather than [ἐλλ]ογωτάτη and in L. 12 ἐ]ν ὁμοζυγίᾳ rather than ἐ]ν νομοζυγίᾳ. In L. 10 he reads Α(ὐ)γούστου (*SEG*: Ἀγούστου) and in LL. 10/11 ἔζ[ησε] | [name in]ῆ (*SEG*: ἔζ[η|σεν αὐτ]ῆ).

1005. Lilybaion. Epitaph of Achilleus, 2nd cent. B.C. *SEG* XXXIV 955. Republished by M.T.Manni Piraino, *Kokalos* 33 (1987) [1990] 25/26 (ph.), who dates this text to the 2nd cent. B.C. and gives an elaborate description of the painted representations on the stele; comment on the apotropaic function of the large hands represented on both sides of the deceased.

1006. Megara Hyblaia. Archaic inscriptions. R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia. Iscrizioni di Sicilia* vol. I: *Iscrizioni di Megara Iblea e Selinunte* (Milan 1989), presents the archaic texts from Megara Hyblaia (nos. 1-14) and Selinous (nos. 15-72). Nos. 73-81 are of dubious provenance; brief commentaries; discussion of the alphabet (pp. 9/10) and of linguistic and phonetic phenomena (pp. 89-95). Twenty-nine plates: nearly all texts have their photos. There is a considerable overlap with Dubois' study, mentioned in our lemma no. 987. For those texts which are not in Dubois we give a comparatio numerorum. For all the other texts cf. our lemma no. 987.

SEG IV	Arena	*SEG* XXIX	Arena
44	72	939	58
SEG XXVI		*SEG* XXXI	
1085	1	836	72
1089	11	*SEG* XXXV	
1092	8	1012	72
1097	78	*SEG* XXXVI	
1111	25	857	65
SEG XXIX		*SEG* XXXVII	
926	78	770	81

SEG XXXVIII	Arena	Jeffery, *LSAG*	Arena
947	78	p. 276 no. 27	8
CEG		no. 29	11
149	72	p. 277 no. 45	72

1007. Megara Hyblaia. Epitaph of Somrotidas, ca. 540 B.C. *SEG* XIV 599; XXXII 1651* (cf. our lemma no. 987). A.W.Johnston, *Horos* 7 (1989) [1991] 135, points out that the sculpture is Ionian and that S. may have been a Ionian, probably Samian physician. Cf. F.Kudlien, *Hermes* 114 (1986) 129-146, who supposes that in origin S. was a Lykian aristocrat, who lost his fortune at home and emigrated to Sicily [very speculative, to say the least, Pleket].

1008-1013. Morgantina. Contracts concerning the purchase of land and/or houses, ca. 300-200 B.C. G.Manganaro, *PP* 44 (1989) 203-216 nos. 1-6 (ph.), publishes six inscribed lead tablets now in the Museum in Ragusa, except for no. 1 which is in a private collection.

1008: 203-205 no. 1. Lead tablet.

Ἐπ᾽ ἰαραπόλου Ὄρθωνος, Θευδα[ισίου number ·] ὠνεῖτα[ι ἀμπέ]-
λους καὶ τὰ ἐπόμενα πάντα ταῖς [ἀμ]πέλοις καὶ [τοῦ λα]-
νοῦ δύο μέρεα, τῶν δάλλων τὰ ἥμισσα, τοῦ στα[θ]μο[ῦ]
παντὸς, ὅκ᾽ ἡ [ἔ]μβασι(ς) ἐσ⟨τ⟩ιν, καὶ τῶν ἄλλων ἐντ[ὸς]
τὰ ἥμισσα Λύσων Ἱππία ΠΔ⊟ΤΔ̄Δ̄ πὰρ Θέστωνος
Δαμάρχου καὶ {ΠΑΙ} πὰρ Σατύρου Δάμωνος ὀρφοβω-
τᾶν ἐόντων, πλὰν τῶν ἱερῶν · Ἄμποχοι · Νικίας Κρατί[α],
Ἐμμενίδας Δάμωνος, Θεύδωρος Εὐπολέμου,
Φιλονίδας Ἡρακλείδα, Ἰάρων Φιλιάρχου,
Φιλίαρχος Ἀπολλωνίδα, Δείνων Φιντία,
Φίλων Ἐμμενίδα, Πολύξενος Ἐμμεν[ί]δ[α],
Πυρρίας Καραίκου vacat

1. Θευδαίσιος: also as month attested in Kos, which sent colonists to Morgantina, ed.pr. || 2. τὰ ἐπόμενα πάντα: cf. *SEG* XXVII 655 from Morgantina for the same expression, ed.pr. || 2-3. λανός: 'olive press', ed.pr. [rather vat, barrel or tube, Pleket] || 3. δάλλος: 'vivaio di barbatelle', ed.pr., who refers to Hesychios s.v. δάλα = ἄμπελος; σταθμός: 'farm-house', ed.pr. || 4. ἔμβασις: 'entrance', ed.pr.; ΕΣΣΙΝ, tablet || 5. π(έντε) δ(έκα) h(εκατόν), sc. drachmai (115) and τ(άλαντα) δ(έκα) δ(έκα), sc. 20 talents, ed.pr.; as to the talent: if it were the Athenian talent (6000 dr.) the average prices on record in this material would be very high; if we have the Corinthian talent, the average price would be ca. 16-20.000 dr., ed.pr. || 6-7. ὀρφοβώτης: 'tutors of the orphans', ed.pr., who refers to ὀρφανοφύλακες and ὀρφανισταί (cf. I.Weiler's article in H.Kloft

(ed.), *op.cit.* : cf. our lemma no. 1775 in fine) ‖ 9-12. the witnesses are mentioned without their tribes and subdivisions, as in *SEG* XXVII 655, ed.pr.; Ἐμμενίδας (L. 8): perhaps the brother of Σάτυρος (L. 6); for Καράικος cf. Καράιχος in Boiotia and Athens, ed.pr. ‖ Morgantina was known for its wine (cf. LL. 2/3), ed.pr.

1009: 205-207 no. 2. Lead tablet.

Ἐπὶ ἰαραπ[όλου - - - - τ]οῦ Διογένεος,
μηνὸς Α[πελλ]αίου ἐνδ[εκ]άται ἱσταμένου,
Κληναγό[ρας ? Ἀρί]στωνο[ς ο]ἰκίαν πρίατο πὰρ Ἀγα-
4 τετόρων τ[αλάν]των
θοκλέος· Ἄ[μπο]χοι · Λίσσος Θαρσύνοντος,
Ἰάρων Ἀγαθάρχου, Τίμων ⟨Ξ⟩ένωνος
Διονύσιος Φιλίνου, vacat
8 Ἱπποσ⟨θ⟩ένης Πράτωνος vacat

Careless engraving ‖ 1. in fine sigma above omicron, ed.pr. ‖ 2. initio: nu corrected from omicron; penultimate letter of ἐνδεκάται originally engraved as iota, ed.pr. ‖ 4. instead of completing Ἀγα- (L. 3) the engraver decided to write the amount of money, ed.pr. ‖ 6. ΣΕΝΩΝΟΣ, tablet ‖ 8. ΙΠΠΟΣΕ, tablet.

1010: 207/208 no. 3. Lead tablet broken in two parts.

- -]
[- - - - - - ἐπρί]ατο [- - - - - - - - - - -]
[οἰκίαν ? - - ἐν πλ]ατεία[ι - - - - - - - -]
[- - - - - - - ? Γλαυ]κίας Σωσ[ία - - - -]
4 [Ἄμποχοι · Σά]τυρος Ἀρ[ί]στωνος [- - -]
[- - - - - ? Φίλ]ανδρος Γλαυκία[- - - -]
[- - - - - - Φιλ]ωνίδας Ἡρα{ρα}κλείδ[α]
[- - - - - - Δα]μάτριος [Κ]ρίθωνος [- -]
8 [- - - - - - Φι]λόδωρος Κρίθων[ος]

1011: 209 no. 4. Lead tablet.

[Ἐπὶ -]
[-]
[τὸ ἥμισσον τᾶ]ς οἰκίας ὠνεῖται πέ[ντε ? ταλάντων·]
4 [Ἄμποχοι - -] Παντίας Λυκίσκου, Λ[- - - - - - -]
[- - - - - - - -] Φίντων Λυκί[σ]κου, Φύλακ[ος ?]
[- - - - - - - - - -] Φιλωνίδας [- - - - - - - - -]
[- - - - - - - - -]ΑΣΙΔΑΣΛ . Τ[- - - - - - - - - -]

1012: 211/212 no. 5. Three fragments of one tablet.
Fragment A:

[Ἐπὶ -]
[-]
[- - - - - - - - πάντα] ἐνέοντα ἐν τοῖς χώ[ροις - - -]
4 [- - - - παρὰ (woman's name) τ]ᾶς Σωσία χήρας δ[έκα ? ταλάντων]

Fragment B-C:
[Ἄμποχοι · ?-? Σωσ]ικλῆς Ἡρακλείου, Ἡρ[άκλει]ος Φιλωνίδα, Παρα-
γ[όρας]
[- - - ? Ἀρίστ]ωνος, Φιλῖνος Διονυ[σίου, Αἴν]ησις Θέωνος, Καλλ[- -]
[- - - ? Εὐβου]λίδα, Γοργίας Παρμον[ί]μου, Ἡρακλείδας Θευ[δώρου],
8 [- - - - - - - -] Παυσανίας Ἀρίστωνος, Θε[ύδωρος Λεόντιος vacat

Purchase from a widow (L. 4), ed.pr. || in the lower part of fr. C some larger letters: probably archival numbers, ed.pr.

1013: 212 no. 6. Lead tablet.

[- - - -] ΜΕ [- -]
[- -] Λεφι [- - - - - -] ΕΛΟΝ [- - - -] ΙΛ [- - - -]
[Νικό]μαχος Φί[λωνος], Εὐκλείδα[ς . . .]υ, Ἡρακλείδ[ας (patron.),]
4 Φιλωνίδας Δράκοντος, Φιλωνίδας [Ἡρ]ακλεί[δ]α, Ἄντ[αλλος]
Χάρωνος, Φρῦνος Εὐκλείδα, Σωσ[ία]ς Ξεν[οκ]λέο[ς, name]
Γλαυκία, Ἀπολλόδωρος Δράκοντ[ο]ς, Ἰάρων [Κ]λέων[ος, name]
Τε[ι]σάνδρου, Ἀγήσανδρος Ἀλιάρ[χου], Κλέων[(patron.),]
8 Ξ[έ]νων Ἱππάρχου, vacat Ἄντ[α]λλος [Ἡρ]ακλείδ[α]

2. Initio perhaps Σωσί]α Ἔφι[ππος - - , ed.pr. || 7. ΑΛΙΔΙ read by ed.pr. on the tablet. Ed.pr. mentions a small fragment on 212-214: [- - - - - -]ι[- - ? Γλ]αῦκος [- - -]ι[? Εὐξ]ένου Τε[- - -]ι[Τ]είσα[νδρος ? - -]ι[? Λέ]οντι[ς - - -].

1014. Nakona. Decree by the people of Nakona, late 4th-early 3rd cent. B.C. *SEG* XXX 1119 (XXXVIII 950*). Republished on the basis of a photo by D.Asheri in *Symposion 1982*, 135-145. He repeats the following new readings and restorations (cf. already *SEG* XXXII 914 on p. 251 ad no. 3 and XXXIV 934):
L. 1: Φιλωνίδα Φιλ[ωνίδα ?] (cf. *Syll.*^{3} 711 L. 32: Φιλωνίδης Φιλωνίδου);
LL. 7/8: Δεκ[ί]ου;
L. 20: ἀλλάλοις (cf. already *SEG* XXX app.crit.) or ἀνδροῖς (ΑΝΔΡΟΙΣ, photo);
LL. 19 and 25/26: perhaps one should understand ἐς τὸν (κλᾶρον ?) αὐτῶντα;
L. 32: πολῖται πάντες ἑορταζόντω (*SEG* XXX: πολῖται ἑορταζόντω).

A. briefly comments on the date (L. 1; the eponymous officials are probably ἱεραμνάμονες as in Entella) and on the institutions (L. 3: ἀλία: 'une assemblée générale avec pouvoir juridictionnel'; cf. *IG* XIV 256 L. 7; 612 (= *Syll.*^{3} 715) LL. 1/2; 952). He reflects at greater length on the nature of the civil discord (stasis; cf., however *SEG* XXXVIII) and on the procedure of reconciliation, especially the ἀδελφοθετία (L. 33; cf. *SEG* XXXV 1013): 'adoption en fraternité', a very rare phenomenon in Greek law, which has, however, parallels in Oriental societies. Its presence in Nakona is possibly due to an Oriental model, introduced by the Phoenicians, but an Italian (Campanian; Mamertine) origin of a 'fratriarcal-guerrier' type cannot be excluded. A. also considers the possibility that an originally foreign custom was transformed by an *interpretatio graeca*: admission to the φρατρίαι, adoption of new citizens as φράτερες. Cf. also *SEG* XXXII 914 on p. 258 and XXXIV 934.

1015. Naxos. Graffiti on vases, 7th-4th cent. B.C. Fragments of vases of various types with incised letters or signs which we do not reproduce. Ed.pr. M.T.Manni Piraino, *Kokalos* 33 (1987) [1990] 27-45 nos. 1-31 (ph.). No. 7 (32/33; ἤ̄ρα[ι or ἤ̄ρα[ς; ca. 650-600 B.C.) shows that the sacred area East of the river Santa Venera is to be assigned to Hera. The shape of the letters suggests that the alphabet of Cycladic Naxos was used.

1016. Noto. Epitaph of Potetas, 5th cent. A.D. *SEG* XXVI 1152. Republished after revision of the stone by M.Griesheimer, *RAC* 65 (1989) 165-173 no. 12 (ph.), who argues that in view of the form, the material and the formulas this stone comes from Eastern Sicily rather than from Rome. For the exact provenance cf. D.Feissel, *BE* (1991) no. 763.

☩ Ἐτε⟨λε⟩ύτησεν ὠ | υἱοῦς ἡμῶν | Ποτετὰς ἐτέων | ὠκτώ, μηνὶ Ἀγόστ(ῳ) || τῆς δέκα καὶ ζ', Σελήνῃ ἐνεακειδεκάτῃ ☩

1. ΕΤΕΥΤΗΣΕΝ, lapis: rather a mason's error than a syncope, G. || 3. = Ποθῆτος rather than Latin Potitus/Ποτῖτος, G. || 4-7. G. rejects the readings of M.T.Manni Piraino and G.Alföldi, for which see *SEG* XXVI || 5. τῆς = ταῖς.

1017. Panormos (area of: exact provenance unknown). Bilingual advertising text of a stonecutter's atelier. *IG* XIV 297 (*IGR* I 503; *CIG* 5554; *CIL* X 7296; *ILS* 7680). Frequently republished, most recently by I.di Stefano Manzella, *Mestiere di epigrafista. Guida alla schedatura del materiale epigrafico lapideo. Vetera* I (Roma 1987) 126. G.Alföldy, *ZPE* 77 (1989) 175/176, reprints the text and points out that the advertising text itself (LL. 1-4) is correct; LL. 5-7, which contain several errors, are separated from LL. 1-4 by a blank space. A. wonders whether the mistakes may have been engraved on purpose to make clear in an ironic way to the clients that the atelier was prepared to fulfil even eccentric wishes (cf. R.Cordella - N. Criniti, *Iscrizioni latine di Norcia e dintorni. Appunti e materiali. Quaderni di Spoletium* I [Spoleto 1982] 27/28 from Nursia = *CIL* IX 4549).

1018. Selinous. Archaic inscriptions. Cf. our lemma no. 1006.

1019. Selinous. Defixio, 5th cent. B.C. *SEG* XXVI 1115 (Dubois, *IGDS* 32; Arena, *IGASMG* I 66). A.López Jimeno - J.M.Nieto Ibáñez, *Emerita* 57 (1989) 325-327, present a new version of this text, with translation.

Χάμις ἐπέχō
κα⟨ὶ⟩ νόσō ῥοπᾶι
ἐπ' ἀτελείαι ἡό-
τ̣[ι] κα [ἐξ]ε̣[ίπ]ọ̄ντι

1. Χάμις: nominative instead of accusative; he is the victim of the curse; new name: cf. Χαμύνη, Χαμαῖος, L.J.-N.I. ‖ 2. κα⟨ὶ⟩: emphatic adverb meaning 'precisely', 'exactly', L.J.-N.I. ‖ 'A Camis (lo) mantengo justo en la balanza de la enfermedad para la inutilidad, digan lo que digan.'

1020-1021. Selinous ? Two defixiones, ca. 500/5th cent. B.C. Two lead tablets now in the Martin-von-Wagner-Museum in Würzburg. Ed.pr. P.Weiß in E.Simon (ed.), *Die Sammlung Kiseleff im Martin-von-Wagner-Museum der Universät Würzburg, vol. II. Minoische und griechische Antiken* (Mainz 1989) 200-205 nos. 340/341 (ph.; dr.; translation).

1020: 200-204 no. 340. **Defixio, ca. 500 B.C.** Tablet inscribed on both sides.

A

Τὰν Εὐκλέος τὸ̣δειμάντō
τὰν γλ{λ}ō̃σαν καταγ⟨ρ⟩άφō, ἡō̄ς μẹ̄-
δὲν ... Μέ̣στōρι ὄ̣φελέ̣σ⟨ε⟩ι·
τὰ̣ν Σιμία τō̃ Μιṛύθō γλō̃σα-
ν καταγράφō, ἡō̄ς μēδὲν Μẹ̄-
στōρι ὄ̣φελέ̣σει· τὰν Πιθάṛō τ-
ō̃ Λ---óō τὰν γλō̃σαν κατ-
αγράφō, ἡō̄ς μēδὲν Μέστọ̄-
ρι ὄ̣φελέ̣σε[ι]· τὰν ---φō τō̃ ṚΛΙΛ-
πō τὰν γλō̃σαν καταγράφō,
ἡō̄ς μēδὲν Μēστōρι ὄ̣φελέ̣σει·
Φιλṓνδαν τὸν Χοιρίνα κα{ιχ}τα-
{α}γράφō καὶ .ο..κλ[έ]α, ἡοὶ μ-
[ē]δὲν Μέ̣στōρι ὄ̣φ[ελέσ]-
ο̣ν[τι]·

B

Τὰν Μέ̣στōρος τō̃ Ε-
ἰκέλō τὰν γλō̃σαν κ-
αταγράφō· τōς ΟΙΙ..
Εἰκέλō πάντας γλō̃σ-

ας καταγράφω τὰ⟨ς⟩ γλῶ-
[σ]ας, ἧς μ⟨ἐδ⟩ὲν Μέστορι ὀ-
φελέσοντι· κἀρχέστρα-
8 τον τὸν Αἰσχίνα καταγ-
ράφω, ἀντ' ἧν γλῶσα-
ις Μέστορι ὄ[φ]ει-
λ[έ]σαν

A. 1-2. Cf. *SEG* XXVI 1113 (XXXVIII 962; also a curse of opponents in a legal case) L. 1: τὰν E[ὐ]κλέος γλω(σ)σαν; very probably the same Eukles, which establishes the provenance of our tablet from Selinous, ed.pr. ‖ 2. ΚΑΤΑΓΑΦΟ, tablet ‖ 3. ΟΦΕΛΕΣΙ, tablet ‖ 9. TN was corrected into TAN, which partly covers the following name and renders it illegible, ed.pr. ‖ B. 3. in fine OI ⌐ , dr. ‖ 4. in fine: one or two letters after the final sigma; could it be γλῶσ{ας} ? ‖ 5. TAI, tablet; in fine γλῶσλας, ed.pr.; but the dr. shows ΓΛΟ v ‖ 6. MEN, tablet ‖ 8. NT in ligature.

1021: 204/205 no. 341. **Defixio, 5th cent.** B.C. Tablet with inscription in three columns divided by vertical incised lines.

Col. I Πρατότας, | Ὀλύ⟨μ⟩πις, | Δεινίας, | Κίφον
Col. II Χάριλος, | Μένυλλος, | Μιτιάδας, | Δεινίας, ‖ Φιλείας, | Τελέτας, | ἡΙστίαρχ⟨ο⟩ς
Col. III Ἀ⟨ν⟩δρίσκος, | Φίλαινος, | Δεῖνις, | Ἀτόφδας

Col. I 2. ΟΛΥΠΙΣ, tablet ‖ Col. II 7. ΗΙΣΤΙΑΡΧΣ, tablet ‖ Col. III 4. perhaps Ἀ⟨ν⟩τόφδας, ed.pr. ‖ Δεινίας/Δεῖνις (Col. I L. 3; Col. II L. 4; Col. III L. 3): rather homonyms than one and the same person, ed.pr. ‖ the provenance of this tablet is unknown; probably Selinous, ed.pr.

1022-1028. Syracuse. Christian epitaphs. Seven epitaphs from Syracusan catacombs. Our lemma no. 1026 is a new text. (Re)published after revision of the stones by M.Griesheimer, *RAC* 65 (1989) 143-177 nos. 1-8 (ph.; descriptions of the stones; no precise dates; no. 6 is a Latin text). The stones are in the Archaeological Museum P.Orsi except when stated otherwise.

Epitaphs from the catacomb of St. John (cf. also our lemma no. 1032)

1022: 143-145 no. 1. **Epitaph of Silvanus.** *IG* XIV 201 + A.Ferrua, *RPAA* 23 (1946/1947) 234 no. 23.

Τελευτᾷ Σιλβαἰνὸς διάκων τῆς | ἀπὸ καλανδἰῶν αι΄ Ἰουἰνίων

4. AI = IA; this kind of inversion is not infrequent in late Sicilian inscriptions, G.

1023: 145-147 no. 2. **Epitaph of Hypomone.** A.Ferrua, *RAC* 17 (1940) 71 (right part). The joining left part was found in situ in 1988. Now in the Antiquarium of the catacomb of St. John: Ἐνθάδε κῖτε | Ὑπομονή, ἡ μα|καρία χρηστιανή

Above L. 1 two monogrammatic crosses: one in the center and one at the right; probably at the left a third cross, now covered by a deposit of lime, G. ‖ 2. rare name; cf. *ICUR* IV 9911, G. ‖ 3. χρησιανή, F., but the stone shows traces of the tau, G.

1024: 147/148 no. 3. **Epitaph of Paula.** P.Orsi, *NSA* (1907) 762 no. 24. Inscription painted sinistrorsum, in situ: Παύλας

Παῦλος, O. [Cf. now also A.Ferrua, *op.cit.* (cf. our lemma no. 988) no. 85: Παύλας or Πάλλας, Pleket].

1025: 148/149 no. 4. **Epitaph of Makedonia.** P.Orsi, *NSA* (1909) 350: Μακεδονία. On one of the small sides of the stone is an invocation of Christ not mentioned by Orsi: HN ΘXΘ NH [Cf. now also A.Ferrua, *op.cit.* (cf. our lemma no. 988) no. 95, who instead of two thetas gives two ~~Đ~~, Pleket].

= ἐν Θεῷ Χριστῷ ‖ though there are traces of red paint in the letters, the inscription was not meant to be read, as is shown by the remains of mortar with which the stone was fixed, G.

1026: 149 no. 5. **Epitaph of Posidonis.** Inscription in situ, painted in red: Ποσιδόνις

This name is already known from the catacomb of St John: P.Orsi, *NSA* (1907) 758 no. 24, G. [Is this the same as no. 211 of A.Ferrua, *op.cit.* (cf. our lemma no. 988) ? F. gives ΠΟCΙΔΟΝΟC: Ποσειδώνιος rather than gen. of Ποσειδών according to F., Pleket].

Epitaphs from the catacombs of the Vigna Cassia

1027: 151/152 no. 7. **Epitaph of Auchxanon.** Mentioned by P.Orsi, *NSA* (1893) 311 no. 133 ('porzione di tabelletta --- a pessime lettere'): Αὐlχlξάlνων. [Cf. in the same sense A.Ferrua, *op.cit.* (cf. our lemma no. 988) no. 295, Pleket].

1028: 153/154 no. 8. **Epitaph of Seianus.** P.Orsi, *NSA* (1893) 303 no. 96:
Σηιανέ, | μνησθῇ | σοῦ ὁ Θελός

- - μνησθῇ [ὦ θεὸς τῷ δούλῳ] σοῦ 'Αθε - -, O. [Cf. now in the same sense as Griesheimer, A.Ferrua, *op.cit.* (cf. our lemma no. 988) no. 281, Pleket].

1029-1032. Syracuse. The abbreviation ΠΗ in Christian epitaphs. M.Griesheimer, *RAC* 65 (1989) 173-177 nos. 13-16 (ph.), draws attention to the abbreviation ΠΗ, mostly topped by a horizontal stroke or followed by an oblique stroke, on record after the age of the deceased in four Christian epitaphs from Syracuse and not recognized so far. It means πλείω ἤττω (in full form in *SEG* XVII 441 LL. 5/6: πλῖο(ν) ἤτlτω; from Katane) and is an Eastern

Sicilian variant of πλέον ἔλαττον, μικρῷ πλέον, μικρῷ πρός, the more frequent Greek equivalents of Latin plus minus (cf. *SEG* XXXI 1655).

1029: 174 no. 13. **Epitaph.** P.Orsi, *RQA* 10 (1896) 13 no. 278. *SEG* XXXVI 874 (on the date in L. 4). In LL. 2/3 G. reads μνήμης ἔ[ζησεν ἔτη] ξ΄ ΠΗ ἐτ[ελεύτησεν ---] (horizontal strokes above Ξ, Π and H; Orsi: ΖΠΗ Ⅽ τελευτᾷ).

1030: 175 no. 14. **Epitaph of Ioannios.** P.Orsi, *NSA* (1907) 177 no. 22 (no transcription); S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) 71 no. 31. In LL. 4-6 G. reads ζήσας καλῶς ἔτη κβ΄ | ΠΗ (horizontal stroke on KB; oblique stroke through the H of ΠΗ (and the Λ of ΚΑΛ(ΑΝΔΑΙΣ) in L. 7); Agnello: ἔτη κβ΄ | ...·). For the same interpretation of ΠΗ cf. A.Ferrua, *op.cit.* (cf. our lemma no. 988) 29 no. 84 a.

1031: 175/176 no. 15. **Epitaph of Kallityche.** *SEG* XXVI 1120. In LL. 2-4 G. reads ἔζη|σεν ἔτη ο΄ ΠΗ ἐτελεύτ[η|σ]εν (the O is flanked by two small vertical strokes; horizontal strokes on O, Π and H; M.T.Manni Piraino (cf. *SEG*): ἔζησεν ἔτη (symbol) ΠΗ΄).

1032: 176/177 no. 16. **Epitaph of Antellinos.** P.Orsi, *NSA* (1895) 488 no. 170 (from the catacombs of St. John; cf. our lemmata nos. 1022-1026). In LL. 2/3 G. reads [ζ]ήσας | [ἔτ]η ιβ΄ Π[Η ---] (horizontal stroke on IB, not on Π; Orsi: --ĪB̄ Π--E

1033. Syracuse. Fragment of unknown character, 1st cent. B.C. ? *SEG* XVI 535. W.Huss, *AncSoc* 20 (1989) 209-220, studies the history of the rulers of the West Massylian kingdom in Numidia from 105 to 41/40 B.C. (table on 220) on the basis of literary and numismatical sources. Μαστέαβαρ on record in our inscription (cf. Huss 210/211) was the first dynast of the Western areas after the division of the Massylian kingdom into a Western and an Eastern part after the reign of Gauda (105-before 88 B.C.). This implies that the Syracusan inscription is considerably later than indicated in *SEG* XVI (shortly after the 3rd cent. B.C.).

1034. Unknown provenance. Inscription on a gold phiale, ca. 300 B.C. Gold phiale with alternating acorns and bees in relief on the exterior side. Inscription in punctuated letters on the rim. Seen formerly in a Sicilian private Collection and now published on the basis of photos by ed.pr. G.Manganaro, *REA* 91 (1989) [1990] 1 302-304 (ph.).

Δαμάρχου Ἀχύριος· χρυσοῖ Γ Ь ⊁

Δαμάρχος: this magistracy is known from Kos (cf. M.Segre, *ASAA* 6, 1944/1945, 14) and was introduced in Sicilian cities like Syracuse, Gela, Kamarina and Akragas by Timoleon ca. 339 B.C.; our phiale comes from one of these centers, perhaps Akragas, ed.pr.; Ἄχυρις: a rare name; cf. Ἀχυρίων in the Attic manumission record *SEG* XVIII 36B L. 207, ed.pr.; χρυσοῖ: gold staters of Philip II or Alexander III of Macedon, from which the phiale was made, ed.pr.; Γ𐅵𐅵: probably π(έντε) δ(έκα) (ἑκατόν) = 115; the second and third sign are stylized deltas, the cross-bar in the third probably indicates a multiple (10 x 10 = 100); a very similar acrophonic numeral system presenting the ciphers in growing order is used in the 5th Entella decree (*SEG* XXX 1121; cf. XXXII 914 p. 260); the weight of the phiale, 982.4 gm, corresponds to 115 staters with an average weight of 8.54 gm, ed.pr. || ed.pr. points to a very similar phiale with Punic and Greek inscriptions (ΠΑΥΣΙ, i.e. Παυσί(ας) or Παυσί-(μαχος) vel sim.) now in the Metropolitan Museum in New York (cf. *SEG* XXXVII 212 p. 75) and suggests that the two objects were made in the same, probably Sicilian, workshop.

ITALY

1035. Italy. Greek influence in the Archaic period. In a review of J.N.Bremmer-N.M.Horsfall, *Roman Myth and Mythography* (BICS Suppl. 52; London 1987) T.P.Wiseman, *JRS* 79 (1989) 129-137, on 131-133 adduces some Greek inscriptions to illustrate Greek influence on Archaic Rome: *SEG* XXVI 1144 (XXXVII 789*; Nestor's cup at Pithekoussai); *SEG* XXVII 701 (XXXI 875; vase inscription by Κλεῖκλος at Rome); *SEG* XXVI 1137 (cf. XXVIII 1596), XXVII 671 and XXXII 940-1017 (dedications at Gravisca, for which cf. also our lemma no. 1040).

1036. Italy. Christian inscriptions. A.Ferrua - C.Carletti publish without alterations or additions an anastatic edition of † C.Wessel, *Inscriptiones graecae christianae veteres Occidentis* (Inscriptiones Christianae Italiae, Subsidia 1; Bari 1989), based on printer's proofs sent by Wessel to Ferrua in 1941. Wessel, who did not return from the Russian battlefield in World War II, published the first two chapters of his book under the same title as a dissertation at Halle in 1936 (cf. *BE* 1939 no. 16). The author's aim was to collect all Christian inscriptions from the West, which in 1941 amounted to 1940 texts; 1421 are given in toto, with app.crit. and bibliographies; nos. 1421A-1940 are presented on 301-315 in the form of a list of bibliographical references only, but their texts were used for the two indices: names (319-342) and consular dates (343-345); a considerable number of fragmentary inscriptions are presented in the notes. Approximately one half of W.'s texts come from Rome, more than one quarter from Sicily, the rest from other Italian regions and other areas in the West, inter alia Gaul, Africa and Dalmatia. The inscriptions are thematically arranged. We present a survey of the contents.

Pars I ('Tituli ad res Romanas pertinentes'; nos. 1-296) consists of the following chapters: **1)** inscriptions recording persons indicating their provenance (nos. 1-107); **2)** inscriptions bearing on social conditions: occupations and crafts (nos. 108-178); **3 a)** dedications of buildings (nos. 179-183); **3 b)** texts concerning funerary legislation (nos. 184-220); **4)** formulas of pagan

origin (εἷς θεός; χαῖρε; χαῖρε παράγων; ἀναγνοὺς ἀναχώρει; (πίε) ζήσαις; εὐθύμει; εὐψύχει; θάρσει; εὐμοίρει; οὐδεὶς ἀθάνατος; μὴ λυποῦ; (ὁ βίος) ταῦτα; nos. 221-288); **5**) inscriptions on domestic objects (nos. 289-296);

Pars II ('Tituli ad res Christianas pertinentes'; nos. 297-1033) consists of three parts:

A) inscriptions concerning church and faith (nos. 297-635): **6**) ecclesiastical functions (nos. 297-324); **7**) indications of the faithful (Χρηστιανός; θεῷ μεμελημένος; δοῦλος θεοῦ; Χριστοῦ δοῦλος; πιστός; νεοφώτιστος; νεόφυτος; κατηχούμενος; ἀκροατής; nos. 325-369); **8**) cult and rites (nos. 370-402); **9**) cultic buildings and objects (nos. 403-454); **10**) cults of saints (nos. 455-472); **11**) acclamations (inter alia εὔχου ὑπέρ; μνησθῇ ὁ κύριος; θεὸς βοήθει; ζήσῃς ἐν θεῷ; πνεῦμα καλῶς ἀναψύξῃ; εἰρήνη σοι; nos. 473-602); **12**) phylacteries vel sim. (nos. 603-618); **13**) the Bible;

B) inscriptions bearing on life, death and afterlife (nos. 636-821); **14**) life: ἔζησεν, ζήσασα ἐν παροίκῳ, ἐβίωσεν vel sim. (nos. 636-668); **15**) death: ἀπέδωκε; ἀπέθανε; ἀνεπαύσατο; ἐτελεύτησεν vel sim. (nos. 669-772); **16**) burial (ἐνθάδε κεῖται/κοιμᾶται, (ἀπ)ετέθη etc.; nos. 723-735); **17**) eternal rest (nos. 736-774); **18**) life and death 'in God', 'in Christ' (nos. 775-791); **19**) celestial life, resurrection, Last Judgement (nos. 792-821);

C) inscriptions bearing on the tomb and the deceased (nos. 822-1033): **20**) the grave (e.g. μημόριον, κοιμητήριον; τάφος; τύμβος; οἶκος αἰώνιος; nos. 822-851); **21**) sale and prices (ἀγορασία; nos. 852-882); **22**) dedication (ἔστησαν; ἐποίησεν; μνήμης χάριν vel sim.; nos. 883-928); **23**) epithets denoting the deceased (e.g. ἡδύς; γλυκύς; θεοσεβής; μακαρίας μνήμης; nos. 929-1007); **24**) laudationes (accumulated epithets; nos. 1008-1033); **25**) nos. 1034-1116: appendix to Parts I and II;

Pars III ('Tituli simplicissimi'; nos. 1117-1421) contains brief inscriptions: **26**) recording only the name(s) of the deceased, or the names plus date of death and/or age (nos. 1117-1242); **27**) recording the name(s) of the deceased and those of the dedicants (nos. 1243-1310); **28**) containing the formula ἐνθάδε κεῖ(ν)ται (nos. 1311-1387); **29**) containing the formula ἐν εἰρήνῃ (nos. 1388-1421).

For a critical assessment see D.Feissel, *BE* (1990) no. 964. Though W.'s book is a highly useful collection, it should be used with caution. Due to the long delay in publication W.'s texts are often superseded, especially by the publication of *ICUR*, n.s. (e.g. W. no. 27 = *ICUR* IV 12182, where the ethnic in LL. 1/2 is read as Κυζικηνός instead of Κεσκηνός; W. no. 77 = *ICUR* II 6417, where Βερεβε is read instead of Βερ⟨σα⟩βέ). On the other hand, W. presents quite a few new readings and observations, which are hidden in the app.crit.; e.g. W. no. 522, where W. reads in L. 10 ἰνδ. ς΄, ἡ(μέρᾳ) ζ΄ (= 20 October 557 A.D., a Saturday) instead of ἰνδ. ς΄ ἢ ζ΄ (all other editors, inter aliis V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien*, Berlin 1964, no. 97). The lack of extensive indices and of concordances is inconvenient; an up to date concordance with *ICUR* in the form of an article is announced by Ferrua apud Feissel [in the meantime it appeared in *RAC* 67 (1991) 37-68; K.Worp, *ZPE* 87 (1991) 275-290, published a concordance for those texts, which come from (the area of) Rome, between Wessel and *ICUR, IGUR, IG, CIG,* H.Zilliacus' *Sylloge Inscr. Chr. Veterum Musei Vaticani* and G.Sacco's *Iscrizioni greche d'Italia: Porto,* Pleket]. Finally Feissel points to the frequently occurring problem of distinguishing Christian from pagan texts; so e.g. eight

epigrams, which are included in *IGUR* as non-Christian texts (W. no. 796 (*IG* XIV 942 + 2053; *IGUR* 994) come from Ostia rather than Rome; see *SEG* XXX 1179):

Wessel	*IGUR*	Wessel	*IGUR*
378	1200	1023	1456
824	1240	1027	1268 (Jewish)
1009	1391	1028	1179
1012	1232	1113	1490

C.Carletti in *Actes XIe Congrès* III 2177-2200, presents a bibliography of Christian inscriptions found in Rome from 1975 to 1985. On 2199/2000 indices of names, terms and selected topics. The new finds outside Rome are covered by D.Mazzoleni, *ibid.* 2273-2299 (ph. inter alia of *SEG* XXXI 883). In both bibliographies Greek inscriptions play a minor role.

1037. Italy (Calabria). The Capialbi collection in Vibo Valentia. M.Buonocore, *RPAA* 60 (1987/1988) [1989] 267-282, republishes the 24 Latin and three Greek inscriptions from the collection of Vito Capialbi (1790-1853) in Vibo Valentia included in *CIL* X and *IG* XIV, with updated bibliography, and publishes five new Latin fragments. The Greek texts are *IG* XIV 624, 633 (= *SEG* I 421) and 634 (= B. 274 nos. 25-27; ph. of all stones). In 634 L. 3/4 the first letter of δώ|[σει is indeed a delta (*IG*: alpha).

1038. Aquileia. Epitaph of Eutychas, undated. *IG* XIV 2355. Cf. M.Pavan in *L'Africa Romana. Atti VI Convegno di Studio Sassari* (Sassari 1989) 727/728, for comment on the relations between Africa and the Adriatic. The deceased (freedman ?) was from Taucheira and died in Aquileia at the age of 21. P. refers to *Dig.* 19.2.62 (2nd/3rd cent. A.D.; grain and oil transport from Kyrenaika to Aquileia).

1039. Genzano (Lucania). Loomweights, Classical to Roman period. 118 circular or pyramidal terracotta loomweights found in 1981 and 1982 in the area of Monte Serico in Genzano di Lucania. Most have stamps representing stars, objects or figures; some pyramidal weights have incised letters, which are possibly Greek (or Messapian ?). Ed.pr. A.Carrabba, *Epigraphica* 51 (1989) [1990] 85-128 (ph.). We do not reproduce the whole catalogue. Some possibly Greek (combinations of) letters (pp. 87-94): ΠΙ, Π, Β, ζ, Τ, Δ, ωυ?. On 94-100 C. argues that the letters are the initials of the names of owners or manufacturers. Since many weights were found in sanctuaries, the 'signatures' were possibly meant to suggest to the divinity that the objects were connected in some way to individuals. They cannot be considered as votive objects in the proper sense.

1040. Gravisca. Dedication to Apollo on an anchor by Sostratos, ca. 500 B.C. *SEG* XXVI 1137; XXXII 979; *LSAG*^{2} 439 E. A.W.Johnston, *Horos* 7 (1989) [1991] 133-135 (dr.), comments on the shape of the rho in L. 7; he points out that this shape has its parallels mainly in Ionia, particularly in Samos, and does not occur in Aigina. He wonders whether S. had a Samian 'at his elbow'. For dedications from Gravisca cf. also our lemma no. 1035.

1041. Herakleia. Cult of Artemis-Bendis. Cf. E.Curti in *op.cit.* (cf. our lemma no. 1050) 23-30; also some remarks on the cult of Ἄρτεμις Βενδίς in Athens (*IG* I^2 310, 208; cf. our lemma no. 210), of Ἄρτεμις Σώτειρα (*I.Délos* 1909, 2378/2379) and Ἄρτεμις Προπυλαία.

1042. Herakleia. Tabulae Heracleenses. *IG* XIV 645; *SEG* XXXVII 776*. T.C. Loprete - M.P.Bini in *Studi su Siris - Eraclea* (Archaeologia Perusina 8; Roma 1989) 49-58, publish six clay disks with relief representations of 31 or 32 objects on the best preserved specimina (32 if one considers the central wheel as an object in itself). They point out that these objects correspond to the names of objects following on the eight two-letter elements in the Tabulae. The objects mentioned in the Tabulae are ἄνθεμον, ἄνθεμα, βότρυς, γυῖον, ἔμβολος, ἐπιστύλιον, θρῖναξ, καρυκεῖον, λωτήριον, πέλτα, σφαιρωτῆρες and τρίπους. Those on record in the plural correspond to pairs of objects on the disks. The objects are symbols (σφραγῖδες) referring to subdivisions of the population: either eight φυλαί (the two letter elements) each consisting of four φρατρίαι, or, on the assumption that the disks have 31 objects, four groups of four (the canonical number of Ionic phylai) plus five groups of three (the current division in the Doric world). The latter hypothesis is supported by Herakleia's mixed constitution (ἔφοροι and ἁλία at the same time). On 59-74 L.-B. (re)publish and discuss similar disks from Tarentum, Pompeii, Puteoli and Metapontum. They reflect on the religious connotations of the symbols in question and argue that the disks are moulds for cakes ('focacce') made for cultic purposes, probably a community festival.

1043. Herculaneum. Signature of the Athenian sculptor Apollonios, ca. 50 B.C. *IG* XIV 712. M.R.Wojcik, *La Villa dei Papiri ad Ercolano* (Rome 1986) 171-175 nos. G 1/2 (ph.), republishes a pair of bronze herm heads, one male (doryphoros) the other female (Amazon), with copious bibliography. In addition to Apollonios' signature on G 1 (*IG* XIV 712), J.Frel, *Rivista di Studi Pompeiani* 2 (1988) 267/268, reports traces of letters on the front of the Amazon herm, checked for him by M.Gigante: [- - -]NIO[- - -]. These Frel interprets as part of the signature of Apollonios: [Ἀπολλώ]νιο[ς Ἀρχίου Ἀθηναῖος ἐπόησε].

1044. Kaulonia. Inscribed tile. Cf. H.Tréziny, *Kaulonia* I (Naples 1989) 110-115. *Non vidimus.* Cf. M.Sève, *BE* (1991) no. 108, who reports on inscribed tiles from the classical period, mostly with abbreviated names (some of them Oscan); one has the full name Γνᾶθις.

1045. Kroton. Comment on some inscriptions. Cf. M.Giangiulio, *Ricerche su Crotone arcaica* (Pisa 1989); 43 note 131: comment on *SEG* IV 73, especially on the πρύτανις (L. 10) and his civil jurisdiction as a tutor of a minor-heir; 44/45: discussion of the δαμιοργός in *SEG* IV 71 and 74/75: no eponymous function; 172: G. suggests a connection between the Crotoniate δαμιοργοί and those in Achaia (*SEG* XIV 375; Aigion). On 59 note 24 brief discussion of *SEG* XXXIV 997/998.

1046. Kroton. Bronze point of a wooden staff, ca. 500 B.C. *SEG* XXXIII 767; XXXV 1846. G.Pugliese Carratelli, *PP* 44 (1989) 469/470 (ph.), suggests returning to the reading Ἀκάνθρōπος and rejecting the version Α? [= demotikon] Ἄνθρōπος. Etymologically Ἀκάνθρōπος means 'the healing man' ('particolarmente appropriato alla città che fu sede della scuola di Alcmeone').

1047-1049. Lokroi Epizephyrioi. Inscriptions on ceramic objects. Graffiti and inscriptions on amphora stands, an arula and loom weights. No precise dates. M.Barra Bagnasco (ed.), *Locri Epizefiri III, Cultura materiale e vita quotidiana* (Firenze 1989).

1047: 13 note 47 (M.Barra Bagnasco). **Graffiti on amphora stands.** Cylindrical amphora stands with graffiti, e.g. ΣΙ and ΦΙ.

Either initials of the owner or of the manufacturer, B.B. || also ΕΥ is attested: cf. our lemma no. 1049 app.crit.

1048: 48 note 62 (M.Rubinich - V.Origlia). **Inscription on an arula.** Letter N incised on the lower moulding of a fragmentary short side of an arula.

1049: 200, with notes 109/110 (dr.; P.Dotta). **Area of: Centocamere. Inscriptions on loom weights.** Letters incised or impressed before or after firing on the bottom of loom weights: ΑΡ, Δ (2 x), ΕΥ (3 x), Π (2 x), Ρ, ΣΙ (2 x), Τ.

The letters incised before firing may indicate various sets of loom weights; those drawn after firing probably indicate the owner or the manufacturer; ΕΥ and ΣΙ, which are also attested on amphora stands (cf. our lemma no. 1047), probably refer to workshops where both products were made, D.

1050. Lucera (Foggia). Inscribed terracotta statuettes. M.C.D'Ercole in M.Torelli (ed.), *Studi su Siris-Eraclea* (Archaeologia Perusina 8; Rome 1989) 35 note 39, mentions the abbreviation PI on heads and fragments of votive terracotta statuettes; on moulds from Tarentum (cf. P.Wuilleumier, *Tarente des origines à la conquête romaine*, Paris 1939, 394) and Herakleia (unpublished) one finds the same abbreviation.

1051. Metapontum. Dedication to Hermes, 3rd cent. B.C. *SEG* XXXVII 780. G. Pugliese Carratelli, *PP* 44 (1989) 187/188, presents the same text as in *SEG* XXXVII and refers to an inscription from Tarentum (*NSA* 1894 p. 60; Giannelli, *Culti e miti della Magna Grecia*, Florence 1963², p.37): Ἀθάναι | Λέων Ἐπικόρω | καὶ Ἀγύνα Γλαύκα. The true reading is here, as in *SEG* XXXVII 780, ἀ γυνά.

1052. Monte Vairano. Tiles with Oscan-Greek stamps, before ca. 50 B.C. Two identical rectangular stamps on terracotta tiles found in Monte Vairano (Sannio); letters and decoration in relief; Greek inscription sinistrorsum. Ed.pr. G. De Benedettis, *SE* 55 (1987/1988) [1989] 355/356 (ph.; dr.): v k | sword ? | Λύκου

Probably the Oscan letters represent the name of the owner of the workshop; the Greek name is that of the manufacturer, ed.pr.

1053. Neapolis. Honorary inscription for Seleukos, 1st cent. B.C. *IG* XIV 745 (*CIG* 5796 + add. on p. 1255). On 124-126 of her study on Εὔπλοια (cf. our lemma no. 1853) E.Miranda reads in LL. 7/8 Ἀφροδίτης | εὐνοίας (as given by the copy of Capaccio) and rejects both Keil's correction (*CIG* add.) Ἀφροδίτης | Εὐ⟨πλ⟩οίας and *IG*'s restoration Ἀφροδίτης | εὐνοίας [ἕνεκα]. Now republished by eadem, *Iscrizioni greche d'Italia. Napoli* I (Rome 1990) no. 33 (dr.). Cf. now also *PP* 262 (1992) 58-61.

1054. Neapolis. Consolation decree for Epilytos, 2nd half of the 1st cent. B.C. (reign of Augustus ?). Three fragments of a marble plaque found during excavations in the catacombs of S.Gennaro. Ed.pr. E.Miranda, *Puteoli* 12/13 (1988/1989) 95-102 (ph.); now also in eadem, *Iscrizioni greche d'Italia. Napoli* I (Rome 1990) 115-118 no. 81 (ph.).

a) [- - - - - - - - - - - - prescript - - - - - - - - - - - - - -]
[ἐπειδ]ὴ Ἐπίλυτος Ἐπιλ[ύτου - -]
[πρεσ]βύτερα παρέσχε [- -]
[. . . .]ᴵς καὶ φίλους δικ[αίως - -]
4 [. . . π]ερισπουδαζομεν[- -]
b + c) vacat καὶ[- -]
Ἔδοξε τῆι συγκλήτωι μεγίσ[ταις τιμαῖς τιμᾶσθαι Ἐπίλυτον Ἐπιλύτου]
εἴς τε τ[ὴν αὐ]τοῦ μνήμην καὶ τε[- -]
8 τοῦ πατ[ρὸς α]ὐτοῦ ἐνκωμιάζε[- - - δίδοσθαι δὲ καὶ αὐτῶι χρυσοῦν]
στέφαν[ον ἀν]δριάντα τε [χαλκοῦν καὶ τόπον εἰς κηδείαν ὃν ἂν]
ὁ πατὴρ [αὐτοῦ ἕ]ληται [- -]

1. Epilytos belonged to a family, several homonymous members of which are known from epitaphs in a tomb chamber near Porta S.Gennaro (late republic; beginning of the Imperial period), ed.pr. ‖ 2. [πρεσ]βύτερα: an

enigma; παρέσχε: part of an expression like πρόθυμον ἑαυτὸν παρέσχε vel sim., ed.pr. || 2-3. e.g. [ὁσίως προσφερόμενος πρὸς τοὺς συγγενε]ῖς, ed.pr. || 4. π]ερισπουδαζόμεν[ος or π]ερισπουδάζομεν, ed.pr. || 7. in fine τε[ιμήν or τε[τελευτηκότου], ed.pr. || 7-8. possibly [ὑπὸ] | τοῦ πατ[ρὸς α]ὐτοῦ ἐνκωμιάζε[σθαι], ed.pr. (laudatio funebris).

1055. Neapolis. Honorary decree of the Artemisioi for L.Munatius Hilarianus; bilingual letter of Hilarianus to the phratores, 194 A.D. *L'Année Épigraphique* (1913) no. 134. C.Ferone, *MGM* 13 (1988) 167-180, presents the text of the inscription and comments in detail on LL. 23-28 (translation). He gives a survey of the various interpretations given so far. D.Fishwick, *ZPE* 76 (1989) 175-183, also reprints the text and comments on the honors bestowed by the Artemisioi on Hilarianus (LL. 20-24, 35-41). For the sake of convenience we give the entire text which was never included in a Corpus or in *SEG*. Cf. now also E.Miranda, *Iscrizioni greche d'Italia. Napoli* I (Rome 1990) 66-72 no. 44 (ph.).

Ἐπ[ὶ ὑπάτων] Αὐτοκράτορος Καίσ(αρος) Λ(ευκίου) Σεπτιμίου
Σευήρου Π[ε]ρτ(ί)νακος Σεβ(αστοῦ) τὸ β΄ [καὶ Δ(έκμου) Κλωδίου Σεπτιμίου
Ἀλβίνου Καίσ(αρος)], δημαρχοῦντος Μ(άρκου) Αὐρηλίου Ἀπολαύστου ν(εωτέρου)
πρὸ ζ΄ Καλ(ανδῶν) Ἰανου[α]ρίων, γραφομένων παρῆσαν Καίλ(ιος) Ἀσιατικός,
Ἰούλ(ιος) Αὐρηλιανός, Ἰούλ(ιος) Καιλιανός· εἰσηγουμένων ἦν γνώμην
ἁπάντων φρητόρων, περὶ τούτου πράγματος οὕτως ἔδωξεν·
Ἐπειδὴ{ι} Μουνάτιος Ἱλαριανὸς πολείτου δικαίου καὶ φιλοπάτριδος
γνώμηι καὶ διαθέσει χρώμενος, τὴν φρατρίαν ὁρῶν τὴν ἡμετέραν
ἀκόσμητον οὖσαν καὶ παλαιάν, φρονήματι λαμπρῶι καὶ μεγαλοψύχωι χρησάμενος λίθοις ποικίλοις τοῖς ἀρίστοις καὶ σπανιωτάτοις πολυτελείᾳ
κατασκευῆς ἐκόσμησεν τὸν οἶκον καὶ τὴν ὀροφὴν ἐποίησε χρυσοῦ μηδέν τι δαπάνης χρημάτων φεισάμενος, μηδὲ τῶν εἰς τοῦτο ἀναλωμάτων, καὶ τοῖς μὲν Ἀρτεμεισίων φράτορσιν ἑστιατήριον ἐποίησε τῶν ἄλλων σεμνότερον, τῇ δὲ Ἀρτέμιδι, ἧς ἐστιν ἐπώνυμος ἡ φρατρία, νεὼν κατεσκεύασεν ἄξιον καὶ τῆς θεοῦ καὶ τῆς κοινῆς εὐσεβείας, δεδόχθαι
τοῖς Ἀρτεμεισίων φράτορσιν · ἀμείβεσθαι τὴν εὔνοιαν αὐτοῦ τὴν τοσαύτην
καὶ τὴν φιλοτειμίαν, πρῶτον μὲν τῇ τῆς διαθέσεως καὶ προαιρέ⟨σε⟩ως τειμῆι
πάντων οἰκειότατον καὶ προστάτην καὶ πα⟨τέ⟩ρα νομίζοντας καὶ βίον εὐχομένους αὐτῷ μακρὸν ἐν εὐδαιμονίᾳ, ἔπειτα δὲ καὶ τειμὰς αὐτῶι νέμειν, κατὰ
δύναμιν τὴν ἡμετέραν, τὰς προσηκούσας ἀνδριάντων ἀναστάσεις τεσσάρων ἐν τῆι φρατρίᾳ, δύο μὲν αὐτοῦ Μουνατίου Ἱλαριανοῦ τοῦ φιλοπάτριδος, δύο
δὲ τοῦ υἱοῦ αὐτοῦ Μαρίου Οὐήρου τοῦ ἥρωος · ἀναθεῖναι δὲ καὶ εἰκόνας ἐν τῆι φρατρίᾳ μετὰ ἀσπιδείων χρυσῶν ἀνφοτέρων, προσφέρειν δὲ αὐτῶι καὶ πεντήκοντα
χώρας ὁλοκλήρους καὶ κεχαλκολογηκότων ἐν τῇ φρατρία προῖκα,
ὡς μὴ μόνον κεκοσμῆσθαι τὴν φρατρίαν ἡμεῖν πολυτελείᾳ καὶ

{καὶ} κάλλει τῆς κατασκευῆς σεμνότητι ἱροπρεπεῖ, ἀλλὰ καὶ τῷ πλήθει τῶν νεμόντων εὔξησθαι τὴν φρατρίαν Μουνατίου Ἱλαριανοῦ τοῦ
28 φιλοπάτριδος τετ⟨ι⟩μημένου · ἐπικυροῦντος τὸ ψήφισμα Κανεινίου Ἡρακλείδου τοῦ φροντιστοῦ τῆς φρατρίας·
Μουνάτιος Ἱλαριανὸς Ἀρτεμεισίων φρήτορσι χαίρειν·
Τὰς τειμὰς ἃς ἐψηφίσασθέ μοι καὶ τὰς δωρεὰς εἰς ἀμοιβὴν τῆς εὐνοίας
32 καὶ τῆς προθυμίας τῆς ἐμῆς ἠδέως ἔλαβον, οὐ διὰ τὸ μέγεθος ὧν ἐπεδείξασθε φιλοτειμούμενοι πρὸς ἐμὲ καὶ τὸν υἱὸν τὸν ἐμὸν ἥρωα τὸν ὑμέτερον, ἀλλὰ καὶ δι' αὐτὴν τὴν προαίρεσιν τῶν διδόντων ὅτι χρηστοὺς ὑμᾶς καὶ δικαίους ἐπέγνων ἐκ τῶν ἀμοιβῶν· Τὰς μὲν οὖν
36 τεσσεράκοντα χώρας ἃς προετείνατέ μοι παραιτοῦμαι, πέντε καὶ δέκα χώραις ἐκ τούτων ἀρκούμενος, καὶ τῶν εἰκόνων τῶν τεσσάρων καὶ τῶν ἀνδριάντων τῶν τεσσάρων ἐμοὶ μὲν ἱκανὴ{ι} μία γραφὴ{ι} καὶ χαλκοῦς ἀνδριὰς εἷς, ἴσαι δὲ τειμαὶ καὶ τῶι μεθεστηκότι· Τὰς γὰρ πολλὰς εἰκό-
40 νας καὶ τοὺς πολλοὺς ἀνδριάντας ἐν ταῖς ὑμετέραις ψυχαῖς ἔχομεν καθιδρυμένους · χρὴ δὲ ὑμᾶς, ἄνδρες ἀγαθοὶ καὶ φράτορες ἐμοί, μὴ ταῦτα μόνον ἐν ὀφθαλμοῖς ἔχειν, τὴν φρητρίαν καὶ τὸν εἰς ταύτην κόσμον καὶ τὴν πολυτέλειαν, ἀλλὰ καὶ ἕτερα ὑμᾶς ἐλπίζειν παρ' ἐμοῦ ·
44 τὸ γὰρ τῆς εὐνοίας τῆς ἐμῆς ἀεὶ καὶ μᾶλλον ἐγείρει τὴν προθυμίαν τὴν ἐμὴν εἰς τὴν πρὸς ὑμᾶς τειμὴν καὶ χάριν

L. Munatius Hilarianus Phretoribus Artemisis salutem.
Honores quos decrevistis mihi, item dona at re-
48 munerandum animum meum et pronam voluntatem grate accepi, non pro magnitudine eorum quae ostendistis tribuentes mihi et filio meo heroi vestro, set maxime propositi vestri gratia
52 qui decrevistis, quod vos et bonos et iustos intellexi ex his quae remuneratis. Et quidem quinquaginta choras quas mihi obtulistis excuso, quindecim contentus, item de imaginibus quattuor et de
56 statuis quattuor; mihi enim sufficit statua una et una imago, set et in honorem fili mei sufficiet statua una; plures enim imagines et statuas in vestris animis habemus constitutas. Oportet
60 autem vos, optimi viri et conphretores, non solum haec ante oculos habere, phretriam et cultum eius et lautitiam <sed etiam alia> sperare de me; dispositio animi mei magis hortatur voluntatem meam in vestrum honorem et gratiam,
64 Valete

20-24. For comment on the bronze ἀνδριάντες (usually life-size statues) and the εἰκόνες (usually busts) with golden shields (i.e. *imagines clipeatae*, no doubt only gilded), see Fi., who discusses the categories of people honored with such objects (emperors, benefactors) and the places where Hilarianus' statues and busts were to be located (ἐν τῇ φρατρίᾳ, LL. 21 and 22/23; some statues may have been set up in the temple, others within the temenos; the gilded busts probably in the Artemis temple [LL. 14/15], in the cella next to the Imperial statues) [rather speculative: ἐν τῇ φρατρίᾳ seems to refer to the oikos of the phratria, L. 11: the Artemis-shrine is a separate building, Pleket] || 24. χώρας ὁλοκλήρους: 'campi della estensione di interi lotti, di un iugero', Fe.; χῶραι: probably measures of land: 'a parcel of land of 50 whole sections from the common domain of the association' (cf. *I.Tralles und Nysa* 147: a portico divided into 8 χῶραι by interior walls; cf. also *IG* II^2 1668 L. 77; cf. *SEG* XXXVII 119*), Fi.; κεχαλκολογηκότων: 'eorum qui aes collegerunt' (cf. the Latin formula ex aere collato), Fe.; προῖκα: accusative of προῖξ (gift), Fe. || On 183 Fi. conjectures upon the level of literacy of Hilarianus, who was the son of a freedman.

1056. Paestum ? Stamp on a weight, 6th/5th cent. B.C. Pyramidal terracotta weight with stamp on the upper side. W.Fröhner, *op.cit.* (cf. our lemma no. 989) 109 no. 749. Republished by W.Schürmann, *op.cit.* (cf. our lemma no.989) 111 no. 394: X L

1057. Pisa. Dedication to Θεοὶ Ἐπήκοοι, 100-150 A.D. *SEG* XXVI 1143. Briefly discussed by J.Quaegebeur, *Orientalia Lovaniensia Periodica* 20 (1989) 56 (dr.), with special reference to the iconography of the Alexandrian triad Harpokrates, Sarapis and Isis.

1058. Pithekoussai. Inscription on 'Nestor's cup', 8th/7th cent. B.C. *SEG* XXXVII 789*; *CEG* 454; cf. our lemmata nos. 1035, 1060 and 1764). W.Appel, *Meander* 44 (1989) 155-165 (in Polish) discusses this inscription as evidence for the diffusion of the Iliad (cf. 11.632-637) already in the 8th cent. B.C. and as an example of a new genre of poetry.

1059. Pithekoussai. Inscription on an amphora, ca. 740 B.C. *SEG* XXVIII 796. B.B.Powell, *art.cit.* (cf. our lemma no. 1764) 324 no. 8, reads in L. 1 [--]μιμαλο̣ν̣[--] (*SEG*: ...]μιμαιονο[...): either [εἰ]μὶ or [ἐ]μὶ Μάλον[--].
F.C.Woudhuizen, *Talanta* 20/21 (1988/1989) [1990] 97-108, especially 99-101 (dr.), considers L. 1 and L. 2 as separate inscriptions, of which only the second is Greek. In L. 1 he reads mi maion: a possession-formula of Etruscan type. Maion is probably related to 'Maionia', 'Maionians'. He argues that this document testifies to the presence of a third group of alien residents on Pithekoussai in addition to Phoenicians and Greeks, who are most probably identifiable as 'Tyrrhenian' traders and colonists from the coastal regions of Northwest Asia Minor. Further evidence adduced by W. is non-Greek, except for the lekythos from Campanian Cumae with the Etruscan name Tataie (*IG* XIV 865; *LSAG* 240 no. 3; cf. *SEG* XXXVII 998; cf. our lemma no. 1764).

1060. Pithekoussai. Inscription on a vase, late 7th cent. B.C. E.Peruzzi, *Origini di Roma* II (Bologna 1973) 26. After reexamination of the vase A.W.Johnston, *art.cit.* (cf. our lemma no. 939) 220 note 18 (ph.), reads ευποταν and points out that the penultimate letter is an alpha corrected from an epsilon or viceversa; either a feminine form of a two-termination adjective, or the text must be construed slightly (εὔποτα .[...]) or very differently (e.g. εὖ ποτε .[...]). Cf. also B.B.Powell, *art.cit.* (cf. our lemma no. 1764) 325 no. 11, who presents the final preserved letter as an alpha. Both point to the similarity with Nestor's cup (*SEG* XXXVII 789*; *CEG* 454), which has εὔποτ[ον] in L. 1.

1061. Pompeii. Inscription on an Argive prize hydria, ca. 460-450 B.C. Bronze prize hydria with handle attachment in the form of a female bust; inscription incised on the rim. Found in the Casa di Giulio Polibio (IX, 13, 1-3). Edd.pr. F.Zevi - M.L.Lazzarini, *Prospettiva* (Riv. di storia dell'arte antica e moderna) 53-56 (1988/1989) 33-48 (ph.; dr.):

πὰρ hε̄́ρας : 'Αργείας [: ε̄̓]μ[ὶ τôν haFέθλō̃ν].

This hydria is the sixth in a series of inscribed Argive bronze prize objects; the form of the vase and the lettering of the inscription are very similar to those of the hydriai *SEG* XI 355 (XXX 366; unknown provenance) and XXX 1456 (from Sinope), both datable to ca. 460-450 B.C.; cf. also the hydria *SEG* XXX 367 (unknown provenance; ca. 440 B.C.), the lebes *SEG* XI 355 (XXX 52; from Peiraieus; ca. 430-420 B.C.) and the tripod *SEG* XXX 648* (Vergina; ca. 430-420 B.C.), edd.pr., who discuss the type of the hydria, its presence in Pompeii in 79 A.D. and the Argive festival for which it was a prize.

1062. Rhegium (area of: Occhio di Pellaro, 10 km. from Rhegium). Inscribed tile, end 1st cent. B.C./beginning 1st cent. A.D. Inscribed tile found in the roof of a tomb, in which it occupied a special position; inscribed before being fired; two lines of the text are in large script (A); under A in smaller, cursive script three inscribed lines (B), and to the right of A five lines inscribed vertically in a different hand (C). Ed.pr. M.L.Lazzarini, *PP* 44 (1989) 297-309 (ph.).

A: Κλήμης 'Αλφίου | Πριμίωνος δοῦλος
B: Ἄνθου{PH} 'Ρηγείνου χείρ· κεραμεὺς 'Ερμέρως· Φάλακρε, χαῖρε
Σωτήριχε κίναιδε ψευδοκαμινάρι· Πριμογένη μάλημπτε·
αἰσωπιτάνα κεραμίς
C: Πριμιγένη ΩΘΙΙΤΑ τῷ μαλήνπ|τῳ ΚΑΤΤΑΓ | γάρ ἐστι vac || Πριμο

A. Clemens, slave of Alfius Primio, ed.pr. || B 1-2. the hand of Anthos from Rhegium wrote this; Hermeros manufactured the tile; vocatives of Phalakros, Soterichos and Primogenes; Soterichos is styled kinaidos (cf. καταπύγων) and ψευδοκαμινάριος: 'pseudo potter'; μάλημπτος: 'malinvestment', probably said of the *slave* Primogenes. All the people in B LL. 1/2 may well have been slaves, ed.pr. || 3. κεραμίς: 'tile'; αἰσωπιτάνα: cf. F.Mosino, *ibidem* 309/310: 'tegola che abita presso Esopo', viz. a 'speaking tile' on which Clemens' colleag-

ues wrote their text; the tile says to Clemens: 'calvo [viz. φάλακρε], addio, soterico (?), cinedo, falso fornaciaio, primitivo ?, mal comprato'; so Mosino interprets all words in L. 2 as vocatives of epithets of Κλήμης || C 1. Πριμιγένῃ: variant of Πριμογένῃ (cf. B L. 2, with the same epithet); in fine Πριμο is another attempt to write Πριμογένης || Mosino argues that the text had been inscribed by Clemens' fellow-slaves who all worked in a pottery, possibly owned by Alfius Primio.

1063. Rome. The Casali Collection. R.Santolini Giordani, *Antichità Casali. La Collezione di Villa Casali a Roma* (Studi Miscellanei 27, 1978/1979 [1989]; Rome), traces the history of the Villa Casali and its Collection (17-90) and presents a catalogue of 356 items, for the greater part sculpture and Latin inscriptions (91-211; with bibliographies). On 206/207 nos. 350-355 (ph. of 350, 351 and 354) six Greek inscriptions; no. 350 is bilingual and no. 353 has some Latin words written in Greek alphabet. Epigraphical index on 235-237. We give a comparatio numerorum.

Santolini	IG XIV	IGUR	CIL VI
350	1429	377	10657
351	1550	1195	
352	1713	637	
353	1834	774	22176
354	1837	778	
355	2120	1058	

1064. Rome. Greeks in Rome. On the basis of epigraphical and literary sources L. Moretti, *Opuscula Instituti Romani Finlandiae* 4 (1989) 5-16, studies the presence of Greeks in Republican and Imperial Rome. 1,500 extant Greek inscriptions against ca. 50,000 Latin ones indicate that the Greeks formed a small minority (ca. 3%), which, however, was characterized by its high qualifications. Discussion of funerary texts (30% in verse, against 7% at Athens; contrasting attitudes concerning afterlife: cf. *IGUR* 1146; 1243; demographical data); the position of slaves and liberti, who were often highly esteemed by their patrons (cf. *IGUR* 1194; 1380); the professional status of free-born Greeks, freedmen and slaves, with special attention to three categories: **1)** physicians (mostly from Asia Minor; small medical schools at Rome, e.g. that of the Arzygii: *IGUR* 103; cf. also *IGUR* 608 and 686; 675; 1303; Asklepieia on the Tiber Island and the Esquiline: *IGUR* 102-105;) **2)** ambassadors from Greek cities in search of the goodwill of prominent Romans (especially during the Republican period; cf. *Syll.*^{3} 656 = *SEG* XXXII 1206) and of the emperor; some of them died at Rome during their long stay: cf. *IGUR* 1204; 1233; 1288; 1361); **3)** athletes (in the Imperial period: ex-athletes and their associations: cf. *IGUR* 235/236; Rome as an athletic center: cf. e.g. the Kapitolia, founded by Domitian; for winners at the first celebration in 86 A.D. cf. *SEG* XXXIV 1314-1317; *IAG* 66 (= *I.Iasos* 107-109) and 67).

1065. Rome. Latin epitaphs in Greek letters. In the context of a paragraph on bilingualism G.R.H.Horsley in *New Documents* vol. 5 (1989) 14/15, briefly discusses some Jewish epitaphs written with Greek letters: *CIJ* 207, 215, 257, 460; he also refers to *IGUR* III 1306 (non-Jewish). Special discussion of κοζουγει in *CIJ* 215: = coniugi; not Greek zeta transliterated as Latin 'i', but rather identification of ζυγόν with Latin 'iugum' lies behind this form.

1066. Rome. Bilingual honorary inscription of the Damasceni for M.Licinius Crassus Frugi, Augustan-Tiberian period. *IGUR* 64 (cf. F.Coarelli - I.Kajanto - U. Nyberg - M.Steinby, *L'area sacra di Largo Argentina*, Rome 1981, 28 and 106ff.). Starting from the Latin version, which benefitted from a new fragment published by Coarelli (p. 28), L. Moretti, *MGR* 14 (1989) 205-213 (dr.), presents the following approximative reconstruction of the Greek text.

4 [Μάρκωι Λικινίωι Μάρκου υἱ]ῶι Κράσσωι [Φρούγι, αὔγουρι, ὑπάτωι]
[Δαμασκηνῶν τῆς ἱερᾶς καὶ ἀ]σύλου καὶ α[ὐτονόμου καὶ συμμάχου τοῦ δήμου]
['Ρωμαίων οἱ ἄρχοντες ? κα]ὶ ἡ πόλις [πρεσβευσάντων ---]
[τοῦ --νου καὶ Σελεύκου τοῦ Σ]ελεύκο[υ]

4. The honorand was consul in 14 and proconsul of Africa in 9/8 B.C. || 5. cf. L. 2: [-- Da]masceni [--], Coarelli on the basis of the new fragment. || Our text has previously been assigned to Seleukeia Pieria on the basis of the restoration [Σ]ελευκέ[ων] in L. 7 and a presumed connection with *IGUR* 28 from that city, dated to 5/6 A.D. by C.-K.-N.-S.; M. points out that the ambassadors of *IGUR* 28 (three men; in L. 6 of the Greek text [Φιλο?]ξένου τ[οῦ δεῖνα] rather than [Βασιλο]ξένου should be restored) are not identical with those of *IGUR* 64 (two men), which should be dated broadly to the Augustan-Tiberian period rather than to 5/6 A.D. (so C.-K.-N.-S.). M. suggests that M.Licinius Crassus was honored by the Damasceni in the context of their struggle for independence from the Nabataean kingdom, which took over Damascus after Tiberius' reign.

1067. Rome (area of: Torre Nova). List of mystai of a Dionysiac family thiasos, 160-165 A.D. *IGUR* 160 (*SEG* XXXVI 925). For brief criticism on J.Scheid's interpretation (cf. *SEG* XXXVI) see G.Casadio, *DHA* 15, 2 (1989) 306/307.

1068. Rome. Dedication of the magistri of the vicus Canarius, 150-200 or early 3rd cent. A.D. Two fragments: one built into a wall of the Galleria Lapidaria in the Vatican Museum; the other, formerly in the garden of the Antiquarium Communale of the Celio, now lost. Ed.pr. L.Moretti, *RPAA* 61 (1988/1989) 353-356 (ph.). Cf. now also *IGUR* IV 1659.

['Υπὲρ σωτηρία]ς καὶ νείκης καὶ αἰ[ωνίου διαμονῆς ----------]
[-- ca. 12-14 --]ιν εἰς τὸν βεῖκον [τ]ὸν Κανάριον vacat Μᾶρκ[ος ----]
[---]ι Μοδεράτου, Κ(όϊντος) Ὄψ[ιο]ς, νών(αις) Αὐ[γούσταις ---]

4 [----------]ΟΙΜΑC

1. In fine: name of the emperor(s): Marcus Aurelius or his successor(s) up to the Severi, ed.pr. ‖ 2. initio: [οἱ προεδρεύουσ]ιν or [οἱ ἐπιστατοῦσ]ιν vel sim., ed.pr.; βεῖκος: the only transliteration of vicus known so far; the vicus Canarius is recorded in the *Acta Sanctorum*; its name is probably derived from canis, possibly in view of the breeding or sale of dogs in the vicus, ed.pr.; in fine: or Μάρκ[ιος, ed.pr. ‖ 3. Μοδεράτου: patronymic of the second or rather the third of the magistri vici, ed.pr.

1069. Rome. Epitaph of the boy priest Antonios, 3rd/4th cent. A.D. *IG* XIV 1449 (*IGR* I 212; *IGUR* 1169; *SEG* XXXVII 809). Republished by H.H.J.Brouwer, *op.cit.* (cf. our lemma no. 1852) 40-43 no. 31, with a translation and a new drawing after the original in the Villa Albani. On 384/385 B. wonders whether the μυστήρια (L. 7) were joint mysteries of the gods mentioned in LL. 3-5 (Antonios was ἱερεὺς τῶν θεῶν πάντων; LL. 2/3) or distinct cults (which is suggested by the explicit division of the gods who are mentioned by name: Βοναδίη, Μήτηρ Θεῶν, Διόνυσος and Ἡγεμών).

1070. Rome. Epitaph of Iulia Flora, 4th cent. A.D. *SEG* XXVI 1185. S.Frascati, *RAC* 65 (1989) 135-142 (ph.; dr.), points out that this stone is the left part of *CIJ* I 69 (ph.; dr.), which is now lost. He dates the epitaph to the 4th cent. A.D. on the basis of the letter forms. The complete text runs as follows.

Iulius Ireneus | Iuliae Florae co(n)iulgi cum qua vixi an(nis) | XVIII, vixit autem an(nis) XLII. ‖ Ἐν ἰρήνῃ ἡ κοίμησίς σου

1071. Rome. Epitaph of -- Phobetheise, Christian period. Marble plaque found in the Catacomb of St. Felicitas on the Via Salaria. Ed.pr. A.Ferrua, *RPAA* 60 (1987/1988) [1989] 235 no. 28 (dr.; no complete transcription). Now also in *IGUR* IV (Rome 1990) 1698. We present the text of L.Moretti.

[name of the dedicant συ]μβίῳ [γλυκυτάτῃ] | [gentilicium] Φοβηθείσῃ | [συμβι]ώσας ἀμέμπτως | [ἔτη --] ἡμέραις ἑπτά

2. 'Nota nomen Φ., sane mirum', M. ‖ 3. [ἐβί]ωσας, F.; ΜΕ in ligature; ΜΠΤΩC in smaller letters hanging above the line.

1072-1073. Rome and the Roman Campagna. Tabulae Iliacae, early 1st cent. A.D. *IG* XIV 1284-1293; *IGUR* IV 1612-1633; *SEG* XIV 626; XXXIII 800-802*.

1072: *SEG* XXXIII 802A (*IGUR* IV 1633). Republished by S.M.Burstein, *ZPE* 77 (1989) 275/276 and by R.Merkelbach, *ibid.* 277-280, both with commentary. The restorations are based on the identification by B. of LL. 1-3 as fragments of three non-consecutive sentences from a letter of Dareios to Alexander, found both in the Alexander Romance (II 17) and in *P. Hamb.* 129, LL. 31-56. L. 4 is part of the formula marking the transition back to the narrative of Alexander's reign. We first print the text of B., followed by that of M.

[-- κ]αὶ γὰρ Ξέρξης ὁ τὸ φῶς μοι δοὺς ὑπερφ[ρονήσας --]
[-- ἥ]δη οὐ κατανοήσας καὶ τοῦ φρονήματος [τὸ μέγα αἰδούμενος --]
[-- τοὺ]ς θησαυροὺς δείξειν τοὺς ἐν τῆι Μινυά[δι χώραι --]
4 [-- τα]ύτης δὲ τῆις ἐπιστολῆς ἐλθούσης τ[--]

1. ὑπὲρ Φ[--], *SEG* || 2. [--]ΔΗ, *SEG*; OY, lapis: probably an error for ⟨σ⟩ὺ, B.; φρονήματος [--], *SEG* || 3. τῇ MINYA[--], *SEG* || B. discusses the importance of the text for the prehistory of the Alexander Romance.

[--κ]αὶ γὰρ Ξέρξης ὁ τὸ φῶς μοι δοὺς ὑπερφ[ρονήσας μέγαν ἔρωτα ἔσχεν ἐπὶ τὴν Ἑλλάδα στρατεῦσαι· ἀλλ' ὅμως ἀπῆλθεν ἀπολέσας πολὺν στρατόν. Τύχην]
[δ' ἥ]δη ⟨σ⟩ὺ κατανοήσας καὶ τοῦ φρονήματος [τὸ μέγα αἰδούμενος οἴκτειρον ἡμᾶς καὶ ἀπόδος τὴν μητέρα καὶ γυναῖκα καὶ τέκνα· ἀντὶ δὲ τούτων ὑπισχνοῦμαί σοι]
[τοὺ]ς θησαυροὺς δείξειν τοὺς ἐν τῇ Μινυά[δι χώρᾳ καὶ Σούσοις καὶ Βάκτροις. Ἔρρωσο.]
4 [Τα]ύτης δὲ τῆς ἐπιστολῆς ἐλθούσης τ[--]

M. thinks that the letter was followed by the story of the council of war, in which words were exchanged between Alexander and Parmenion. This story was repeated time and again and was part of history teaching in school (the relief on the tabula may depict that scene). M. also discusses the importance of the text for the genesis of the Alexander Romance.

1073: *IGUR* IV 1615 (cf. *SEG* XXIX 993). C.Gallavotti, *BollClass* 10 (1989) 51, with note 7, suggests reading the palindrome IEPEIAIEPEI as ἱερείαι ἐρεῖ and connecting it with the inscription near the Shield of Achilles on the other side (Ἀσπὶς Ἀχιλλῆος Θεοδώρηος καθ' Ὅμηρον): 'the shield - - will speak to the priestess'; for a speaking shield cf. *AP* IX 116. On 49-55 discussion of other Greek and Latin palindromes.

1074. Rome. Inscriptions on a glass amphoriskos, 4th cent. A.D. *CIL* XV 7012. Cf. L.Deroy, *Latomus* 48 (1989) 150-156 (dr.), for comment (154) on the formula πίε ζήσαις καλῶς ἀεί and similar formulas on glass vessels of the 4th cent. A.D. They are generally found

in the West and were probably made by immigrant craftsmen. The inscriptions are sometimes in Latin as on our amphoriskos (pie zeses). The mix of Greek and Latin in the names of the three horses represented (Aegis, Οἰκουμένη and Zep(hyrus)) likewise reflects 'un certain bilinguisme des milieux commerciaux et "sportifs" '. The amphoriskos was probably given to Vincentius (inscription: Vincenti), probably the owner of the horses or a succesfull charioteer. Comment on the role of drinking vessels as gifts presented by way of congratulation and often inscribed with wishes of well being (cf. e.g. *SEG* XXXV 1748).

1075. Tarentum. Dedication to Athena. Cf. our lemma no. 1051.

1076. Tarentum. Marks on a water-spout, 500-450 B.C. Terracotta sima with water-spout in the form of a lion's head; painted geometrical decoration; painted 'Versatzmarken (?)' on left and right on the upper side. M.Mertens-Horn, *Die Löwenkopf-Wasserspeier des griechischen Westens im 6. und 5. Jahrhundert v.Chr.* (MDAI(R) Ergh. 28; 1988) 159, 205 no. 77. Republished by W.Schürmann, *op.cit.* (cf. our lemma no. 989) 86/87 no. 294 (ph.; dr.): IN

1077. Tarentum. Stamps on oscilla, 4th cent. B.C. Cf. *SEG* XXX 1222. Three circular terracotta oscilla with two holes for suspending or fastening above the rectangular stamps. Ed.pr. W.Schürmann, *op.cit.* (cf. our lemma no. 989) 86 nos. 291-293 (ph.; dr.). Nos. 291/292: ⊢ ημιωδ and ⊢ημιω (=⊢ἡμιωδέλιον; cf. *SEG* XXX); no. 293: ΔΙΥΛ (possibly the proper name Δίυλ(λος), ed.pr.).

1078. Velia. Inscriptions on statues of Parmenides and three ἰατροὶ φώλαρχοι, after 50 A.D. *SEG* XXXVIII 1020. Republished by A.Trotta in M.Fabbri - A.Trotta, *Una scuola-collegio di età augustea. L'Insula II di Velia* (Archaeologia Perusina 7; Rome 1989) 69-77 nos. 1-4 (ph.). On 20-23 a survey of earlier comments. Discussion of Οὖλις, Οὔλιος, Οὐλιάδης (Greek names with a Carian root; cf. however *SEG* XXXVIII 1996bis; their medical connotation); the cult of Apollo Οὔλιος, which in Velia probably dates from its foundation by the Phokaians; φώλαρχος ('capo di un collegio'; ἀρχιερεύς of a religious/philosophical medical school); the connection between medicine and specific families: γένος of Οὔλειοι or Οὐλιάδαι, comparable to the Ἀσκληπιάδαι on Kos; however, the Velian school differs from the Koan in that it was probably involved in magical and divinatory practices (ἰατρομαντεία; cf. *SEG* XXXVIII); the connection of Parmenides with medicine (cf. Cael.Aurel. *De morb.ac. et chron.* 4.9). The reputation of Velia as a medical center is indirectly attested by Plut. *Aemil. Paul.* 39.1. The dates of the 'pholarchy' recorded in the inscriptions probably give the year after Parmenides' death (ca. 440 B.C.) rather than the foundation of Velia. This would yield ca. 160 B.C., 61 B.C. and 16 A.D. for *SEG* XXXVIII 2, 1 and 3. In 3 T. reads υμ⸤ʹ (stigma; G.Pugliese Carratelli) rather than υμεʹ (P.Ebner).

1079. Unknown provenance. Stamp on a tile, 5th/4th cent. B.C. Terracotta tile from Magna Graecia with stamp in a rectangular recessed field. Ed.pr. W.Schürmann, *op.cit.* (cf. our lemma no. 989) 113 no. 402 (ph.; dr.): δη(μόσιον)

1080. Unknown provenance. Inscription on a terracotta statuette, ca. 350 B.C. Terracotta statuette of a comic actor; from Magna Graecia. Illegible inscription incised after firing on its right side. W.Fröhner, *op.cit.* (cf. our lemma no. 989) 80 no. 394. Republished by W.Schürmann, *op.cit.* (cf. our lemma no. 989) 102 no. 356. From above to below: ⟨illegible⟩ [perhaps Δίυλ(λος); cf. our lemma no. 1077, Tybout].

GAUL

1081. Antipolis. Dedication to Aphrodite, 5th cent. B.C. *IG* XIV 2424 (*CEG* I 400). G.Piccaluga, *AAntHung* 30 (1982-1984) 71-74, argues that τέρπων in L. 1 refers to the concept of sexual satisfaction also expressed by the phallic form of the stone on which the epigram is engraved. Reflections on its religious connotation.

1082-1083. Massilia. Two dedications. *CIG* 6764 and 464 (*IG* XIV 357* and 2464). Republished by P.Properzio in R.F.Sutton (ed.), *Daidalikon: Studies Schoder* 295-299.

1082: 296/297 no. 1 (*CIG* 6764; *IG* XIV 357*). **Dedication to Thea Diktua, 1st cent. B.C.** Θεᾷ Δικτυᾷ [-- name --]ἰδημος Μασσ[αλιήτης ἀνέθηκεν]

1. Δικτύα: variant of Δικτύννα (Artemis), P. ‖ Θεᾷ Δικτὺᾷ | δῆμος Μασσ(αλιωτῶν), *CIG*. In *IG* XIV the text is inserted among the 'falsae vel suspectae'; 'the demos' of the Massilians was considered inappropriate for a city which was governed by a council of 600 aristocrats. The text 'is thought to be from a terracotta vase fragment now lost' (P.).

1083: 297-299 no. 2 (*CIG* 464; *IG* XIV 2464). **Dedication to Apollo Apotropaios ?, 1st cent. A.D.**

[--]κη Μι[-- genitive --]
[--] Ἀπόλ[λωνι Ἀ]-
[ποτρο]παίω[ι-------]
4 [-----]οπαι[-------]

IG rejected Ἀποτ[ρο]παίω[ι in LL. 2/3; in the majuscle copy the final letter of L. 2 is a iota [which makes P.'s λ rather speculative!] ‖ 1. fem. name + patronymic or possibly [--]κη Μα[σσαλιήτης], P. ‖ [3. Παιῶ[νι ?]; for Apollo Paion cf. *SEG* XXXV 309, Stroud] ‖ 4. perhaps ὁ παῖ[ς, P., who conjectures: 'So and So, (her) son' [improbable, one would expect υἱός, Pleket]. P.

suggests a connection between the cult of Apollo Apotropaios and the story in Servius about the Massilians sacrificing or expelling from the city a human scapegoat [pure speculation, Pleket].

1084. Nemausus. Mosaic inscription, late Republican period. H.Brunn, *Geschichte der griechischen Künstler* (Stuttgart 1889^2) 313. E.Espérandieu, *Les mosaïques romaines de Nîmes* (Nîmes 1935) 11 no. 6. M.Donderer, *op.cit.* (cf. our lemma no. 1805) 68 no. A 22, argues that in L. 3 (Μανικος κεκονίακε) the name of the mosaicist may be incomplete (e.g. [Γερ]|μανικός). LL. 1/2 perhaps contained the name of the donor. For κονιᾶν, a hapax among the signatures of mosaicists, see D. 17/18; the choice of the verb points to the late Republican period.

SPAIN

1085. Alikante (area of: Tossal de Manises). Dedication. *SEG* XXXIII 834. E.A.Llobregat, *art.cit.* (cf. our lemma no. 1086) 355-358 (ph.), publishes this text as an ineditum. He dates it to the 1st/2nd cent. A.D. His photo shows that in L. 2 there is no trace of a lambda initio (cf. *SEG*).

1086. Alikante (area of: Tossal de Manises). Epitaph of Volusius [Syn]trophos, 3rd cent. A.D. *SEG* XXXIII 835. E.A.Llobregat, *Gerion* 1 (1988) (*Homenage a Garcia Bellido* V) 351-355 (ph.), publishes this text without knowing Moretti's essential discussion, as recorded in *SEG* XXXIII. This makes it superfluous to summarize his otherwise improbable restorations.

1087. Bueña (Teruel). Late Roman situla, ca. 450-500 A.D. A.García y Bellido, *Archivo Español de Arte y Arqueologia* 12 (1936) 63-73. Republished by J.Arce in *Museo Arqueologico Nacional. Catálogos y monografías, no. 6. Estudios de Iconografia* I (Madrid 1982) 124-131 (ph.), especially 125/126 (dr.), 130/131 and 136 (date), for the sign on the foot of the situla: Γ (Greek gamma), interpreted by Arce as the mark of an officina, which implies that there were several officinae. Our situla is from the third. A. rejects the view that the letter denotes the beginning of the craftsman's name or a weight, and compares this situla with various other ones, e.g. one in the Istanbul Museum, coming from Zerzevan, 45 km. from Amida and carrying the inscription ὑπὲρ εὐχῆς καὶ σωτηρίας Ἀντιπάτρου καὶ παντὸς τοῦ οἴκου αὐτοῦ (ph.; end 5th cent. A.D.).

1088. Emporion. Lead tablet, probably containing a fragment of a business letter, ca. 425-400 B.C. ? Nearly rectangular opisthographic tablet, broken above and at both sides. The letter forms point to the above date; the archaeological context dates from the first half of the 4th cent. B.C. Edd.pr. R.A.Santiago - E.Sanmarti, *ZPE* 77 (1989) 36-38 (ph.; dr.; translation). Republished by R.A.Santiago, *ZPE* 82 (1990) 176 (translation). We give the latter text.

A. Front side

[--]ΛΙ[--]
[--] δὶς [τ]ό[σσον --]
[--] ὤν[ησ]θ[ε --]
4 [--]ον ὀνῆσ[αι --]
[--] ἤν τις [θέληι --]
[--] αὐτῶι δ[ὲ --]
[--] οὐ⟦η⟧κ ἠδύ [--]
8 [--]νος ἐς Ἀ[... ἦλθε --]
[-- ἔπρη]ξε κεῖνο [--]
[--] ἄλλοι καὶ Ὀ[--]

B. Back side

[-- παρ]ὰ Τιελαρ[--]
[--]ΑΣ[.]ΑΣΛ[--]
[--] ἄνδρα να[ύκληρον --]

A 2. [--]δις [.]ο[--], edd.pr. ‖ 3. [--]ων [ca. 2]θ[--], edd.pr. ‖ 4. [--]ον νησ[--], possibly a form of ὀνήσ[ιμος ?, edd.pr.; -ον may be the end of a proper name or of a pronoun, S. ‖ 5. end not restored by edd.pr. ‖ 7. οὐ⟦η⟧κ: kappa written over eta; ἠδυ[νάμην ?, edd.pr. who also thought of ἠδύ; S. now prefers the latter reading since the normal form in the Ionian dialect is ἐδυνάμην ‖ 8. [-- οἶ]νος ἐς Ἀ[--], edd.pr.; -ος may be the end of a proper name or of a pronoun, S. ‖ 9. edd.pr. rejected the reading ἔπρα]ξ' ἐκεῖνο[ς since it is not Ionian; they restored κεῖνο[ς but also thought of ἐν]εγκεῖν ο[--]; S. prefers κεῖνο to κεῖνο[ς ‖ B 1. the name does not sound Greek: perhaps Etruscan ?, edd.pr. ‖ 2. [--]ασασα[--], edd.pr. ‖ 3. να[--], edd.pr. ‖ edd.pr. think that the letter comes from a Phokaian colony in the West, perhaps Massalia or the Etruscan Velia.

BRITANNIA

1089. Bromeswell Parish (Suffolk). Inscription on a bucket, 6th cent. A.D. Copper-alloy bucket decorated with incised hunting scenes; inscription along the upper rim; found 1 km North of the Sutton Hoo cemetery at Bromeswell Parish. Edd.pr. M.Mundell Mango - C.Mango - A.Care Evans - M.Hughes, *Antiquity* 63 (1989) 295-311 (ph.; dr.).

Ὑγιένων χρῶ, κύρι κόμης, ἐν πόλλοις σε χρόνοις κα[ὶ καλοῖς]

This bucket belongs to a group of nine similar objects, six of which have Greek inscriptions (cf. *SEG* XXVII 1001 and our lemmata nos. 1760-1762), produced in the same or a closely related workshop, probably a military one in the Eastern Mediterranean. They are toilet articles belonging to the military equipment; the Bromeswell bucket is apparently a gift to a comes, edd.pr., with further speculations on the distribution of luxury goods and

gift exchange in Roman Britain [for ὑγιένων χρῶ cf. also our lemmata nos. 1531 and 1760-1762; κύρι = κύριε, Pleket].

1090. Piercebridge (Durham). Inscription on a lead seal. Lead seal; on the reverse a trace of four cords meeting in a knot; on the obverse an impressed oval die with an inscription between two horizontal palm(?) branches. Edd.pr. M.W.C.Hassall - R.S.O.Tomlin, *Britannia* 20 (1989) 337 no. 32 (dr.).: ECΘ.

Undated by edd.pr. || ECΘU, edd.pr., but the drawing shows no trace of a fourth letter.

1091. Stonham Aspal (Suffolk). Inscription on a gold ring, 3rd-early 4th cent. A.D. *CIL* VII p. 234. G.Taylor - D.Scarisbrick, *Finger Rings from Ancient Egypt to the Present Day* (London 1978) no. 158 (without provenance). The ring, which has been in the Ashmolean Museum at Oxford since 1933, was believed to be lost. It is now identified by M.Henig in 1988. Republished by C.F.Mawer, *Britannia* 20 (1989) 237-241 (ph.; dr.).

branch Ὀλυμπει | ζησαῖς branch

The angular form of the bezel suggests a late date in the period of the 3rd/early 4th cent. A.D.; the lettering is very similar to that on a gold ring published by J.Boardman - D.Scarisbrick, *The Ralph Harari Collection of Finger Rings* (London 1977) no. 36 (προέλρεσι), M. || M. comments on ζησαῖς/vivas and similar formulas, on the existence of Greek-speakers in Roman Britain, as apparent from inscriptions on stone, rings and graffiti, and on the function of this ring: 'a simple betrothal or nuptial gift'; Ὀλυμπει is the vocative of Ὀλυμπίς: 'long life to Olympis', M. ['Ολυμπίς: female name, rather than Ὀλύμπι(ο)ς (masculine name), Pleket].

GERMANIA

1092. Noviomagus. Inscriptions on gems, 1st-3rd cent. A.D. *SEG* XXXVI 960-963. For the readings of P.J.Sijpesteijn given in *SEG* XXXVI 960 and 963 see now id., *Aegyptus* 69 (1989) 119/120.

NORICUM

1093. Carnuntum. Protection against headache. E.Swoboda, *Carnuntum* (Wien 1964[4]) 205. Adduced by I.Tóth, *op.cit.* (cf. our lemma no. 854) 113 and 128. We present the text, not included in *SEG* so far.

Πρὸς ἡμικράλνι(ον)· 'Ανταύρα | ἐξῆλθεν ἐκ τῆς | θαλάσσης, ἀνεllβόησεν ὡς | ἔλαφος, ἀνέlκραξεν ὡς βοῦς · | ὑπαντᾷ αὐτῇ | Ἄρτεμις Ἐφεσ[ία] ‖ · " 'Αντάυρα, πο[ῦ] | ὑπάγ{ι}εις τὸ ἡlμικρ[άνιο]ν; | [μ]ὴ οὐ[κ εἰ]ς ταν - - -

For Artemis Ephesia cf. also our lemma no. 1095.

PANNONIA

1094. Aquincum. Dedication to Asklepios, ca. 150-175 A.D. Stone altar with moulding above and below found in the camp of Legio II Adiutrix and now in the Museum of Aquincum (Budapest). The inscribed text was covered with stucco on which a second text was painted, probably for Mithras. The painted inscription is lost and the original inscription is only partly legible. Ed.pr. I.Tóth, *op.cit.* (cf. our lemma no. 854) 113 and 126-128 (ph.):
'Ασlκληπιῷ | 'Αντο.l - - - ‖ εια - -

For another dedication to Asklepios (and Hygieia) from Pannonia cf. *IGR* I 534 (= Tóth 126-128 no. 12, from Baracs; previously in the Magyar Nemzeti Múzeum in Budapest and now lost).

1095. Gorsium. Inscribed gem, undated. *SEG* XXIX 1052. Republished by I.Tóth, *op.cit.* (cf. our lemma no. 854) 113 and 129, who for the cult of Ephesia refers to the text of our lemma no. 1093.

1096. Sirmium. Invocation of the Lord ('Inscriptio de Avaris'), 579-582 A.D. Brunšmid, *Eranos Vindobonensis* (Vienna 1893) 331-333; cf. H.Grégoire, *Byzantion* 12 (1937) 688. Republished by R.Noll, *AAWW* 126 (1989) [1990] 139-154 (ph.), with bibliography and historical and linguistic commentary.

† Κ(ύρι)ε. Βοήτι τῆς πόlλεος κὲ ῥύξον τὸν Ἄβαlριν | κὲ πύλαξον τὴν 'Ρωllμανίαν | κὲ τὸν γρlάψανlτα. ‖ 'Αμήlν.

The inscription was incised on a tile during the siege of Sirmium by the Avarian Khagan Baian, B., N. ‖ 1. initio: christogram, interpreted as part of the text (Χρ(ιστὲ))by all previous editors; the word-order 'Christ, Lord', however, is unattested, N., who considers the sign as a variant of the normal cross ‖ 2. κ' ἔρυξον, B.; κὲ ῥύξον, G., N. ‖ 2-3. either pars pro toto for the Avarian people or the individual Khagan Baian, N. ‖ 4-5. 'Ρωμανία: the Roman empire, N. ‖ 9-10. written to the left of LL. 7/8.

CARIA

1097. Caria. The Macedonian dynast Eupolemos. On the basis of literary (Diod. 19.68.5-7 and 19.77.6), epigraphical and numismatical evidence R.A.Billows, *ClAnt* 8 (1989) 173-206, reconstructs a new chronology for the career of Eupolemos. He argues that the general of Kassandros and the Carian dynast Eupolemos are the same. He was sent by Kassandros to Caria in 313/312 B.C., where he was defeated and captured by Polemaios. After he was ransomed, he served Kassandros in Greece from ca. 310 to ca. 304/303 B.C.: cf. his presence on the Athenian curse tablet *SEG* XXX 325, which B. dates to 304 B.C. with C.Habicht (*SEG* XXXV 211; cf. our lemma no. 293). After Antigonos' defeat at Ipsos Cilicia and Caria were earmarked for Pleistarchos, Kassandros' brother and general. Eupolemos probably returned to Caria as Pleistarchos' subordinate, to whose power and realm he succeeded ca. 296; Eupolemos ruled over Central and Western Caria until ca. 286 or 280 B.C., presumably with Mylasa as the capital [cf. however Ph.Bruneau, *BE* (1990) no. 303: 'Le rôle d'Eupolémos pendant ces années-là n'apparaît pas clairement']. The traditional date of his δυναστεία was before 313 B.C., but this is hardly compatible with the well attested rule of the satrap Asandros over Caria from ca. 320 to 313 B.C. Moreover, B. argues that the inscriptions (texts on 204/205) recording Eupolemos as dynast of Caria belong to the early 3rd rather than to the late 4th cent. B.C.: decision of Eupolemos on ἀτέλεια at Labraunda (*SEG* XXVIII 846 and 1665), honorary inscription for E. at Iasos (*I.Iasos* 32 = *CIG* 2675b; Iasos was presumably under E.'s control from ca. 290 on) and treaty of E. with Theangela (L.Robert, *Collection Froehner,* I: *Inscriptions Grecques*, Paris 1936, 69-86 no. 52). Detailed analysis of these texts, which show E. as an unpopular though not unfair military ruler, a typical regional dynast who modeled himself on the Diadochoi, with strong emphasis on his Macedonian background.

1098. Amyzon. Decree concerning an eisphora and repayment, 3rd cent. B.C. J. and L.Robert, *Fouilles d'Amyzon en Carie* 217-226 no. 28 (cf. *SEG* XXXIII 851). L.Migeotte in *Boiotika* 196/197 note 15, suggests translating τοῖς προδανεισαμένοις in L. 2 as 'ceux qui ont emprunté au nom de la cité'; after ἀπό[δοσιν he suggests restoring τούτω]ν.

1099. Aphrodisias. Corpus. C.Roueché (with contributions by J.M.Reynolds), *Aphrodisias in Late Antiquity* (London 1989), published a Corpus of all late Roman and Byzantine inscriptions from this city, from ca. 250-ca. 550/600 A.D.: ca. 230 texts which is a small number when compared with the ca. 1500 inscriptions from the period before 250 A.D. The number of formal public texts decreases in favor of honorary epigrams, acclamations and documents concerned with compelling the performance of duties. Civic life began to decline in the 6th cent. A.D., due to the plague of the 540's and an earthquake at the end of the century.

The arrangement of the texts is partly chronological, partly thematical. The first six chapters (nos. 1-91) mostly concern Roman governors and local benefactors, a number of acclamations included (nos. 75-80). Chapter 7 (nos. 92-112) contains Christian public inscriptions, ch. 8

(nos. 113-146) Christian prayers and invocations, ch. 9 (nos. 147-178) funerary texts, ch. 10 (nos. 179-186) texts concerning public entertainment in stadium, odeon and theatre, ch. 11 (nos. 187-229) topos-inscriptions with some miscellaneous fragments. Ch. 12 (nos. 230/231) presents the large Latin fragments of Diocletian's price-edict found in the city. Appendix I lists the known governors of Caria-Phrygia, the local officials and the Christian bishops; Appendix II gives the locations of the inscriptions, III focuses on the scripts.
We note some of the more interesting texts and vocabulary; we add some comment as given by R.Scharf, *ZPE* 85 (1991) 223-231 and by D.Feissel, *JRA* 4 (1991) 369-377, and we conclude with a comparatio numerorum between R. and some leading Corpora and *SEG*.

Interesting texts:
Nos. **1** fragmentary letter of Valerian and Gallienus, written ἐ[ν Ἀγρι]ππείνῃ = Cologne; **21/22** honorary inscriptions for Julian and Valens, erected by the *praeses Cariae* Ἀντώνιος Τατιανός; **31** honorary epigram for the *praeses Cariae* Οἰκουμένιος, who was καθαρὸς φρένα καὶ χέρα and blended Ἰταλιώτιδα Μούσαν with Ἀτθίδος ἡδυεπεῖ μέλιτι; **32** honorary epigram for the official Alexandros, sent by the metropolis of Phrygia to Aphrodisias, metropolis of Caria; the honorand was both δίκαιος and full of εὐφροσύνη; **36** the Carians honor the *praef. praetorio* Anthemius with an epigram; cf. D.Feissel, *art.cit.* 372, for comment on ἤνωγεν and τάξις; **38-41** honorary epigrams for Fl.Ampelius and the governor of Caria Dulcitius, who supervised building operations and was also ἀγωνοθέτης, κτίστης and Μαιουάρχης = leader of the Syrian Maioumas-festival; **65** honorary inscription for Βιτιανός, σχολαστικός and consularis; cf. *SEG* XXXI 979; for comment on περιφανής as epithet of Aphrodisias cf. D.Feissel, *art.cit.* 373; **67** building inscription recording a ἰατρός; for doctors cf. also no. **91**: a Christian lector, son of a ἰατρός; **85-87** honorary texts for Rhodopaeus: πατὴρ τῆς πόλεως, for which cf. also *SEG* XXXVII 1856, σιτοδότης (cf. σιταρχίαι in no. **86**) and κτίστης; **150** epitaph of a κούρσωρ τῶν σεμνοτάτων φυλῶν; cf. Roman guilds having a *viator*; **151** epitaph of two men, one a διδάσκαλος φίλων, the other διοικητής of a πολιτευόμενος = *curialis*; **154** epitaph of an eighteen year old girl: immortality of the soul; female virtues; cf. also no. **157**; in L. 9 ἐδομένη = αἰδομένη: so D.Feissel, *art.cit.* 376 note 58; **163** epitaph of Athanasios, who travelled all over the world, πολλὰ ἔθνη εἰστορήσας, and performed every civic duty in his country: πάντα λιτουργήσας [cf. *SEG* XXXVIII 556 for a good parallel: a merchant ?]; **187-212** topos-inscriptions of traders and others: a βρακάριος, κανψάριος, κουρεύς, κάπηλος are on record [whether it was not until the later Roman Empire that we find an increasing penetration of traders, both individually and as guilds, into public space (so Roueché, 229/230) and whether this reflects 'increased status of traders and craftsmen' seems doubtful; in fact R. herself notes that topos-inscriptions are already on record during the Principate].

Vocabulary:
ἀνάθεμα ἀπὸ τῶν τιη΄ πατέρων no. **112** [cf. *SEG* XXXVII 982]; διάχωρον no. **66**; cf. διάστυλον: intercolumnium; ἤπιος ἀνήρ no. **155**; μακελλάριος and μακελλίτης nos. **117** and **181.7**; not necessarily butchers but rather '"ceux du quartier des boucheries", commerçants et autres' (Feissel, *art.cit.*); νεότεροι no. **180.1**; Πυθεανῖται no. **59**: 'supporters of Pytheas',

a *vir illustris*, for whom cf. nos. **55-58**; παλέστρα no. **43** and p. 79: lecture-hall ?; πατὴρ τῆς πόλεως no. **42** and pp. 77-79; πολιτευόμενος nos. **30, 89** and **151**; πρωτόθρονος no. **73**: πρωτόθρονον ἀνέρα βουλῆς: 'chairman' [cf. *SEG* XXXVII 1485]; σελλοφόροι no. **80**: 'litter-bearers; σχολαστικός nos. **42/43, 45, 68/69**; ταβερνάριος no. **147**; φιλόπονος no. **187**; ΧΜΓ no. **146** [cf. our lemmata nos. 1612 and 1838].

Comment on specific texts:

R.Scharf, *ZPE* 85 (1991) 223-231, reflects on the family of Φλ. Εὐτόλμιος Τατιανός, *praefectus praetorio*, on record in Roueché nos. **25-27** and **37**, and related to Antonius Tatianos (nos. **21/22**); stemma on 231.

D.Feissel comments on the following nos.: no. **37**: in L. 5 read στήλης ἔπι θῆκεν instead of στήλης ἐπίθηκεν (for ἐπέθηκεν); no. **39** L. 1: perhaps Καὶ τόδε [Νυμφάων τ]έμενος; no. **43**: in fine read ἰνδ(ικτιῶνι) ι΄ εὐτυχ(εστάτῃ) instead of ἰνδ(ικτιόνι) ι΄· Εὐτυχ(ῶς); no. **59**: ἡ τύχη τοῦ Μαρδαητου is 'the fortune of the Mardaites'; the Μαρδαῖται are on record as a military corps in the 7th cent. and later; no. **83 xx** L. 2: read εὐφη[μο]ῦσα instead of εὐφη-[μ]ησα; no. **101 c**: read --]νι θῆκα instead of ἀ]νίθηκα; no. **111**: comment on the malediction σχῇ πρὸς τὸ βῆμα τοῦ Χριστοῦ; no. **113**: comment on πανδοῦρος ('lute-player') and his social status; no. **150**: in L. 4 read Πραϋλίου rather than Παυλίου; no. **162**: Feissel prefers τιμητὸν βίον, suggested by Roueché in her commentary, to τιμῇ τὸν βίον, printed in the text; initio he suggests restoring another epithet going with ἐν ἔργοις. Ἄρκιμος is a vulgar variant of Ἄλκιμος.

Comparatio Numerorum:

CIG	Roueché	*MAMA* VIII	Roueché	*IGC*	Roueché
2744	19	458/459	139/140	254 bis	165
2745	22	486/487	53/54	255	164
2746	42	504	87	256	98
2804	87	509	4	257	130
2809 b	83 VIII	531	16	257[3]	211
2850 e	149	580	149	257 bis	118 III
2851	53	599	209	258	114
8644	91	602	165	259	99 a, k
8905	117 I	603	100 c	260	118 I, II
8919	141	604	45 b	261	117 I, II
9272	209	605	169	262	189
9273	187	*IGC*		263	100 b
MAMA VIII		247	91	264	68
426	19	248	112	264 bis	100 c
427	22	249	209	265/266	139
428	112	250	141	267	207
429	45 a	251	109	268	187
453	2	253	140	269	188

IGC	Roueché	*SEG* XV	Roueché	*SEG* XXXIV	Roueché
270	22	661	37	1046-1065	83/84
271	83/84	*SEG* XXIX		*SEG* XXXVII	
272	67 a	1069	16	846	180 III
273	83/84	1070	62	847	180 II
274	83/84	1071	69	850	195
275	26	*SEG* XXXI		851	10
276	27	907-910	3-7	852	116
277	74	912	16		
280	23	*SEG* XXXII			
281	25	1105-1107	11-13		

1100. Aphrodisias. Jews, Christians and pagans. P.W. van der Horst, *Nederlands Theologisch Tijdschrift* 43 (1989) 106-121 (also in id., *Essays on the Jewish World of early Christianity*, Novum Testamentum et Orbis Antiquus 14, Freiburg-Göttingen 1990, 166-181), discusses the god-fearers inscription (cf. our lemma no. 1105), which shows that the Jews, though strongly bound to their traditions, attracted to them large numbers of local gentiles of high standing ca. 200 A.D. or somewhat earlier. Contrarily, Christianity made a relatively late appearance in Caria, viz. 325 A.D. or later (the first bishop of Aphrodisias is on record in 325 A.D.). Since nothing is known of the relationship between Jews and Christians at Aphrodisias, V.d.H. adduces literary and epigraphical evidence from other cities in Asia Minor, especially Sardis, and concludes that the strong position of Judaism at Aphrodisias may have been due to an anti-Christian coalition of Jews and pagans, as it was elsewhere. The strong social position of Judaism, its influence upon and cooperation with gentiles, and Jewish attempts to convert persecuted Christians were a constant threat to Christianity in late antiquity, until compulsory measures against the Jews guaranteed its success. Discussion of Christian anti-Jewish polemics. For the relations of Jews and pagans cf. also our lemmata nos.1840 and 1841 [For some comment on v.d.Horst's thesis about the correlation between the slow penetration of Christianity and the presence of a large Jewish population, with good relations with the pagan citizens, see G.H.R.Horsley, *Novum Testamentum* 34 (1992) 123/124, Pleket].

1101. Aphrodisias. Letters of Octavian/Augustus, ca. 39-31 B.C. *SEG* XXXIV 1044. J.Reynolds, *Aphrodisias and Rome* (cf. *SEG* XXXII 1097) nos. 6 (*SEG* XXXVIII 1052; *OGIS* 453/454; Sherk, *RDGE* 28 A), 10, 12/13 (*SEG* XXXII 833; cf. XXXV 1081). P.Wallmann, *Triumviri Rei Publicae Constituendae. Untersuchungen zur politischen Propaganda im zweiten Triumvirat (43-30 v.Chr.)* (Europäische Hochschulschriften, Reihe 3, Geschichte und ihre Hilfswissenschaften 383; Frankfurt am Main 1989) 183-185, briefly comments on the propagandistic purpose of these documents. They contain the germ of the later rivalry between Octavian and Antony and show that in spite of the pact of Brundisium Octavian's political sphere of influence was not limited to the West (cf. already W.Orth; *SEG* XXXII 1097 p. 294). W.

rejects E.Badian's date of the letter to Samos (no. 13; cf. *SEG* XXXIV 1044) in 31 B.C. after Actium.
A.Giovannini in *Historia Testis* 61-67, argues that in no. 6 τὰ ὑπογεγραμμένα --- γράμματα Καίσαρος (L. 53) is the subject of ἔστιν (L. 46), and that ἀντίγραφα (L. 46) is the predicate, meaning 'testimonies, evidence (= exempla) of the benefactions awarded by Rome to Aphrodisias'. The implication is that the triumvir, who wrote document no. 6, is Marcus Antonius, who added a letter of Octavian.

1102. Aphrodisias. Boundary stone of an asylum of Aphrodite granted by Caesar, late Republican-Augustan period. J.Reynolds, *Aphrodisias and Rome* (London 1982) no. 35 (cf. our lemma no. 1290, app.crit. initio). P.Herrmann, *Chiron* 19 (1989) 137 note 15, wonders whether in LL. 1/2 [Ἀφροδίτης ὅρο]ς ἱερὸς ἄσυ[λος instead of [? οὗτος ὁ τόπο]ς ἱερὸς ἄσυ[λος should be restored.

1103. Aphrodisias. Prize lists from several festivals, ca. 200 A.D. ? *CIG* 2758; cf. J.Reynolds, *Aphrodisias and Rome* (London 1982) 193 no. 61; *SEG* XXXVIII 1053. M.B. Poliakoff, *ZPE* 79 (1989) 291/292, reprints E col. III LL. 1-13 and D LL. 1-10. He restores in D L. 8 σκάμματος καὶ {η} πηλ⟨ώ⟩ματος (Boeckh: καὶ [.....]ματος despite Sherard's copy which gave ΗΠΗΛΟΜΑΤΟΣ). Σκάμμα is the surface of fine, high quality dust or sand for athletic training and competition; πήλωμα is a mud pit. For the use of mud (πηλός and κήρωμα, mud mixed with oil), see P., *ibid.* 289-291.

1104. Aphrodisias. Honorary inscription for M.Ulpius Carminius Claudianus, late 2nd cent. A.D. *CIG* 2782 (*SEG* XXIX 1068; cf. XXXIV 1289; Laum, *Stiftungen* no. 108). In an article on the building history and function of the columned square known as the 'Portico of Tiberius' N.de Chaisemartin, *REA* 91 (1989) [1990] 2 23-45, especially 24 and 44/45, returns to a hypothesis of S.Ferri (*RFIC* 16, 1938, 59/60) and identifies τὸ Διογενιανὸν γυμνάσιον (L. 24) with this complex. Only its Northern colonnade could be called 'Portico of Tiberius' in the strict sense, since this part bears a dedication (ph.) to Augustus/Zeus Patroos, Tiberius and Livia by a certain Diogenes: G.Jacopi, *MonAL* 38 (1939) 85-96. De Ch. wonders whether the building activities of Claudianus in the gymnasion pertained to the construction of the Western colonnade. They also comprised work on the Baths of Hadrian (cf. L. 25: construction of an ἀλειπτήριον [note that instead of ἐμβασιλικόν in LL. 25/26, 'dont le sens exact --- reste à déterminer' (so de Ch.) ⟨οἰ⟩[κοβ]ασιλικόν has been proposed in *BE* (1973) no. 475, Herrmann]), with which the gymnasion was closely connected. The εἴλημα (L. 30) could refer to the monumental gate giving access to the Baths; the βωμόσπειρα (L. 31) possibly refer to the moulded blocks under the columns of the Western porticus. For Carminius' further building activities and his social background cf. J.M.Reynolds in R.R.R.Smith - † K.T.Erim (edd.), *Aphrodisias Papers 2: the theatre, a sculptor's workshop, philosophers, and coin-types* (Ann Arbor 1991) 20.

1105. Aphrodisias. List of donors for a Jewish community soup-kitchen ?, early 3rd cent. A.D. (before 212 A.D.) ? *SEG* XXXVI 970. In a review of Reynolds-Tannenbaum (cf. *SEG* XXXVI) K.Brodersen, *Gymnasium* 96 (1989) 177-179, offers a German translation of this inscription. Cf. our lemmata nos. 1100, 1840 and 1841.

1106. Aphrodisias. Letter of Gordian III to Aur. Epaphras, 238-244 A.D. J.M. Reynolds, *Aphrodisias and Rome* no. 22. Cf. K.Buraselis, *op.cit.* (cf. our lemma no. 1858) 171-173, for some reflections on this text, especially on the relation between Roman and Greek law.

1107. Bargylia. Epitaph of Hermeros and descendants, Roman Imperial period. Sarcophagus with reliefs, built into a wall in Tuzla; LL. 1-10 of the inscription in a tabula ansata. Ed.pr. W.Blümel, *EA* 13 (1989) 11/12 (ph.).

Ζῇ ·
ἡ σορὸς Ἑρμέρωτος
τοῦ Ἀρτέμωνος · ἐν ᾗ σο-
ρῷ οὐ ταφήσεται ἕτερος
οὐθὶς εἰ μὴ Ἑρμέρως καὶ
Ἑρμοκλῆς οἱ υἱεῖ αὐτοῦ καὶ
οἱ ἐκ τούτων γεννηθέν-
τες, εἰ μή τινι ἐτ⟨έρ⟩ῳ ζῶν
συνχωρήσω · ἐὰν δέ
τεις π⟨α⟩ρ⟨ὰ⟩ ⟨τ⟩αῦτα ποιήσῃ,
ἐξώλη καὶ πα-
νώλη καὶ γένος
αὐτῶν, καὶ ἀποτι-
σέτω Ἀρτέμιδι
Κυνδύῃ δηνά-
ρια πεντακεισχί-
λια ·
συνεχώρησα δὲ Διονυ-
σί[ῳ κα]ὶ τῇ γυναικὶ α[ὐτ]οῦ καὶ [

6. υἱεῖ = υἱοί ‖ 8. ΕΤΩ, lapis ‖ 10. ΠΡΑΥΤΑ, lapis ‖ 15. for Artemis Kinˈdya cf. our lemma no. 1114.

1108. Erine (Rhodian Peraia). Amphora stamps, 3rd cent. B.C. J.-Y.Empereur, N.Tuna, *BCH* 113 (1989) 277-299 (ph.), publish 27 amphora stamps, found in the dump of a potter's atelier near Hisarönü. Five manufacturers are recorded: **1.** the predecessor of Hieroteles?: 2 stamps with the names of the eponyms Ἄγριος (273-271 B.C.) and Ἀριστίων (269-240 B.C.); **2.** Hieroteles: 9 stamps containing his name (Ἱεροτέλης and Ἱεροτέλευς); 5 with the names of the eponyms [Ἰσίδ]οτος (restored by V.Grace), [Κ]λεώνυμο[ς], Λύσανδρος, Τίμαρχος, Τιμόστρατος (beginning of the period 269-240 B.C.?); **3.** Phyles: 2 stamps (Φύλης and [Φύλ]ευς, restored by V.Grace) (ca. 250 B.C.?); **4.** one stamp with the name of the eponym Euphranor (240-225 B.C.) or Euphranoridas (269-240 B.C.): Ἐπὶ [Εὐφράνω(ρος) ?], restored by V.Grace, who attributes the amphora to the potter Dionysios [possibly from Εὐφρανορίδας, but in both cases the omega would not be right, Herrmann]; **5.** an anonymous potter -]είου ? There are 2 stamps with the names of eponyms: Ἐπ' [ἱερέως] Φιλωνίδα, Ἐπὶ Ὀνασάνδρου, both from the beginning of the period 240-225 B.C. Edd.pr. argue that several

potters may have worked simultaneously at Hisarönü. They also comment on the political situation of Erine as part of the Rhodian Peraia and on the export of Rhodian amphorae. They review the production centers in the Peraia (an unpublished stamp with EY[--] at Turgut-Bayir), on Rhodes and on the Rhodian islands.

1109. Halikarnassos. Epitaph of Threptos, late 2nd-early 3rd cent. A.D. Stele with relief representing the bust of a young boy; inscription below. Now in the Museum of Bodrum. Mentioned by H.R.Goette, *MDAI(A)* 104 (1989) 208/209 and 216 E no. 4 (ph.). We transcribe the text from the photograph: Ἐπάγαθος Θρέπτῳ μετὰ καὶ | γονέων ἀνέθηκε τὴν στήλην ταύτην μνημοσύνης | ἕνεκεν.

1110. Iasos. The relations between Antiochos III and Iasos. G.Pugliese Carratelli, *ASAA* 29/30 (1967/1968) 445-453 no. 2 and *OGIS* 237 = *GIBM* 442; presented as a single text in *I.Iasos* 4. Cf. *SEG* XXVI 1226; XXXVI 984. After reexamination of *OGIS* 237 C.Vollgraff Crowther, *BICS* 36 (1989) 136-138, argues contra L.Robert (cf. *SEG* XXVI) that these two inscriptions do not belong to the same text. The lettering is not similar and the contents are incompatible. *OGIS* 237 belongs to a later stage in the relationship between Antiochos and Iasos, when the promise of further benefactions offered in Laodike's letter had been realised. The letters and oracle reported by *OGIS* 237 probably refer to Antiochos' advice to the Iasians to use foreign courts to settle their disputes.

1111. Iasos. Inscribed Byzantine amphora. Cf. F.Berti, *Kazi Sonuçlari Toplantisi* XI 2 (1989) 229-243 (especially 238; ph.), mentions an inscribed fragment of an amphora: Θεοδόσης Μ: perhaps χ(όες) μ′, which points to a large pithos. Cf. C.Brixhe - A.Panayotou, *BE* (1991) no. 540.

1112. Idyma. List of priests of Leto and Aphrodite, 2nd cent. B.C. *SEG* XVIII 445. I.C.Papachristodoulou, *op.cit.* (cf. our lemma no. 719) 71, suggests restoring in L. 6 in fine Πατ[υρεύς]; for that Rhodian deme cf. our lemmata nos. 789-791. He assumes that Κοτείτ[ης or -ας]in L. 4 also denotes a Rhodian deme; the same suggestion for Λωσσεύς and Πεδιεύς on record in L.Robert, *Études Anatoliennes* (Paris 1937) 474 no. 2.

1113. Keramos. Corpus. In a review of *I.Keramos* (cf. *SEG* XXXVI 992) J.Bingen, *AC* 58 (1989) 416/417, points out that the restoration ἐν Συρ]ακούσῃ in no. 15 L. 6 is quite uncertain, since this form is attested only in Diodorus Siculus and games are not attested for Syracuse. In no. 49a L. 2 he restores τῆς γυναικὸς αὐτοῦ [Ἐπ]αγάθα[ς] (*I.Keramos*: perhaps Ἀγάθα[ς]) .

1114. Kildara (area of: Kuzyaka). Epitaph of M[--] and Hermeias, Roman Imperial period. Gray stone, built into a private house in Kuzyaka; inscription in a recessed field. Ed.pr. W.Blümel, *EA* 13 (1989) 10/11 (ph.).

Τὸ μνη⟨μ⟩εῖον Μ[- - - καὶ Ἑρ]-
μεία τῶν Δαμᾶ [ἐν ᾧ κηδευθή]-
σονται αὐτοὶ κ[αὶ τὰ τέκνα]
αὐτῶν καὶ τὰ ἐ[ξ αὐτῶν]
καὶ κομβία καὶ ε[ἴ τινι ? αὐτοὶ ζῶν]-
τες συνχωρήσ[ουσιν · μηδενὶ δὲ]
ἑτέρῳ ἐξέσται κ[ηδευθῆναι ἐν]
αὐτῷ, ἐπεὶ ἔσται [ἔνοχος τῇ τυμ]-
βωρυχίᾳ καὶ ἀπο[τείσει ἰς τὴν Κιν]-
δύαν ἀργυρίου [δραχμὰς - -]

1. ΝΕΙΟΝ, lapis; in fine Μ or Ν [apparently the epitaph of two sons of Damas; their wives are not mentioned: death or divorce ?, Pleket] ‖ 5. κομβία: 'grandsons'; cf. κόμβος in *I.Keramos* 26 L. 12 and κομβίον in *I.Iasos* 394 LL. 3/4, ed.pr. ‖ 9-10. the fine is to be paid to (Artemis) Kindya, the main deity of Kindya (Kemikler), not far N.W. of Kuzyaka, ed.pr., who suggests that this stone actually comes from Kindya [unnecessary assumption: Artemis Kindya's prestige may have been so great that people from other places decided to invoke her protection for their tombs; for Artemis Kindya in Bargylia cf. our lemma no. 1107; for the 'triangle' Artemis Kindya - Bargylia - Mylasa cf. G. Le Rider, *BCH* 114 (1990) 549/550; for Kindya and its incorporation in Bargylia in the 3rd cent. B.C. cf. W.Blümel, *EA* 16 (1990) 36, Pleket].

1115. Kildara (area of: Kuzyaka). Christian fragment, Byzantine period. Architectural fragment with mouldings; once built into a wall, now in the Museum in Milas. Ed.pr. W.Blümel, *EA* 13 (1989) 11: - - τοῦ ὁσιω]τάτου ἡμῶν ἐπισσκόπου Θε[- -

On the back an illegible graffito, ed.pr.

1116. Knidos. Location of the city. N.Demand, *ClAnt* 8 (1989) 224-237 (map) and W.Blümel in *VIII. Araştirma Sonuçlari Toplantisi 1990* (Ankara 1991) 253-259, independently reject the hypothesis of G.E.Bean - J.M.Cook, *ABSA* 47 (1952) 173-185, 202-212, accepted inter alios by J. and L.Robert, *BE* (1954) no. 228, that the city of Knidos had been moved in the second half of the 4th cent. B.C. from Burgaz near Datça to the site at Tekir, on the tip of the Knidian peninsula. They show that the literary evidence, especially Her. 1.174 and Thuc. 8.35, can with more plausibility be interpreted as evidence for the continuity of the site at Tekir. Νεοπολιτᾶν in the phrase Ἐπὶ νεοπολιτᾶν προστατᾶν in L. 1 of *GIBM* 796 (from Tekir) refers to a group of newly created citizens rather than to the (temporary name of the) new city. Blümel also focuses on recent archaeological finds from Tekir dating before the 4th cent. B.C.

and mentions a stone with five honorary decrees found at Tekir, dating from the first half of the 4th cent. B.C. and very similar to contemporary decrees from Datça (cf. our lemma no. 1117).

1117. Knidos. Honorary decree for the Athenian Amphares, ca. 400-350 B.C. Blue-gray limestone block, probably from a building, with five fragmentary honorary decrees; found at Tekir. Ed.pr. W.Blümel, *art.cit.* (cf. our lemma no. 1116) 256/257, publishes the best preserved text. Now also in *I.Knidos* 5, with more text in LL. 8-10.

Ἔδοξε Κνιδίοις· Ἀμφαρῆ
Δαμοτίμο Ἀθηναῖον αὐτὸν καὶ
ἐγγόνους προξένους ἦμεν τᾶς
πόλιος μετὰ τῶν ἄλλων προξέ-
νων καὶ ἦμεν αὐτοῖς ἔσπ[λον ἐς]
Κνίδον καὶ ἔκπλον ἀσ[υλὶ καὶ ἀ]-
σπονδὶ καὶ ἐμ πολέ[μωι καὶ ἐν ἰρή]-
[ναι κ]αὶ αἴ τινός κ[α ἄλλου δεῶν]-
[ται, ὑπορ]γεῖ]ν α[ὐτοῖς Κνιδίος ἐς]
[τὸ δυνατόν]

The lettering, orthography and formulas are similar to those of two honorary decrees from Burgaz (cf. our lemma no. 1116): *Syll.*^{3} 187 and G.E.Bean - J.M.Cook, *ABSA* 47 (1952) 186 no. 2, ed.pr.

1118. Knidos. Honorary inscription for Klearchos. R.Özgan, *Kazi Sonuçlari Toplantisi* XI 2 (1989) 169-175 (especially 170; dr.), mentions the discovery of two inscribed blocks belonging to a monumental altar of Apollo Karneios; one of them is very mutilated and has at the end the signature of the Knidian sculptor Ζηνόδοτος Μενίππου; the other text runs as follows: Κλέαρχον Ἀναξιδώρου | Τιμόξενος Ἀριστοκλεῦς | καὶ Λύκα Ἀναξιππίδα | τὸν αὐτᾶς πάππον || τιμαθέντα ὑπὸ τοῦ δάμου | καὶ Κάρνε(ι)α δρομήσαντα | Ἀπόλλωνι Καρνείωι· | Θέων Ἀντιοχεὺς ἐποίησε. Cf. C.Brixhe - A.Panayotou, *BE* (1991) no. 548. Now also in *I.Knidos* 165, where in L. 7 Blümel gives Καρνεαδρομήσαντα.

1119. Knidos (Datça). Signature of the sculptor Myrton, ca. 500 B.C. Several marble fragments belonging to the statue of a man seated on a diphros which is decorated on the right side with a representation of a dog, on the left with that of a cock; above the cock an inscription. Found in Datça probably on a building site near the sea. Ed.pr. R.Özgan, *Festschrift Himmelmann* 47-51 (ph.; dr.); now also in W. Blümel, *I.Knidos* 602: Μύρτων με ⟨ἐ⟩ποίε.

ΜΕΓΠ lapis: either μ' ἐ{γ}ποίε or με ⟨ἐ⟩ποίε, ed.pr., who in fact gives με ἐποίε, though he explicitly says that after the epsilon the stone shows a gamma; με ἐποίε, *I.Knidos* || ed.pr. argues that the seated man may have been a scribe (cf. our lemma no. 662).

1120. Labraunda. Sculptural dedications. A.C.Gunter in T.Linders - P.Hellström (edd.), *Architecture and Society in Hecatomnid Caria. Proceedings of the Uppsala Symposium 1987* (Acta Universitatis Upsaliensis; Boreas; Uppsala Studies in Ancient Mediterranean and

Near Eastern Civilizations 17; Uppsala 1989) 91-98, discusses marble sculptures from Labraunda that can be associated by means of inscriptions or date with the Hekatomnid building program in Caria. The statue base dedicated by Hekatomnos (ca. 390-377 B.C.; J.Crampa, *Labraunda* III 2, *The Greek Inscriptions*, Stockholm 1972, 27/28 no. 27) may have supported an image of Ζεὺς Λάβραυνδος or of Hekatomnos himself. On 90/91 G. collects literary and epigraphical evidence for the dedication of statues of Hekatomnid rulers by themselves and by cities in Ionia and Caria. On 95/96 discussion of (θεὸς) ἐπήκοος. Though the epithet is not attested epigraphically at Labraunda, it probably belongs to Zeus Labraundos in view of the association of ears with his key attribute, the double axe, in a maeander frieze.

1121. Labraunda. Honorary decree of the Chrysaoreis for Apollonios, 267 B.C. J.Crampa, *Labraunda* III 2 no. 43. F.Piejko, *Historia* 38 (1989) 402, suggests reading in L. 11 φιλανθρώπων (Crampa: ὑπὲρ ἁπάντων).

1122. Mylasa (area of: Sinuri). Letter of Antiochos III ? L.Robert, *Le sanctuaire de Sinuri près de Mylasa* (Paris 1945) p. 12. F.Piejko, *Historia* 38 (1989) 404 and *OAth* 18 (1990) 153 no. 2, thinks this document is a letter of Antiochos III and offers the following reconstruction on the basis of the small fragments given by Robert.

[Βασιλεὺς] Ἀντίοχος [τῶι δεῖνι καὶ Μυ]λασέ[ω]ν [τοῖς]
[ἄρχουσι καὶ τῆι πόλει χαίρειν· ἧς ἀ]πεστείλα[μεν ἐπι]-
[στολῆς πρὸς τὸν δεῖνα τὸν ἱερέα (?) περὶ το]ῦ ἱεροῦ τοῦ
[θεοῦ Σινυρι κατακεχώρισται τὸ ἀντίγραφον, καλῶς ἂν]
[οὖν ποιήσ]αις συντάξας τὸν αὐτὸν π[ρονοηθῆναι ὅπως]
[ἀναγραφῆι ταῦτα ἐν στήληι λιθίνηι καὶ ἐν τῶι ἱερῶι (?)]
[ἀνατεθῆι]· γεγράφα[μεν δὲ καὶ πρὸς τὸν δεῖνα τὸν e.g. διοι]-
[κητὴν ἵνα παρακολουθήσας τοῖς ἐπεσταλμένοις εἰ]-
[δῆι ἀτέλειαν πασῶν τῶν γενομένων προσόδων (?) ἐν τῶι]
[ἱερῶι γε]νέσθαι. Ἔρρωσθε.

1123. Mylasa. Fragment of a boundary regulation, 2nd cent. B.C. Fragment broken on all sides; now in the Museum in Milas. Ed.pr. W.Blümel, *EA* 13 (1989) 2 (ph.). To be inserted in *I.Mylasa* as no. 261.

- -
[- - - - - - - - - - -]ΝΔΕ[- - - - - - - - - - - - - - - - -]
[-•- - - - ἀπὸ δὲ] τούτου προάγοντε[ς - - - - - - - - - - - -]
[- σωρ]οβολ[ίο]υ ὅρον ἐθήκαμεν ἀπὸ δ[ὲ τούτου - - -]
[- -]ΕΥΟΥ ἐθήκαμεν ἄλλον ὅρον κατ' Ἐ[- - - - - - - -]
[προάγ]οντες ἐθήκαμεν ἄλον (sic) ὅρον κα[τὰ - - - - - - -]
[ἐθήκα]μεν ἄλλον ὅρον πρὸς τῆι ὁδῶι τ[ῆι ἐπὶ - - - - - -]

[καταβ]άντες δὲ τὴ[ν - - - - - ἐ]θήκαμεν [ἄλλον ὅρον - -]
- -

1124. Mylasa. Honorary decree for Posidonios from Byzantion, ca. 100 B.C. *SEG* II 539; *I.Mylasa* 103. The stone has been refound and is now in the Museum in Milas. Republished by W.Blümel, *EA* 13 (1989) 12/13 (ph.). We do not give a full app.crit.

['Επ]ὶ στεφανηφόρου 'Υβρέου τοῦ Πολυκρίτου κατὰ [δὲ υἱ]οθε[σίαν 'Υβρέου τοῦ Κρα]-
[τ]έρου ἱερέως Σινυρι, γραμματεύοντος βουλῆι [. . . . .] ΤΟΥ [- - - κατὰ δὲ υἱοθε]-
[σία]ν Θαργηλίου τοῦ 'Αετίωνος τοῦ Θαργηλίου, Γ[. . . .]ΤΩΝ[- - - - - - -'Εκα]-
4 [τα]ίου τοῦ 'Εκαταίου τοῦ Μενεξένου, 'Αριστωνύμ[ου τ]οῦ 'Α[πολλοδώρου · Ξανδικοῦ]
[πε]ντεκαιδεκάτηι · ἐν ἐκκλησίαι ἐπιστατοῦντ[ος] ἄρχοντο[ς 'Αριστωνύμου τοῦ]
['Α]πολλοδώρου · ἔδοξε τῆι βουλῆι καὶ τῶι δήμωι · γνώμηι ἀρ[χόντων - - - - - -]
['Εκ]αταίου, 'Αριστωνύμου · περὶ ὧν εἰσεγράψαντο 'Αριστοκλῆς [- - - - - - - -]
8 [-]υς · ἐπειδὴ Ποσειδώνιος Πολυχάρου Βυσζάντιος ἰδίᾳ τ[οῖς ἐντυγχάνου]-
[σ]ι αὐτῶι τῶν πολιτῶν χρείας παρεχόμενος διατελεῖ ΜΕ[- - - - - - - - - - κοι]-
[νῆ]ι εἰς τὸν δῆμον εὔνους ὑπάρχων, ἐκτενῆ καὶ πρόθυ[μον ἑαυτὸν ἐν ἅπασι πα]-
[ρ]έχων ὑπὲρ [τῶ]ν τῆς πόλεως συμφερόντων · ὅπως ο[ὖν καὶ οἱ Μυλασεῖς φαίνων]-
12 [ται] τοὺς ἀγαθοὺς ἄνδ[ρας] τιμῶντες ἀξίως · ἀγαθῇ τύχ[ῃ · ἐπηινῆσθαι Ποσει]-
[δώ]νιον καὶ εἶναι αὐτ[ὸν πρό]ξενον τῆς πόλεως · ἀνα[γράψαι δὲ τόδε τὸ]
[ψή]φισμα ἐν τῶι ἱερῶι τοῦ Διὸς τοῦ 'Οσογω οὗ τὰ περὶ τῶ[ν εὐεργετῶν ψηφίσματα]
[ἀν]αγράφεται · δεδόχθαι · συντελεῖσθαι καθότι εἰσεγ[ράψαντο]

2. τοῦ, B. || 3. in fine the name of the first archon, B.; Θαργηλίου, [καὶ ἀρχόντων - - - τοῦ | Θεοδώρ]ου, *I.Mylasa* || 6. in fine the name of the first archon, B. || 8. initio: ending of Aristokles' patronymic or nominative of a demotic, B. [but we need at least two proposers: εἰσεγράψαντο; so - -υς belongs somehow to the second proposer, Pleket] || 8. Πολυχάρου[ς Βυ]ζ[άντιος, *I.Mylasa*; Πολυχάρου Βυζάντιος was read by L.Robert || 9. initio [ἑκάσ]τῳ τῶν, *I.Mylasa* [in fine perhaps με[τὰ πάσης σπούδης (vel sim.) καὶ κοι], Pleket].

1125-1126. Mylasa. Two fragmentary honorary inscriptions, 2nd/1st cent. B.C. Cf. W.Blümel, *EA* 13 (1989) 1/2. Now in the Museum in Milas.

1125: 1/2. **Fragment of a honorary decree.** Marble fragment broken on all sides, except the left. To be inserted in *I.Mylasa* as no. 158.

- -
[- -]ΠΑΡ[- - - - - - - - ὅπως οὖν καὶ οἱ Μυ]-
λασεῖς φαί[νωνται - - - - - - - - - - - - - - -]
ἐπαινέσαι[- - - - - - - - - - - - - - - - - τοῖς]
4 ἄλλοις πο[λίταις - - - - - - - - - - - - - - - -]
εὐχαριστ[ία ἣν ἔχει - - - - - - - - - - - - - -]
μὴ ΑΡΧ[-]
-]

1126: 2 (ph.). **Fragment of a honorary inscription.** Marble fragment broken on all sides. To be inserted in *I.Mylasa* as no. 159.

- -
[- - ἐ]ν πᾶσιν ἄμεμπ[τος - - - - - - - -]
[- - -] ἡμῖν πολειτήα[ν - - - - - - - - -]
[- -]ΙΣ καὶ ὄντα τῆι ἡλικί[αι - - - - - -]
4 [-]Ι ἐπιστατεῖν καὶ παιδι[- - - - - - - -]
[- -] ἐπισκέψασθαι τὴν [- - - - - - - -]
[- - τ]οῖς λοιποῖς [- - - - - - - - - - - -]
-]

1127-1128. Mylasa. Two fragments. Cf. W.Blümel, *EA* 13 (1989) 5/6. Now in the Museum in Milas.

1127: 5/6 (ph.). **Fragment of a decree of a Cretan city ?, 2nd cent. B.C.** White marble stone broken on all sides, except the right. To be inserted in *I.Mylasa* as no. 660.

- -
[- - - - - - - - - - -]ΑΝ. [. . . . . .]
[- - - - - - - -] πόλιν καὶ τὰν [. . . . . .]
[- - - - - - - F]οικιόντων ἐν [. . . . .]
4 [- - - - - - - -] Διονύσιον καὶ Α[. . . . .]
[- - - - - - - ἔν]εκα καὶ ἐπὶ τῶι δια[. . . .]
[- - - - - - - ἀ]ξίως Κρηταιέων καὶ τασ- vacat
[- - - - - - - κ]αὶ ἔνδοξα προφερομε- vacat
8 [- - - - - - τὰν] ὑπάρχονσαν συγγέ- vacat
[νειαν - - - - - -]Ν πορτὶ Κρηταιέας vacat
[- - - - - - - - τ]ὸνς μετὰ πάνσας ἐπι- vacat
[μελείας - - - -]Σ διαλεγέντας τε Α- vacat
- -

8. For the syngeneia between Mylasa and Cretan cities cf. *I.Mylasa* 646 L. 6; 650 L. 3, and 653 L. 5, ed.pr. ‖ 9. πορτί = πρός, ed.pr. Cf. Ph.Gauthier - G.Rougemont, *BE* (1990) no. 21, who suggest that this may have been a decree of the Cretan Koinon.

1128: 6. **Fragment, Roman Imperial period.** Marble fragment broken on all sides. To be inserted in *I.Mylasa* as no. 767.

```
- - - - - - - - - - - - -
- - - - ] III [ - - - - -
- - -  ]πο̣λ̣ι̣τ[ - - - -
- - -  ]λον  με[- - - -
4  - -  με]ίζονο[ς - - - -
   - - -  ]τε[ - - - - - -
   - - - - - - - - - - - - -
```

1129. Mylasa. Honorary inscription for a religious dignitary, late Roman Imperial period. Marble fragment broken on all sides, except the right; now in the Museum in Milas. Ed.pr. W.Blümel, *EA* 13 (1989) 3 (ph.); translation. To be inserted in *I.Mylasa* as no. 351.

```
   - - - - - - - - - - - - - - -
   [- - - - - ]ΙΙΕ τῶν Α[   ]
   [- - - - - ] προγονικὴν
   [- - - - - ]ς ἱερέως το[ῦ]
4  [Διὸς τοῦ Λαβ]ραύνδου καὶ
   [- - - -  Α]σκληπιοῦ ΣΕ.
   [- - - ? λειτ]ουργίαις ἐν
   [- - - - - - - ]ητῳ φιλο-
8  [- - - - - ἀ]νδρείας καὶ
   [τὸ δὲ ἐσόμενο]ν ? ἀνάλωμα
   [- - - - -]Ι στεφανηφο-
   [- - - - -] ἐν πανηγύρε-
12 [- - - - -]πιδος εἰς ΠΟΙ
   [- - - - -]μους θεωρίας
   [- - - - -] τῶν ἡμερῶν
```

1129 bis. Mylasa. Edict of the praetorian prefect of the East Fl.Illus Pusaeus Dionysios, 1 August 480 A.D. *I.Mylasa* 613 (*SEG* XXXV 1093; *CIG* 2712; H.Grégoire, *IGC* 240; cf. L.Robert, *Études anatoliennes* 543 note 3). For the *comes rei privatae* Ἀλέξανδρος (L. 2) see R.Delmaire, *op.cit.* B (see our lemma no. 1784) 227-230 no. 144; perhaps he is identical to the homonym on record in the epitaph Grégoire no. 14. Φλ. Ἰλλοῦς Πουσεος Δ[--] (L. 1) is now also on record in the Keramos copy of the edict *I.Keramos* 65 (*SEG* XXXV 1091: Διον[--], which dates the edict to 480 A.D). D.Feissel, who is preparing a new edition of *I.Mylasa* 613, apud D. reads at the end of the text: dat. kal. augustis Co[nstan]tinup(oli). Feissel shows that the edict was issued after complains of fiscal abuses by a city other than Mylasa, Keramos or Stratonikeia, where copies of it were found (cf. L. 4: εἰς τὸ βουλ(ευτήριον) Τ[--]ευδιατῶν).

1130. Mylasa. Dedication of Baths to the demos, end of the 1st cent. B.C. Marble architectural fragment. Ed.pr. W.Blümel, *EA* 13 (1989) 5. To be inserted in *I.Mylasa* as no. 512: Ἀετίων Φανίου Ταρμου ἀνέθ[η]ικε τὰ βαλανῆα τῶι δήμωι.

1. For this man cf. *I.Mylasa* no. 135 L. 4: Ἀετίων Φανίου [ ] ΑΙΜΟΥ, where now [Τ]αρμου is to be restored (cf. B. on p. 13); Ταρμος: epichoric second name; cf. the κοινὸν τῶν Ταρμιανῶν in Fraser-Bean, *The Rhodian Peraea* (Oxford 1954) 73/74 (from Mobolla = Muğla), ed.pr. [Ταρμος may well be a geographical term, in view of the κοινόν from Muğla, Pleket].

1131. Mylasa. Epitaph of Menias, 2nd/1st cent. B.C. Fragment of a funerary stele now in the Museum in Milas. Ed.pr. W.Blümel, *EA* 13 (1989) 5 (ph.). To be inserted in *I. Mylasa* as no. 497: Μηνίας Μέλανος | Οὐωκεω χα⟨ῖ⟩ρε vacat

2. For Οὐωκης cf. *I.Mylasa* 214 L. 6, ed.pr.; ΧΑΡΕ, lapis.

1132. Mylasa. Funerary epigram for an athlete, Roman Imperial period. Marble statue base. Ed.pr. W.Blümel, *EA* 13 (1989) 3/4 (ph.); translation. To be inserted in *I.Mylasa* as no. 496.

- -
[ὧ]δε ΜΙΜ[- - - - - -]μον | ἀνέρα γαῖα κ[α]λύ̣π̣τ̣ει |
ὀ̣ξ̣υ̣πόδην ὀλίγη τόσ|σον ἀποφθίμενον · ν
οὐ || μὲν ἐμῇ κακότητι τόδ', οὔ|νεκα νήματα Μοι̣ρῶν |
ἄτροπα, μηδὲ ποδῶν ἦν τι | βροτοῖς ὄφελος, ν
οὕς κεν | ἀμειδήτοιο πρὸς Ἄιδος οἶ||κον ἄγῃσιν, ν
τοῦδ' ἔλαχ' ἀ|θανάτων ὅστις ἐπιτροπίην· |
ἀλλὰ καὶ ὣς μέγα κῦδος ἐμὸν | λίπον, οὕνεκεν ἔτλην |
αὐτοφόνῳ δυερὴν μοῖ||ραν ἐλεῖν παλάμῃ

1. Perhaps ἐπώνυ]|μον, M.-Th. Le Dinahet, *BE* (1991) no. 52 || 2. ὀξυπόδης = ὠκύπους; cf. L.Dubois, *BE* (1990) no. 339 || 3. κακότης, sc. as a runner, ed.pr. || 4. Le Dinahet wonders whether one should write ἦν. || 5-6. Hermes is alluded to, ed.pr., who adds that in prose the text would run: ὅστις ἀθανάτων (τὴν) ἐπιτροπίην (sc. τοῦ εἰς Ἅιδην ἄγειν) ἔλαχεν || 7-8. reference to suicide, ed.pr.; καὶ ὣς, Le Dinahet.

1133. Nysa. Letter of Antiochos III concerning the privileges of the Plutonium, early 2nd cent. B.C. *RC* 43. F.Piejko, *Historia* 38 (1989) 399 and *OAth* 18 (1990) 153, suggests restoring this fragment as follows: Βασιλεὺς Ἀντ[ίοχος τῶι δεῖνι καὶ Ἀθυμβριανῶν τοῖς] | ἄρχουσι καὶ [τῆι πόλει χαίρειν· τῆς παρ' ἡμῶν ἐπιστολῆς] | ἧς γεγράφ[αμεν περὶ τοῦ ἱεροῦ πρὸς Σώπατρον τὸν διοι]|κητὴν [κατακεχώρισται τὸ ἀντίγραφον --] (*RC*: Βασιλεὺς Ἀν[τίοχος -- 20 -- τοῖς] | ἄρχουσι καὶ [τῆι βουλῆι καὶ τῶι δήμωι χαίρειν]· | ἧς γεγράφ[αμεν ἐπιστολῆς πρὸς ..... τὸν διοι]|κητὴν [κατακεχώρισται τὸ ἀντίγραφον --]). For Sopatros see *SEG* XXXVIII 1074.

1134. Nysa. Honorary inscription for M.Servilius Euneikos. *BCH* 7 (1883) 275; *ILS* 8859; H.Devijver, *Prosopographia militiarum equestrium quae fuerunt ab Augusto ad Gallienum* II (Leuven 1977) 737 no. 410. Cf. now J.-P.Laporte, *Rapidum. Le camp de la cohorte des Sardes en Maurétanie Césarienne* (Sassari 1989) 49, who argues that it is impossible to decide whether the honorand was prefect of the first or second cohors Sardorum.

1135-1137. Olymos. Decrees about building activities and sacrifices in the temple of Leto and the engraving of a list of donors for those activities respectively, and a list of donors, ca. 150-100 B.C. Large marble block containing the right part of the first decree, the lower part of the second decree, and the left part of the list of donors. Ed.pr. W.Blümel, *EA* 13 (1989) 7-9 (ph.). To be inserted in *I.Mylasa* as nos. 895-897.

1135: 7/8 (*I.Mylasa* 895):

[Ἐπὶ στεφανηφόρου - - - - - - - - - - μηνὸς] Παν[ήμο]υ τρια[κά]δι·
[ἔδοξεν τῶι δήμωι τῶι Ὀλυμέων, γνώμ]ην ἀποφηναμένου Φαίδρου τοῦ
[Μοσχίωνος ἱερέως Δαιμόνων Ἀγαθῶν] Παρεμβωρδέως · ν τοῦ γὰρ δήμου
4 [- - - - - - - τὴν Λητῶ καὶ τὸν Ἀπόλλ]ωνα καὶ τὴν Ἄρτεμιν θεοὺς ἐπι-
[- -τ]οῦ δήμου καὶ μεγάλας ἐπιφανείας
[- - - - - - - - - - - - - - -κατ' ἰδίαν κ]αὶ κατὰ κοινὸν τῶι δήμωι· ν τιμῶν
[- - - - - - - - - - - - - - - - - - - τὴν ε]ὐεργέτιν καλῶς ἔχον ἐστίν, προνο-
8 [ῆσαι - - - - - - - - - - - - - - - - - -]ων ὅπως μείζονος καὶ τιμῆς καὶ δό-
[ξης -] δεδόχθαι · κατασκευασθῆναι
[? ἄγαλμα - - - - - - - - - - - - - -τῆς] Λητοῦς καὶ καθειδρυθῆναι ἐν Ε-
[- - - - - - - - - - - - - - - - - -ὡσαύτω]ς καὶ τὰ λοιπὰ τίμια καὶ ταύτη
12 [- - - - - - - - - - - - - - - - - - ? καθὼς] ἐψήφισται · ν γενομένης δὲ τῆς κα-
[τασκευῆς ? θυσίαν γενέσθαι κατὰ τὸν ν]αὸν τὸν τῆς Λητοῦς ἐν ἡμέραις
[- - - - - - - - - - - - - - - - - - ἀπέναν]τι τοῦ ναοῦ· γενέσθαι δὲ καὶ τρά-
[πεζαν - - - - - - - - - - - - βωμὸν λίθι]νον ἐφ' οὗ τὸ θυμιατήριον ἐπιτεθῇ
16 [- -θ]υμιατήριον ἀ[ρ]γυροῦν καὶ φιάλην
[-]ντα γενέσθαι ὑπὸ τῶ[ν] ἐργοδοτῶν
[-]Α τὸ παρὸν ἐν τῶι κ[οινῶ]ι οὐκ
ἔστιν
[- - - - - - - - - - - - - - - - - - ? ἐλέ]σθαι ἕνα τῶν ἀπὸ τ[οῦ δ]ήμου ὃς προ-
20 [νοήσει ὅπως - - - - - - - - - - - - -λ]αβόντες διάφορον [οἱ ἐργ]οδόται σὺν
[τῶι νεωκόρωι - - - - - - - - - - - -] πόρον δὲ ὑπάρχ[ειν εἰς] τὴν ἀποκα-
[τάστασιν τοῦ ἀγάλματος - - - - -]ιλούσης συντελεσθ[ῆ]ναι θυσίας τε
[καὶ ἑορτὰς - - - -ἐπὶ στεφανηφόρου] Ἑρμίου καὶ μηνὸς Ὑπερβερεταίου τοῦ
24 [- -]σαν τῶι προεμένωι τὸ ἀπὸ τῆς θυσίας
[- - - - - - - - - - - - - - - - - τελείτω]σαν δὲ καὶ τὴν θυσίαν ἀπὸ δραχμῶν
[Ἀλεξανδρείων - - - ὡσαύτως δὲ καὶ] τὰ ἐθιζόμενα γέρα· ν τὸ δὲ δαπάνη-
[μα - - - - - - - - - - - - - - - - - -]α τοῦ νεωκόρου ἀφ' ὧν χειρίζει προφη-

28 [τικῶν πόρων ?- - - - - - τὸ δὲ ἐσόμ]ενον διάφορον τὸ εἰς τὴν κατασκευ-
[ὴν τοῦ ἀγάλματος - - - - - - - ἐπηγ]γείλατο δώσειν ἄτοκον· ν Διόδωρος
[- - - - - - - - - - - - - - -οἱ ἐνεστῶ]τες ταμίαι ἀπογραψάτωσαν τόδε τὸ
[ψήφισμα ἐπὶ τῶν δικαστῶν καὶ τοῦ νομο]φύλακος ἐν τῶι ἐνεστῶτι μηνί· ἀνα-
32 [γραφῆναι δὲ αὐτὸ ἐν τῶι τοίχωι τ]ῶι ὄντι ἀνὰ μέσον τῶν ναῶν, καὶ τὸ
[δαπάνημα δοθῆναι - - - ἐκ τῶν προσ]όδων vacat

2-3. Phaidros is attested in various other Olymian texts, ed.pr. II 13. Ph.Gauthier - G.Rougemont, *BE* (1990) no. 21, wonder whether we have a mention of the opening of the temple: e.g. [ἀνοίγειν τὸν ἱερέα τὸν ν]αὸν II [obviously a decree of the demos to honor the local deities by putting up new cult objects (statue ?; sacrificial table; incense altar); for the farming out (LL. 16/17) of the manufacture of the θυμιατήριον and the φιάλη cf. *CID* II 79 A LL. 23-41 with G.Roux, *RA* 1989, 23-64, especially 36-62; LL. 18-21: at present the demos has no money; therefore a person, to be elected from among the demos, is to see to it that the ergodotai have funds for the construction-work, Pleket].

1136: 8 (*I.Mylasa* 896):

[-]
ΤΑΝ ἐλέτωσαν ἐκ τῶν [ ]ΠΑΠ̣[- - - - γ]ραμμενο[- - - -]
ἵνα δὲ καὶ τῶν ἐπαγγειλαμέν[ων ἡ φιλαγα]θία φανερὰ πᾶσ̣[ιν ὑ]-
πάρχῃ, ἀναγραφῆναι τόδε τὸ [ψήφισμ]α ὑπὸ τῶν ἐνεστώτων τα-
4 μιῶν καὶ τὰ ὀνόματα τῶν ἐπηγγελμένων καθότι ἂν ἐπαγγείλων-
ται ἐπὶ τοῦ τοίχου τοῦ λιθίνου οὗ καὶ αἱ πρότερον ἐπαγγελίαι ἀνα-
γεγραμμέναι εἰσίν· ἀπογραφῆναι δὲ αὐτὸ καὶ ἐπὶ τῶν δικαστῶν καὶ
τοῦ νομοφύλακος μέχρι τριακάδος τοῦ ἐνεστῶτος μηνός· ν τὸ δὲ
8 ἐσόμενον δαπάνημα εἰς τὴν ἀναγραφὴν τοῦ ἐπὶ τοῦ λιθίνου τοί-
χου δοθῆναι ὑπ' αὐτῶν ἐκ τοῦ ἀποτεταγμένου εἰς τὴν ἐπισκευ-
ὴν τοῦ ἱεροῦ τοῦ καθ' ἔτος ἐνιαυτοῦ· ὁ δὲ νεωκόρος Μέλας τὰς ἐσο-
μένας ἐπαγγελίας ἀπογραψάτω ἐπὶ τῶν δικαστῶν καὶ τοῦ νομο-
12 φύλακος μέχρι μηνὸς Λῴου τοῦ καθ' ἔτος · καὶ ἔδωκεν τὸ ψήφισ-
μα τῶι νεωκόρῳ Μέλανι Διονυσίου τῆι πέμπτῃ ἐπὶ δέκα
vacat

4. For ἀποτάσσω ('to reserve') as a budget term cf. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 87 with note 15.

1137: 9 (*I.Mylasa* 897):

Με[νοί]της Ἀρ̣ί̣στω[νος - - - - - - - - - - μετὰ (or ὑπὲρ)]
Μενοίτου τοῦ Ἀρίσ[τωνος καὶ - - - - - - - - - - - -]
τοῦ Ἀρίστωνος φιέλια [- - - - - - - - ἀπὸ δραχμῶν]
4 Ἀλεξανδρείων ν [- - - - - - - - - - - - - - - - - - -]
Διόδοτος Μενεκράτ[ου - - - - - - - - - - - - - - - - - -]

Διόδοτος Λέοντος το[ῦ - - - - - - - - - - - - - - - μετὰ]
τῆς γυναικὸς Μελα[- - - - - - - - - - - - - - - - -]
8 Ἀδας [Ὑβ]ρέας Καλλι[- - - - - - - - - - - -ἀπὸ]
δρα[χ]μῶν Ἀλεξαν[δρείων - - - - - - - - - - - -]
Λέων Πρωτολέοντο[ς - - - - - - - - - - - - - - -ὑπὲρ]
ἑαυτοῦ καὶ τῶν υ[ἱῶν αὐτοῦ - - - - - - - - - - - -]
12 φιέλιον ἀπὸ δρα[χμῶν Ἀλεξανδρείων - - - - - - -]
Μέλας Διοτίμου, Ὑ[- - - - - - - - - - - - - - - - - -]
λης τῆς Λέοντος . [- - - - - - - - - - - - - - - - -]
φιέλιον ἀπὸ δραχ[μῶν Ἀλεξανδρείων - - - - - - -]
16 Παμμένης Ἀρτέμ[ωνος - - - - - - - - - - - - - - - - -]
τοῦ Μεγακλέους [- - - - - - - - - - - - - - - - - -]
Εὐπόλεμος Ἀρτέμω[νος - - - - - - - - - - - - - - - -]
τοῦ Πύργωνος φιέλ[ιον ἀπὸ δραχμῶν Ἀλεξανδρείων -]
20 Μενεκράτης Μεγακ[λέους ? - - - - - - - - ἀπὸ δραχμῶν]
Ἀλεξανδρείων vv [- - -
Λέων Θαργηλίου κατ[ὰ δὲ υἱοθεσίαν ? - - - - - - - - -]
μου καὶ Δράκων υἱὸ[ς αὐτοῦ - - - - - ἀπὸ δραχμῶν]
24 Ἀλεξανδρείων vv [- - -

18. An Ἀρτέμων Εὐπολέμου is frequently attested in Olymos, ed.pr. || for a decree from Mylasa concerning the dedication of φιάλαι/φιέλαι ἀπὸ δρ. Ἀλεξ. cf. *I.Mylasa* 301, ed.pr.

1138. Olymos. Inscription mentioning cult officials ?, Roman Imperial period. Text inscribed in large letters in the free space under the inscription, presented in our lemma no. 1136. Ed.pr. W.Blümel, *EA* 13 (1989) 10 (ph.); to be inserted in *I.Mylasa* as no. 898.

Ἐπὶ Πώλλης · Φλ.
προφήτης · Πυθα-
γόρας · Καλλικρά-
4 τους Παπίας παῖς

Square letters: Γ, Ω; Η, Λ || [1. = Ἐπὶ Φλ(αουίας) Πώλλης ?; Pythagoras, son of Kallikrates, was prophet; since παῖς as indication of the filiation is unusual, it seems as if Pythagoras, with the second name Papias, was a child-prophet; for παῖς in this sense cf. L.Robert, *Hellenica* XI/XII 560 and XIII 51, Pleket].

1139. Stratonikeia. Decree concerning foreign judges, 1st cent. B.C. *I.Stratonikeia* 1038. G.Thür, *ZRG* 104 (1987) 706, suggests restoring in L. 17 [συνηγορίαν] rather than [κρίσιν].

1140-1141. Stratonikeia. Observations on two inscriptions. Cf. G.Petzl, *EA* 13 (1989) 130.

1140: Epitaph of Zotike. *I.Stratonikeia* 832. P. presents a facsimile of a drawing by J.Keil.

1141: Epitaph of Eirenaios. *I.Stratonikeia* 1243. P. presents a facsimile of a drawing by J.Keil. L. 1: Εἰρηναῖς = Εἰρηναῖος (so W.Blümel) rather than Εἰρηναΐς (*I. Stratonikeia*) or Εἰρήναϊς. W.Blümel incorporated the stone in *I.Mylasa* on p. 271; obviously the stone travelled first to Mylasa and subsequently to Smyrna (Keil).

1142. Tralles. Corpus. Cf. F.B.Poljakov, *Die Inschriften von Tralleis und Nysa*. Teil I: *Die Inschriften von Tralleis* (IGSK Band 36, 1; Bonn 1989). The Corpus has 269 numbers but there are the usual vacat nos.: 49, 61-64, 99, 104, 124, 163, 169, 173/174 and 239. The inedita are few and insignificant, and nearly all derive from Skizzenbücher in the Vienna Scheden: nos. 178, 196 A, 204, 207, 210 A, 226, 237/238, 262-266, and 268 (all epitaphs). A comparatio numerorum follows.

CIG	*I.Tralles*
2334 b	24
2919	3
2919 b	33
2921	42
2922	37
2923 b	4
2924	240
2925	164
2926	74
2927	80
2928	68
2929	90
2930	77
2930 b	66
2931	112
2932	143
2933	50
2934	140
2935	113 (cf. our lemma no.1144)
2936	144
2938	196
2939	188
2940	210
2940 b	198
2941	189
2942	203
2942 b	102
2942 c	103
2942 d	39
3290	203
9274	243
***IG* V 1**	
12	27
***IG* XII 5**	
869	24
***SEG* IV**	
233	22
422	25 (cf. the present lemma in fine)
423	26 (cf. the present lemma in fine)

SEG XI	*I.Tralles*
471	27
***SEG* XV**	
664	152
***SEG* XVIII**	
454	116
455	168
***SEG* XXVI**	
1232	176
***SEG* XXXII**	
1123	193
***SEG* XXXIV**	
1074	89
***SEG* XXXVI**	
1008	219
***SEG* XXXVII**	
874	105
***SEG* XXXVIII**	
1170	17
1171	18
***IGR* IV**	
740	73
1340	72
1341	74

Syll.^{3}	*I.Tralles*
1060	106
1062	107
OGIS	
499	51
501	50
Peek, *GV*	
981	103
1955	219
Pfuhl-Möbius	
1196	102
1197	103
Welles, *RC*	
41	17
69	18
***CIL* III**	
446	217
6094	171
7146	148
13682	192
14201[11]	170
14202 B	171
Dessau, *ILS*	
2140	217
8836	54
8875	189

For no. 33 cf. C.Brixhe - A.Panayotou, *BE* (1991) no. 524, who restore in L. 25 the ethnic of Βάκχιος Ἀδύμου as Μ[ακεδών]; for no. 180 cf. iid. (the nom. is Μίτρας).
For nos. 109 and 113 cf. our lemmata nos. 1143/1144; for nos. 13, 25/26 and 29 cf. Ph.Gauthier, *BE* (1990) no. 22, who also argues that the term εὐεξία means 'good bearing, stature' rather than 'good condition'. For no. 148 cf. P.Herrmann, *Tyche* (1988) 120.
For no. 56 (and especially the epithet ὑπέρλαμπρον and the term ἀπὸ ὑπάτων, rather than ἀνθύπατον), 238 (δια[φ]έρη) and 244 cf. D.Feissel, *BE* (1990) nos. 909/910. For no. 31 (a fragmentary decree for a deceased) cf. T.Drew-Bear, *BCH* 114 (1990) 697 note 66: in L. 3 he suggests reading Ἀντιοχέω]ν τῶν πρὸς τῇ Πισιδικῆι (*I.Tralles*: -- πο]λιτῶν etc.; Pappa-

konstantinou's copy had: --]αιτων): 'Antioch towards Pisidia'; in fact the town belonged to the Phrygian ethnos. Further comment on the other cities mentioned: Hierapolis, Blaundos, Metropolis ('du Sud'), all in Phrygia, and Neapolis (in Pisidia).
For a new text from Tralles cf. *SEG* XXXVIII 1172.

1143-1144. Tralles. Observations on two inscriptions. Cf. G.Petzl, *EA* 13 (1989) 129/130.

1143: Honorary inscription for Menippos and his father. *I.Tralles und Nysa* 109. P. presents a facsimile of a drawing by J.Keil (*Skizzenbuch Smyrna* VIII 22); blue marble stele, now lost; 1st cent. B.C.-1st cent. A.D. (letter forms); in L. 8 στεφανεῖται instead of στιφανεῖται (*I.Tralles*).

1144: Honorary inscription for an athlete. *I.Tralles und Nysa* 113. Now in the Museum in Izmir. P. presents two photos. In L. 1 Γάϊος Αι[κίννιο]ς Ἰνουέντος (so J.Keil, *Skizzenbuch Smyrna* VIII 19) rather than Αικ[ίνιο]ς. LL. 12 ff. were on another block.

1145. Tymnos. Sacrificial law from Lindos, ca. 400 B.C. *SEG* IV 171; S.Accame, *Clara Rhodos* 9 (1938) 211 (ph.). Cf. A.Striano Corrochano, *Emerita* 57 (1989) 103-110 (ph.), for reflections on the form ἐσπραΤ͂ν (LL. 10-13). She argues that T 'could be an approximative grapheme denoting t^s'. Study of a squeeze showed that the text indeed has T and not a sampi; further reflections on Δεύς (= Ζεύς) and τόζ(ε) (= τόδε).

IONIA

1146. Didyma. Donation by Seleukos I, 288/287 B.C. *I.Didyma* 424; *OGIS* 214;*RC* 5 (*SEG* XXVII 730). G.Petzl, *EA* 13 (1989) 131-133, studies the two copies of W.Sherard, now in the British Museum in London, and points out that they were made in the same year 1709 (May 16) and that on the basis of the first copy somewhat later a more precise copy was produced; subsequently S. (or occasionally Chishull) made changes and erased things in both copies. P. lists a number of these changes which imply that in the app.crit. of *I.Didyma* a few corrections are to be made. The changes concern LL. 4, 6, 18, 20-23, 33, 35-37, 40/41, 46, 51/52, 54, 59-61; most of them are merely technical. In L. 33 Ὀσίριδος is certain; in L. 46 both copies have E Ξ Ξ : ἕξ with filler ?

1147. Didyma. Building history of the Didymeion in the Roman Imperial period. S.Pülz, *Untersuchungen zur kaiserzeitlichen Bauornamentik von Didyma* (*MDAI(I)* Beiheft 35; Tübingen 1989), studies style and form of the architectural decoration of the Apollo temple and of some other constructions in the sanctuary. He distinguishes various building stages in the Roman period. On 6-11 he presents an outline of the building history of the temple on the basis of inscriptions. In the interpretation of *I.Didyma* 107 and 148 he follows P.Herrmann (cf. our lemma no. 1148): renewal of building operations under Caligula, carried out by the τεχνεῖται of the province of Asia. P. wonders, however, 'ob Gaius hiermit tatsächlich die Auflage verbunden hat, den Tempel auf seinen Namen umzuwidmen' and points to the fact that there is no archaeological evidence for activities during the reign of Caligula. A second revival occurred in the early 2nd cent. A.D. on the initiative of Trajan and especially Hadrian. On 90-98 P. analyses Hadrian's building policy in Greece and Asia Minor, which should be placed in the context of the political (Panhellenion; cf. *SEG* XXXV 1767) and cultural 'Greek revival' stimulated by that emperor, who visited Miletos and Didyma in 129 A.D. (*I.Didyma* 58, 254, 356). On 90/91 P. comments on the excessive costs of the operations (40,000 drachmai for a single column), which must have been financed by the emperor. On 103/104 P. collects the epigraphical evidence for building activities at Didyma other than those concerning the temple, inter alia the dedication of the façade of a nymphaeum (*I.Didyma* 58), probably to be connected with the visit of Hadrian. No major constructions or renovations are recorded after Hadrian. The invasion of the Goths in Asia Minor in 262 A.D. prevented further activities.

1148. Didyma. Caligula and the Didymeion. P.Herrmann, *MDAI(I)* 39 (1989) 191-196, argues that both *I.Didyma* 107 and 148 confirm the remark of Cassius Dio (59.28.1) that Caligula wanted to ἰδιώσασθαι the Didymeion, thereby probably trying to become σύνναος θεός of Apollo (in the same sense already B.Haussoullier, *RPh* 23, 1899, 147-164, on the basis of *I.Didyma* 107 alone). The building operations were carried out by the province of Asia: [οἱ] ἀπὸ τῆς Ἀσίας τεχνεῖται | οἱ ἐργαζόμενοι τὸν ἐν Διδύμοις of *I.Didyma* 107 (LL. 1-3) and the νεοποιοί of 148 (L. 2) are craftsmen appointed by and representatives of the province respectively (cf. L.Robert, *Hellenica* VII 206-238). The words τοῦ ἐν Μειλήτωι ναοῦ in 148 LL.5 and 8 refer to the city and territory of Miletos in opposition to the province of Asia rather than to Didyma. The statue with the inscription *I.Didyma* 148 was probably erected in the τέμενος provisionally, in expectation of the remodelling of the temple. Cf. our lemma no.1147.

1149. Dioshieron (Kesire). Epitaph of Menandros. Pedimental stele; in the tympanon a rosette. Edd.pr. L. and J.Robert, *op.cit.* (cf. our lemma no. 1243) 73 (ph.).

Σύμφορες (sic) | ἰδίῳ ἀδελ|φῷ Μενάν|δρῳ μνείας || χάριν leaf

Undated by edd.pr. || lunate letters: Є , C , Ѡ || edd.pr. provide a photo of *SEG* IV 592; *SEG* IV 593 is from the same place.

1150. Ephesos. The 'king of the Ionians'. P.Carlier, *op.cit.* (cf. our lemma no. 1792) 450-455, collects and discusses the inscriptions (Roman Imperial period) and literary testimonia recording the βασιλεὺς (τῶν) Ἰώνων. This president of the Ionian koinon was a Prienian until some date in the 1st cent. A.D. The institution of the Panionian king is 'très antérieure à l'époque romaine', as appears from the inscription of the Panionion (349/348-334-333 B.C.; G.Kleiner, P.Hommel, W.Müller-Wiener, *Panionion und Melie*, JDAI Suppl. 23, 1967, 45-63; cf. also C. 441/442) recording βασιλεῖς σκηπτοῦχοι (L. 17), a βασιλεὺς καὶ πρύτανις (L. 21) and a βασιλεὺς ὁ Ἐφεσίων (L. 22). The sceptre-kings are probably a college of representatives of the cities of the koinon. The prytanis-king may have presided over the celebration of the Panionia and the council of the βασιλεῖς; he is the same official as the βασιλεὺς τῶν Ἰώνων of the Roman Imperial period. The 'king of the Ephesians' perhaps was an official playing a role in the celebration of the Panionia, which were held at Ephesos in the late 5th and the early 4th cent. B.C., whether as a religious magistrate of the city or as the Ephesian representative in the council of the koinon. Discussion of the origin (11th-8th cent. B.C.) and development of the Ionian confederacy and its 'royalty' on the basis of literary sources.

1151. Ephesos. Decree conferring citizenship on the Rhodian Damokrates, son of Aigyptios, 326/325 - 324/323 B.C. Marble block found E. of the Church of the Virgin Mary; probably from the Artemision. The inscription is LL. 11-16 on the block. Ed.pr. C.Habicht, *ZPE* 77 (1989) 88/90 [= *JÖAI* 59 (1989) Beibl. 189/190 no. 24].

Δημοκράτει Αἰγυπτίο Ῥοδίωι,
εὐεργέτηι γενομένωι τῆς πόλεως τῆς Ἐφεσίων· ἔδοξεν [τῆι βουλῆι καὶ τῶι δήμωι·]
Πλάτων εἶπεν· ἐπὶ Κόνωνος πρυτανεύοντος, μηνὸς Ποσιδ[εῶνος --]
4 δεδόσθαι αὐτῶι πολιτείαν ἐφ' ἴσηι καὶ ὁμοίηι καὶ αὐτῶι καὶ [ἐκγόνοις καθάπερ
καὶ τοῖς λοιποῖς εὐεργέταις·]
ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυλὴγ καὶ χιλιαστύν. Ἔλα[χε φυλὴν Τήιος],
χιλιαστὺν Σπερχύλεος

H. comments on the dating by eponymous prytaneis in Ephesian decrees. Platon is also recorded in *I.Eph.* 1420, a decree conferring citizenship on the Athenian potters Kittos and Bakchios, sons of Bakchios (same date). The elder Bakchios died ca. 330 B.C. (*IG* II^2 6320; *GV* 897); his brother Kittos is known from a Panathenaic amphora from 367/366 B.C. Platon may also be identified with Platon, son of Artemidoros, in *I.Eph.* 2003 (ca. 306-301 B.C.), and with Platon, father of Brotarchos, in *I.Eph.* 1454 (somewhat later) || H. suggests that Damokrates may have helped Ephesos import grain, since ca. 325 B.C. famine raged in the Eastern Mediterranean. For his appearance in a Lindian text, see our lemma no. 728.

1152-1171. Ephesos. Citizenship decrees, ca. 325-275 B.C. Twenty citizenship decrees are published by D.Knibbe - H.Engelmann - B.Iplikçioğlu, *JÖAI* 59 (1989) Beibl. 183-197 nos. 16-35.

1152-1157. Six decrees. All inscribed in two columns on a blue-white marble block.

1152: 183/184 no. 16. **Citizenship decree for three persons.**

[- - - - - - - - - - - - - - - κ]αὶ δοῦ[ναι πολιτείαν (κτλ.)]·
ἔλαχε φυλὴν Ε⟨ὐ⟩ώνυμος, χιλιαστὺμ Πελάσγειος·
Νουμήνιος Εὐαρχίδου, ἔλαχε φυλήν Ε[- - -, χιλιαστὺν - - -]
4 Ἕρμιππος Εὐμένους, φυλὴν Εὐώνυμος, [χιλιαστὺν - - - - -]

3. Probably also E[ὐώνυμος, edd.pr., who list the chiliastyes of the tribe of the Euonymoi.

1153: 184/185 no. 17. **Citizenship decree for Menokritos from Magnesia.**

Ἔδοξεν τῶι δήμωι, Μεγάλλης Περιστράτου εἶπεν· ἐπειδὴ Μηνόκριτος
Ἀρτεμιδώρου Μάγνης εὔνους καὶ πρόθυμος ὢν διατελεῖ περὶ τὸν
δῆμον τὸν Ἐφεσίων καὶ ἰδίαι τῶμ πολιτῶν τοῖς ἐντυγχάνουσι χρή-
4 σιμος γίνεται καθότι ἂν αὐτὸμ παρακαλῶσι, δεδόχθαι τῶι δήμωι·
ἐπαινέσαι Μηνόκριτον ἀρετῆς ἕνεκε καὶ εὐνοίας ἣν ἔχων διατε-
λεῖ πρὸς τὴμ πόλιν καὶ στεφανῶσαι αὐτὸγ χρυσέωι στεφάνωι
καὶ ἀναγγεῖλαι τοῖς Διονυσίοις ἐν τῶι θεάτρωι τὸν ἀγωνοθέτην,
8 δεδόσθαι δὲ καὶ πολιτείαν αὐτῶι καὶ ἐκγόνοις ἐφ' ἴσηι καὶ ὁμοίηι καθά-
περ καὶ τοῖς ἄλλοις εὐεργέταις καὶ vacat
προεδρίαν ἐμ πᾶσι τοῖς ἀγῶσι, οἷς ἡ πόλις ἄγει, εἶναι δ' αὐτῶι καὶ
εἴσπλουγ καὶ ἔκπλουν ἀσυλεὶ καὶ ἀσπονδεὶ καὶ ἐμ πολέμωι καὶ
12 ἐν εἰρήνηι, καὶ ἔφοδον ἐπὶ τὴν βουλὴγ καὶ τὸν δῆμον μετὰ τὰ ἱερὰ
καὶ τὰ βασίλεια πρώτωι, ἐπικληρῶσαι δ'αὐτὸν καὶ εἰς φυλὴγ καὶ
χιλιαστὺν τοὺς ἐσσῆνας, ἀναγράψαι δὲ τόδε τὸ ψήφισμα τοὺς
[ν]εωποίας εἰς τὸ ἱερὸν τῆς Ἀρτέμ[ιδος· ἔλαχε φυλὴν Τήιος, χιλιασ]-
16 [τὺ]ν Ἡγητόρειος

1154: 185/186 no. 18. **Citizenship decree for various anonymi.**

Ἔδοξεν τῆι βο[υλῆι καὶ τῶι δήμωι· ἐπειδὴ - - - - - -]εὐν[οί]-
αν καὶ χρείαν παρεχόμενοι διατελοῦσι - - - - - [δεδόχθαι τῆι]
βουλῆι καὶ τῶι δήμωι· ἐπαινέσαι τε αὐτοὺς ἐπὶ τῆι εὐνοίαι καὶ στεφα[ν]ῶσαι
4 [χρυσέωι στεφάνωι καὶ ἀναγγεῖλαι τοῖς Διονυσίοις· ἀναγράψαι δὲ τό]δε τὸ
ψήφισμα
[τοὺς νεωποίας εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος - - - - - - - - - -]

2. διατελοῦσι τῆι πόλει, edd.pr.

1155: 186/187 no. 19. **Sale of citizenship to five people.**

]ος vacat
[....]εχηγ...[- - - - - - - - ἔδοξεν τῆι βουλῆι καὶ τῶι]
δήμωι· ἐπειδὴ ἡ πόλις [.....]ιδοῦναι Χαιρίτηι, ποιήσασθαι
πολίτας πέντε ἐλευθέ[ρ]ους καὶ ἐξ ἐλευθέρων· τοὺς δὲ ἐσ-
σῆνας ἐπικληρώσαν[τ]ας εἰς φυλὴγ καὶ χιλιαστὺμ παρα-
δοῦναι αὐτῶν τὰ ὀ[νόμα]τα τοῖς νεωποίαις· τοὺς δὲ νεωποίας
τό τε ψήφισμα τό[δε ἀ]ναγράψαι εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος καὶ
οὓς ἂν οἱ ἐσσ[ῆνες παρ]αδῶσιν ἀναγράψαι εἰς τὸ ἱερόν, οὗ καὶ αἱ
ἄλλαι πο[λιτεῖαι ἀ]ναγεγραμμέναι εἰσίν

1. End of another decree, edd.pr. ‖ 3. perhaps [ἔταξεν (or ἔγνω) ἐπ]ιδοῦναι or [ἐθέλε]ι δοῦναι, edd.pr., who point out that the city wanted to pay the money, derived from the sale of citizenship, to Chairites (possibly identical with the homonymous monetary magistrate, mentioned by Münsterberg, *Beamtennamen* 87), who apparently was supposed to do something for the city, for which there was no money in the regular budget; edd.pr. list the Ephesian examples of sales of citizenship: *I.Eph.* 1461, 2001, 2005, and (presumably) 2008 ‖ 4. the new citizens should be free and born from free people: no slaves or freedmen, edd.pr., who point out that the new text enables us to restore in *I.Eph.* 1461 L. 7 οἱ ἐσσῆνες παρέδοσαν· --] των Ἀθηναγόρου etc. (cf. LL. 5/6 of our text) and in *I.Eph.* 2005 LL. 9-11: [ε]ἰς τὴν ἄσκησιν καὶ τὴν ἐγδημίαν ποι[ήσασθαι πολίτας ἐφ' ἴσηι] καὶ ὁμοίηι, ἐλευθέρους καὶ ἐξ ἐλευθέρω[ν μὴ πλείους ἢ --· τοὺς δὲ] ἐσσῆνας ἐπικληρώ-σαντας εἰς φυλὴ[γ καὶ χιλιαστὺν παραδοῦναι· τοὺς] δὲ νεωποίας παραλαβόντας ἀναγράψ[αι εἰς τὸ ἱερόν, οὗ καὶ τοὺς ἄλλους] πολίτας ἀναγράφουσι.

1156: 187/188 no. 20. **Citizenship decree for Hegias from Olynthos.**

Ἔδοξεν [τῆι βουλῆι κ]αὶ τῶι δήμωι· Ἀθήναιος Ἀστυκράτ[ους εἶπεν]·
ἐπει[δὴ Ἡγίας Παρμε]νίσκου Ὀλύνθιος εὔνους καὶ πρόθυμο[ς ὢν πε]-
ρὶ τὴμ [πόλιν χρήσ]ιμον ἑαυτὸμ παρέχεται καὶ κοινῆι [τῆι πόλει]
καὶ ἰδίαι τοῖς ἐν[τυγ]χάνουσι τῶμ πολιτῶν, δεδόχθα[ι τῆι]
βουλῆι καὶ τῶι δήμ[ω]ι· ἐπαινέσαι τε Ἡγίαν ἀρετῆς ἕνεκε τῆς
εἰς τὸν δῆμογ κα[ὶ δ]οῦναι πολιτείαν αὐτῶι καὶ ἐκγόνοις
ἐφ' ἴσηι καὶ ὁμοίαι καθάπερ καὶ τοῖς ἄλλοις εὐεργέταις, ἐπικλη-
ρῶσαι δὲ αὐτὸν τοὺς ἐσσῆνας εἰς φυλὴγ καὶ χιλιαστύν, ἀναγρά-
ψαι δὲ τόδε τὸ ψήφισμα τοὺς νεωποίας εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος,
ὅπου καὶ τὰς λοιπὰς πολιτείας ἀναγράφουσι· ἔλαχε φυλὴν
Τήιος, χιλιαστὺν Λαράνδεος

1. An Athenaios and Astykrates are on record as monetary magistrates (Münsterberg), edd.pr., who suggest that he may be the same as the Athenaios in *I.Eph.* 126 (add.) ‖ 11. in the Imperial period the chiliastys of the Larandeis belonged to the tribe Sebastē (*I.Eph.* 1578), edd.pr.

1157: 187/188 no. 21. **Citizenship decree for a Klazomenian.**

- - -ι]ππος Ἡρακλείδου Κλαζομένιος vacat
- - -] καὶ ἰδίαι [- - -

It is uncertain whether L. 2 belongs to the decree for the Klazomenian, edd.pr., who point out that the Klazomenian Archestratos, admiral of Demetrios Poliorketes, received Ephesian citizenship (*I.Eph.* 1452) and that our anonymous may have acted as an intermediary between A. and Ephesos.

1158-1164. Seven decrees. All inscribed in two columns on a blue-white marble block.

1158: 189/190 no. 22. **Citizenship decree for an anonymous.**

[- - - - - - - - - - - - - - - - - - - ἐπικληρῶσαι αὐτὸν]
καὶ εἰς φυλὴν καὶ εἰς χ[ιλιαστύν· ἔλαχε φυλὴν Τηΐων]
[χιλιαστὺν] Κασθλαίων

1159: 189/190 no. 23. **Citizenship decree for Sokrates from Margylia ?**

Ἐπὶ Κόνωνος [π]ρυτανεύοντος, μηνὸς Ἀγν[ηιῶνος - - - - -]
ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι, Πυθοκράτ[ης - - εἶπεν]·
Σωκράτηι Ἀρτεμιδώρου Μαργυλιώτηι [προθύμωι γενομέ]νωι
περὶ τὸν δῆμον καὶ τοῦ σίτου τὴν εἰσ[αγωγὴν - ca. 15 - ε]ἰσαγαγό[ντι]
τῶι δήμωι σῖτον καὶ νῦν εἰσαγαγό[ντι, δεδόχθαι τῆι βουλῆι]·
δεδόσθαι αὐτῶι πολιτείαν ἐπ' ἴσ{ι}ηι κα[ὶ ὁμοίηι αὐτῶι καὶ ἐκ]γόνοις
καθάπερ τοῖς λοιποῖς εὐεργέταις δέδοται καὶ ἐπικληρῶσαι αὐτὸν καὶ ε[ἰς φυλὴν]
καὶ εἰς χιλιαστύν· ἔλαχε φυλὴν Ἐφεσεύς, χιλιαστὺν Αἰγικορεύς

The honorand was a grain merchant, edd.pr. ‖ 3. Μαργυλιώτης: the reading is certain, edd.pr., who reject Bargylia as provenance (ethnic: Βαργυλιήτης) and list the chiliastyes of the tribe of the Epheseis.

1160: 191/192 no. 25. **Citizenship decree for Agasippos from Larisa.**

[Μη]νὸς Ληναιῶνος· ἔ[δο]ξεν τῆι βου[λῆι καὶ τῶι]
δήμωι, Πυριλάμπης Ἐχεδάμαντ[ος εἶπεν]·
Ἀγασίππωι Εὐδάμου Λαρισαίωι ἀπ[ὸ Θεσσαλίας]
- -

2. Pyrilampes: cf. *I.Eph.* 126 (Add.) L. 1 where the patronymic can now be restored: Πυριλάμπης [Ἐχεδ]άμαντο[ς], edd.pr. ‖ 3. unattested so far in Thessaly; ἀπὸ Θεσσ. has been added to distinguish the city from Larisa on the Hermos, Habicht apud edd.pr.

1161: 191/192 no. 26. **Citizenship decree for an anonymous.**

[- - - - - - -]ωσα[- - - - - - - - -]
[- - - - - - -]σεσ[- - - - - - - - -]
[- - - - - - -]ην, ἔδοξεν τ[ῆι βουλῆι]
[καὶ τῶι δήμ]ωι· εἶναι αὐτὸν πολίτην,
[ἔλαχε φυλὴν] Ἐφεσεύς, χιλιαστὺν
[- - - - - - - · ταῦτ]α δὲ εἶναι καὶ ἐγγόνοις

1-2. It is not clear whether these lines belong to this decree, edd.pr.

1162: 191/192 no. 27. **Citizenship decree for an anonymous.**

[ἔδοξεν τῆι βουλῆι καὶ τ]ῶι δήμωι, Κλῦτος Πα[νταίνου εἶπεν]·
[ἐπειδὴ ὁ δεῖνα τοῦ δεῖνα εὔ]νους ὢγ καὶ πρόθυμος [διατελεῖ]
[περὶ τὸν δῆμον, δεδόχθαι τῆι βουλῆι] καὶ τῶι δήμωι· δοῦναι πολιτείαν
[- - - - - - - - - καὶ ἐκγ]όνοις ἐφ' ἴσηι καὶ ὁμοίαι καὶ ἐπικληρῶσαι
[αὐτὸν τοὺς ἐσσῆνας εἰς φυ]λὴγ καὶ χιλιαστὺν καὶ ἀναγράψαι τόδε
[τὸ ψήφισμα τοὺς νεωποίας] εἰς τὸ ἱερὸν τῆς Ἀρτέμιδος οὗ καὶ τὰς
[ἄλλας πολιτείας ἀναγ]ράφουσι· ἔλαχε φυλὴν Εὐ[ώνυ]μος, χιλια-
[στὺν Σιμώνε]ιος

1. Habicht apud edd.pr. points to the Ephesian Pantainos in *Hesperia* 13 (1944) 251 L. 16 (Moretti, *ISE* 30; later 3rd cent. B.C.) and to [Πάντα]ινος Κλύτου in T.Klee, *Zur Geschichte der gymnischen Agone* (1918) 15 Col. II C (ca. 180-170 B.C.).

1163: 192/193 no. 28. **Citizenship decree for an anonymous.**

[dative of honorand, son of] Στράτωνος·
[ἔδοξεν τῶι δή]μωι· ἐπειδὴ πρόθυμός
[ἐστιν κα]ὶ εὔνους περὶ τὴν
[πόλιν], ἔδοξεν τῆι βουλῆι
[καὶ τῶι] δήμωι· εἶναι αὐτὸν
[πολίτ]ην· ἔλαχε φυλὴν
[Τήιος, χ]ιλιαστὺν Κασθλαῖος

1164: 193/194 no. 29. **Citizenship decree for Teisikrates.**

[ἔδοξεν] τῆι βουλῆι κ[αὶ τῶι δήμωι]·
[- - -]....ν εἶπεν· ἐπειδὴ Τεισικρά[της]
[- - - - - - - - -] πᾶσαν εὔνοιαγ καὶ χρείαμ παρεχόμε-
[νος - - -].... καὶ κοινῆι τῶι δήμωι καὶ ἰδίαι
[τοῖς ἐντυγχάνο]υσι τῶμ πολιτῶν
- -

2. Perhaps Π]λάτων, edd.pr. ‖ 4. perhaps δια]τελεῖ, edd.pr. ‖ Habicht apud edd.pr. suggests that the honorand may have been the iron-caster Teisikrates from Sikyon, who inter alia made a statue of Demetrios Poliorketes (cf. *BE* 1964 no. 202).

1165-1166. Two citizenship decrees. Both inscribed on a fragment of a white marble revetment plaque.

1165: 193/194 no. 30. **Citizenship decree for Sostratides.**

- -
δεδόχθαι τῆ[ι βουλῆι καὶ τῶι δήμωι· ἐπαινέσαι τε]
Σοστρατίδη[ν ἀρετῆς ἕνεκε τῆς εἰς τὸν δῆμον]
καὶ δοῦναι πολιτε[ίαν αὐτῶι καὶ ἐκγόνοις ἐφ' ἴσηι καὶ ὁ]-
μοίηι καθάπερ καὶ το[ῖς ἄλλοις εὐεργέταις· ἐπικλη]-
ρῶσαι δὲ αὐτὸν τοὺς ἐσ[σῆνας εἰς φυλὴγ καὶ χιλιαστύν]·
ἀναγράψαι δὲ τόδ[ε τὸ ψήφισμα τοὺς νεωποίας]
[ε]ἰς τὸ ἱερὸν τῆς Ἀρτέ[μιδος, ὅπως ἅπαντες εἰδῶσιν],
[ὅ]τι ὁ δῆμος ὁ Ἐφεσίω[ν τιμᾶι τοὺς καλοὺς καὶ ἀγα]-
[θοὺς ἄ]νδρας κατ' ἀξία[ν τῶν εὐεργεσιῶν· ἔλαχε]
[φ]υλ[ὴ]ν Καρηναῖος, χ[ιλιαστὺν - - - - -]

2. Rather Σωστρατίδη[ν, edd.pr.

1166: 194/195 no. 31. **Citizenship decree for Phauidas.**

[ἔδο]ξεν τῆι βουλῆι καὶ τ[ῶι δήμωι· ὁ δεῖνα εἶπεν]·
ἐπ[ει]δὴ Φαυίδας Ἀρισ[- - - - - - - - - δια]-
[τρίβων] παρ' Ἀρσινόη[ι τῆι βασιλίσσηι πᾶσαν εὔνοιαγ καὶ]
π[ροθυ]μίαν παρέχετ[αι καὶ κοινῆι τῆι πόλει καὶ ἰδίαι τοῖς]
[ἐντυγχ]άνουσι τῶμ πο[λιτῶν καθ' ὃ ἂν αὐτὸν ἕκαστος]
πα[ρακαλ]ῆι· δεδόχθα[ι τῆι βουλῆι καὶ τῶι δήμωι· ἐπαινέσαι τε]
[Φαυίδ]αν εὐνοίας ἕ[νεκε τῆς εἰς τὸν δῆμογ καὶ δοῦναι]
[πολιτεία]ν αὐ[τῶι καὶ ἐκγόνοις ἐφ' ἴσηι καὶ ὁμοίηι καθάπερ]
(κτλ.)
- -

3. Arsinoe: wife of Lysimachos or Ptolemy II, edd.pr.

1167-1171. (Fragments of) five citizenship decrees. Inscribed on separate blocks.

1167: 195/196 no. 32. **Citizenship decree for an anonymous.** Fragment of a white marble block.

- -
[ἐπικληρῶσαι δὲ αὐ]τὸν [εἰς] φυλ[ὴν καὶ χιλιαστὺν τοὺς]
[ἐσσῆνας· ἀναγράψαι] δὲ τόδε τὸ ψή[φισμα τοὺς νεωποίας]
[εἰς τὸ ἱερὸν τῆς Ἀρτέμ]ι[δος], ὅπο[υ καὶ τὰς λοιπὰς]
4 [πολιτείας ἀν]αγράφουσιν, ὅπως [πάντες εἰδῶσιν]
[ὅτι ὁ δῆμος ὁ Ἐ]φεσίων τοὺς εὐ[εργετοῦντας ἄνδρας]
[τιμᾶι κατ' ἀξία]ν τῶν εὐεργ[εσιῶν· ἔλαχε φυλὴν]
[Τηΐων, χιλιαστὺν Ἡγη]τόρε[ιος]

1168: 195/196 no. 33. **Fragments of two citizenship decrees.** White marble fragment.

[- - - -] Πύρων[- - -]
[- - - -] Μενεκρά[τ - -]
[- - - -] Πύρωνος[- -]
large vacat
[- - - -] Φορυνν[ο - -]
[- - - -] Ποσειδι[- - -]

For an Ephesian Πύρων cf. *I.Eph.* 1459, edd.pr.

1169: 196/197 no. 34. **Citizenship decree for Pitho[--].** Fragment of a white marble block.

[ἔδοξε τῆι βουλῆι καὶ τῶι δ]ήμωι· δοῦναι Πιθω[ν - -]
[πολιτείαν αὐτῶι κ]αὶ ἐγγόνοις ἐφ' ἴσηι [καὶ]
[ὁμοίηι, ἐπικληρῶ]σαι δὲ αὐτὸν κ[αὶ εἰς φυλὴν]
4 [καὶ χιλιαστύν, ἀναγράψαι δὲ - - -]
- -

1170: 197/198 no. 35. **Fragments of two citizenship decrees.** Blue-white marble fragment.

vacat
[- - - - - - - -]ον τοῖς παρα-
[- - - - - - -]. προέδρους ν
large vacat
[- - - - - Ἀλε]ξανδρείαι
[- - -περὶ τὸν δῆ]μον τὸν Ἐ-
[φεσίων - - - - δ]ιατελῆ
4 [- - - - - - - - -]
[- - - - - - - - - -]ος
- - - - - - - - - - - - -

1171: 197/198 no. 36. **Fragment.** Fragment of a blue-white marble architrave.

[ἔδοξεν τῆι βουλῆι] καὶ τῶι δήμωι· Εὐρύδημος Ὀρσίππ[ου εἶπεν· ἐπειδή

An Ὄρσιππος is attested as monetary magistrate (Münsterberg, *Beamtennamen* 87).

1172. Ephesos. Fragment, Hellenistic period. Fragment of a blue-white marble block. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 232/233 no. 65.

[- - - -].ον βασιλέως θεοῦ Εὐμέν[ους - - - - --]
[- - Λύσα]νδρος Λυσάνδρου, Ἀρριδαῖος. [- --]
[- - Δημ]αγόρας Ἑστιαίου, Περίστρ[ατος ?- --]
4 [- - - -]οτος [- - - - - - - - - - - - - - - - - - -]

1. The late king Eumenes II, edd.pr. || 3. a Demagoras, son of Hestiaios, is on record in *I.Eph.* 1241 ('gute hellenistische Arbeit').

1173. Ephesos. Statue of L.Licinius Lucullus, 86-80 B.C. *I.Eph.* 2941. W.Ameling, *ZPE* 77 (1989) 99 note 11, notes that the restoration [σωτῆρα κ]αὶ εὐεργέτ[ην] in L. 1 is also possible (instead of [πάτρωνα κ]αὶ). On 100 note 18, A. rejects A.von Premerstein's view, that patronus is usually rendered by the word εὐεργέτης. Πάτρων and εὐεργέτης are closely related in meaning: the patronus receives this honour because of a benefit. This is confirmed by the fact that the formulas εὐεργέτης καὶ σωτήρ and εὐεργέτης καὶ πάτρων alternate regularly. On the other hand the combination σωτὴρ καὶ πάτρων is rare; it would be redundant. Εὐεργέτης καὶ πάτρων, however, occur frequently. As a result σωτήρ is a better equivalent of πάτρων than εὐεργέτης. For πάτρων and εὐεργέτης cf. also J.Nicols, *ZPE* 80 (1990) 81-100. Cf. also our lemma no. 1387.

1174. Ephesos. Honorary inscription for Hikesios, 2nd half of the 1st cent. B.C. Marble plaque. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 178/179 no. 10.

Ἀθηναΐς Μίδωνο[ς] [ον] Μίδωνος, τὸν ἐα[υ]-
Προξένου δὲ γυν[ὴ] [τῆς] ἀδελφὸν φιλοσ-
τοῦ Προξένου τοῦ [τοργ]ίας ἕνεκεν
4 Καλλικράτους Ἱκέσ[ι]-

2-3. Proxenos may well have been a relative of the homonymous prytanis of 41/40 B.C. (*I.Eph.* 9 L. 34), edd.pr.

1175. Ephesos. Survey (or measurement) of land and roads near the Artemision, ca. 6/5 B.C. ? Two white marble blocks found in a house near the 'Konzilskirche' and in the 'Villa' in Pamucak respectively. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 223-226 no. 59.

A. [- - - - - - - - - - -]. τοῦ οἰν[οπ]έδο[υ -]
[- - - - - -]τῆι αἰμασίᾳ τοῦ οἰνοπέδου τοῦ Ἀστέου τοῦ Ἱπ[π - - - - - - - - -]
[- - -]αμμένοι · ν καὶ ἀπὸ τούτου προελθόντες αὐτῶι τῶι ῥείθρωι το[- - - - -]
4 [- - καὶ τ]ούτωι ἀντίουρον ἐν τῆι αἰμασιᾶι τοῦ προγεγραμμένου ἱεροῦ οἰν[ο-
πέδου - -]
[- - ἐθή]καμεν ἕκτον ὅρον ἐν τῆι αἰμασιᾶι τοῦ οἰνοπέδου τοῦ Ἀρτεμιδώρ⟨ο⟩υ
[- - - - -]
[- - - -]τες καὶ διελθόντες τήν τε ὁδὸν τὴν εἰς τὸ ἱερὸν φέρουσαν καὶ τὴν γω[νίαν
- - -]
[πρὸς ἀνα]τολήν· ν ν καὶ τούτωι ἀντίουρον παρὰ τῆι γωνίαι τοῦ χωρίου τοῦ Φερ-
[- - -]
8 [- - τοῦ κ]ήπου τοῦ λεγομένου Δὴ Τριὰς καὶ τῆς ὁδοῦ τῆς φερούσης ἐπὶ τὸ υ[- -
- - -]
[- - - - κ]αὶ τούτωι ἀντίουρον παρὰ τῆι ὁδῶι τῆι προγεγραμμένηι ν ν [- - - -]
[- - - -]. ὅλου τοῦ μήκους ἐκ τῆς ἀνακαθάρσεως ἔξω τῶν αἰμ[ασιῶν - - - - -]
[- - - - - - - - - - - - - - - - -]...ου..σ...σσ...[- - - - - - - - - - - - - - - - -]

Undated by edd.pr. ‖ 2. αἰμασία: stone wall of the vineyard, edd.pr. ‖ 3. in fine το[ῦ ποταμοῦ, edd.pr., referring to *I.Eph.* 1524 ‖ 4. ἀντίουρος: 'opposite boundary stone'; this term should be restored also in *I.Eph.* 1525 LL. 3, 5-7, edd.pr. ‖ 5. 'sacred vineyard', sc. of the Artemision, edd.pr. ‖ 7. after *SEG* II 544 perhaps (ἐθήκαμεν ὅρον) βλέποντα πρὸς ἀνα]τολήν, edd.pr. ‖ 8. ΔΗΤΡΙΑΣ; Δὴ Τριάς: possibly 'wahrhaft (ein Feld, das) dreifach (Ernte trägt)', edd.pr. [or could it be Δη⟨μη⟩τρίας ?, Herrmann] ‖ perhaps same kind of operations and same period as *I.Eph.* 1523/1524 (6/5 B.C.), edd.pr.

B. - - - - καὶ] διελθόντε[ς - - - - - - - -
- - - - - -]αν καὶ ἐπὶ τὸ υ[- - - - - -
- - - - ὅρο]ν ἐθήκαμεν ἐν τ[ῆι αἰμασιᾶι
- καὶ ἀπὸ τ]ούτων προελ[θόντες - - - -
- - - - - -] - - [- - - - - - - - - - -

R.Merkelbach apud edd.pr. suggests combining this fragment with LL. 5-8 of A.:

5 καὶ ἀπὸ τούτου προελθόντες καὶ] διελθόντε[ς μέχρι - - - ἐθή]καμεν κτλ.
- - -]αν· καὶ ἐπὶ τὸ υ[- - - - - - προελθόν]τες καὶ διελθόντες κτλ.
- - - ὅρο]ν ἐθήκαμεν ἐν τ[ῆι αἰμασιᾶι τῆι πρὸς ἀνα]τολήν· κτλ.
8 - - - καὶ ἀπὸ τ]ούτων προελ[θόντες μέχρι τοῦ κ]ήπου κτλ.

Edd.pr. point out that *I.Eph.* 3513 B and 3516 may well belong to the same document. Contents and script are similar.

1176. Ephesos. List of contributors, reign of Tiberius. *I.Eph.* 1687. Eight new fragments have been found. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 198-209 no. 37 A-H.

A. White marble block found in a house East of the 'Konzilskirche' (where in 1912 J.Keil found *I.Eph.* 1687 (1)). **Left column:**

[- - -]ου
[- - -]ωνίου
[- - -]ς
[- - -]ου
[- - -].του Διοσκουρίδης
[- - -]ύλου Μανδρύλος
[- - -]ένου τοῦ Πολυξένου
[- - -]νίου τοῦ Ποτάμωνος
[- -'Απο]λλωνίου
[- - -]ωνίου τοῦ Ποσιδωνίου Κόκκυσος
[- - -].ήτου
[- - -].τοῦ Θευδᾶ
[- - -].ου Μοῖχος

Since after the proper names no sums of money are mentioned, these people were not listed as contributors but as functionaries involved in the organization of the contributions, edd.pr. || 10. Κόκκυσος: nickname, edd.pr.

Right column:

[- - - - - - - - - - - - - - - - - -] σὺν [- - -]
[M]ενικίωνι καὶ τῇ γυναικὶ Φαβρικίᾳ καὶ τοῖς
υἱοῖς καὶ τῇ πενθερᾷ Κλωδίᾳ ἱερῇ δη. ,βφ΄
Οὐηδία Σεκοῦνδα δη.,βφ΄
Γάιος Σεξτίλιος Πωλλίων δη.,βφ΄
'Ηρακλείδης 'Απολλωνίου Πασσαλᾶς πρεσβύτερ[ο]ς δη.,β΄
Γάιος Σεξτίλιος Πρόκλος ὑπὲρ ἑαυτοῦ δη. ,β΄
καὶ ὑπὲρ τῆς γυναικὸς δη.,α΄
καὶ ὑπὲρ Πωλλίωνος υἱοῦ δη. φ΄
Λεύκιος καὶ Πόπλιος Πακτομήιοι δη. ,αφ΄
'Αριστέας 'Ερμολάου τοῦ 'Αττάλου σὺν
μητρὶ Στρατονείκῃ δη.,αφ΄
Κόιντος 'Ορτήσιος 'Αμπουδιανὸς 'Ροῦφος
σὺν υἱοῖς γ΄ καὶ γυναικὶ 'Ορτησίᾳ Πρόκλᾳ δη.,αφ΄
Μην[ό]κριτος 'Αράτου σὺν γυναικὶ Παύλᾳ [δη.,α]φ΄

Underlined letters in LL. 6, 14 and 15 are on *I.Eph.* 1687 (1), which joins the present fragment, edd.pr. || 4. earliest attestation of a member of the Vedii; cf. *I.Eph.* 1687 (1) L. 5, edd.pr. || 5. the same as the builder of the basilica on the 'Staatsmarkt' (for which cf. *I.Eph.* 404; cf. our lemma no. 1210) and of the aqueduct (*I.Eph.* 3092)?, edd.pr. || 6. wellknown family: cf. *I.Eph.* 252, 257, 902, 2018, 3031, edd.pr. || 7. Proculus is likely to have been the adopted step-son of C. Sextilius Pollio (cf. L. 5; cf. also our lemma no. 1210), edd.pr.; cf. app.crit. ad L. 5 in fine || 10. Pactumeii belong to a Campanian family which had already connections with Greece in the 2nd cent. B.C., edd.pr. || 15. Menokritos: cf. *I.Eph.* 905 a L. 6.

B. Now in the Depot.

[- - - -]. . . [. . . .]οσαιοσ . . . [- - - - - - - - - - - - -]
[- - - -"Αλ]φιος Καπίτων σὺν υἱῷ Κοίντῳ Καπίτωνι [καὶ (name of female)]
[- - - -] . Νόβιος Ἀπολλώνιος δη. κε΄ νη δη. κε΄
[- - - -]ς Ὀρτήσιος Νεικηφόρος σὺν υἱῷ Ῥούφῳ δη. κε΄
[- - - -] . Ἀντώνιος Βέλλων δη. κε΄
[- - - -Λού]κιος Λικύρνιος Ῥοῦφος δη. κε΄
[- - - -] .ος Κουπένκος Ἀθηνόβιος μετὰ [πα]τρὸς
Κουπένκου δη. κε΄
[-Ἀρτεμ]ᾶς Ἀρτεμιδώρου μετὰ υἱοῦ Ἀρτεμᾶ δη. κε΄
[-Διον]ύσιος Διονυσίου Ζωνοπώλης δη. κε΄
[-]ς Θεογένου δη. κε΄
[-]Παπίννιος Ταυρίσκος δη. κε΄
[- - - -]ονιος Φῆλιξ δη. κε΄

2. Another Alfius in *I.Eph.* 1687 (14) L. 4, edd.pr. ‖ [5. for Βέλλων cf. *SEG* XXXVIII 1324, Pleket] ‖ 7-8. another Cupencus in *I.Eph.* 1687 (14) L. 6, edd.pr. ‖ 10. Ζωνοπώλης: second name, or ζωνοπώλης, edd.pr. who point to the admittedly rare occupations mentioned in these lists ‖ 12. Papinnii: cf. fragment F below.

C. White marble block from the 'Villa' in Pamucak.

[- -] . . βίου μετὰ θυγατρὸς δη. ιβ΄ . . . . .μελλ[- - - - - -]
[- -]λιος Δαμᾶς μετὰ υἱοῦ δη. ιβ΄ μω[- - - - - -]
[- - Ἀ]λφῆνος Γαίου υἱὸς μετὰ υἱοῦ δη. ιβ΄ Μᾶρκος Κοίλ[ιος-]
[- -].αιος Πρεῖμος μετὰ ἀπελευθέ- Κοίλιος[- - - - - - - -]
[ρου]. . . δη. ιβ΄ Ζωσᾶς Νεικί[ου - - - -]
Ἰουλία Αγ . .[- -]

1. Initio two vertical hastae, edd.pr. ‖ 4. initio not Γάϊος, edd.pr. ‖ 6. in fine ΑΓΗ[or ΑΓΝ[, edd.pr.

D. White marble block found in the 'Johanneskirche'.

[- - - - - - - - -]λ . . [- - - - - - - - - - - -]
Σέξτος Γε[ριλλανὸς Ἀνδ]ρόνεικος [δη. ι΄]
[Κ]λέανδρος Ἀ[ρτεμιδώρ]ου μετὰ γυναικὸ[ς]
[Χ]ρήστης καὶ υἱοῦ Κλεάνδρου δη. [ι΄]
[Γά]ιος Ἀκείλιος Φαῦστος δη. ι΄
Μᾶρκος Ἰούνιος Φιλάδελφος δη. ι΄
Στράτων Ἐπιγόνου ἀποδημῶν μετὰ
τέκνων καὶ γυναικὸς Εἰσιδότης δη. ι΄
Λεύκιος Κορνήλιος Βάσσος καὶ γυναικὸς
Ζωσίμης καὶ υἱ[οῦ] Βάσσου [δ]η. ι΄
Αὖλος . [.... .....] ε[.....] . ρ[.....] .[....].

2. Gerillani: well attested in Ephesos, edd.pr. || 3. edd.pr. refer to *I.Eph.* 1018: ἐπὶ πρυτάνεως Ἀρτεμιδώρου Κλεάνδρου τοῦ Ἀρτεμιδώρου || 7. for ἀποδημῶν cf. *I.Eph.* 1687 (8) L. 6, edd.pr. || 9. one would expect μετὰ γυναικός, edd.pr.

E. White marble block found in a house East of the 'Konzilskirche'.

	Left column		**Right column**
		δη. ι′	Λεύκιος Κοσ....ος .ερα[- - - - - - -]
	[-]κίου	δη. ι′	Πυθίων Πυθίωνος [- - - - -]
		δη. ι′	Ἐπαφρᾶς Φιλομούσου σὺν γ[υναικὶ]
4		δη. ι′	Ἑρμογένης Νεικάνδρου σὺν γυναι[κὶ]
		δη. ι′	Γάιος Ἄρριος Βαργάθης[- - - - - -]
		δη.] ι′	Δέκμος Σπέδιος Ῥοῦφος σὺν γυνα[ικὶ καὶ]
		δη. ι′]	τέκνῳ δη. ι′
8	[-]σας	δη. ι′	Λεύκιος Δειδιήνος Ἀθηνίων [- - - - - -]
	[-με]τὰ γυναικὸς καὶ		Μᾶρκος Κλώδιος Πρεῖμος σὺν θυ[γατρὶ -]
		δη. ι′	Χαρεῖνος Τρύφωνος [- - - - - -]

The right edge of the block is still built into the wall of a house East of the 'Konzilskirche'; if taken out the entire column may be recovered || 1. Cosinnius or Cossonius, edd.pr. || 5. Βαργάθης: Persian name, edd.pr.

F. White marble block found in the 'Johanneskirche'.

[- -] . . π[. . . .]σ - - - - - - -]		4	[- -]ων Νεικάνδρου μετ[ὰ - - -]
[- -Π]απίννιος Κλόνιος .[- - -]			[- -ο]ς Ὀφέλλιος Ῥουφίω[ν - -]
[- -] Παπίννιος Λιβάν[ιος - - -]			[- - - - -] . [- - - - - - - - - - -]

2-3. For another Papinnius cf. above fragment B L. 12.

G. Blue-white marble fragment found in the 'Johanneskirche'.

[- - - -]Λεύκιος[- - - - -]
[- - - -Λ]ευκίου Ψ[- - - -]
[- - - - -].λατειν[- - - - -]

3. Probably Λατειν[ιανός, edd.pr.

H. White marble block found in a house East of the 'Konzilskirche'.

[- -].μμένα αὐτοῖς ἄριστα φρονησα.[. . . . .] τῆς θεοῦ . .[- - - - - - - - - -]
[- -] ἀνατίθεσθε ἐν τῷ ἱερῷ τῆς Ἀρτέμιδ[ος . . . . .] .ῆς γενομένης[- - - - - - - -]
[- -ἀ]νάλημψιν αὐτῶν ἵνα δὲ διηνεκὴ[ς μένῃ] ἡ μνῆσις αὐτῶν στεφα[ν - - - - -]
4 [- -]νων τὸ συμφέρον τῆς πόλεως Ἀρτέμ[ι]δός τε Κτησίης καὶ Σεβαστῶ[ν- - - -]

[- -]ς ὅ τε ἀρχιερεὺς τοῦ Σεβαστοῦ Τιβερίου Καίσαρος καὶ γραμματέω[ς τοῦ δήμου]
[- -]λαμένων καὶ ἀποδεδωκώτων (sic) ἀναγεγραμμένων ἃ ἐπὶ τοῦ τρι[- - - - - -]
[- - -].ασμένων καὶ τὰς ⟨σ⟩υνεγμεμισθωμένας αὐτοῖς προσόδους ἀνεξαλ-
λ[άκτας]
8 [-]ψηφισθὲν χρηματισθὲν ἔστω παραχρῆμα ἄκυρον, κατὰ δὲ τοῦ ποιησαμ[ένου]

vacat

Λυ]σάνδρου	Ἡρακλείδης Ἡρακλείδου τοῦ Ἡρακλείδου νεώτερος
Με]νεμάχου	Λεύκιος Πλαιτώριος Γαίου Παλατίνα Μάγνος
Μεν]εκλήους	Ἄγριος Τρυφῶσα ἱερῆ, γυνὴ Ἡρᾶ

1. φρονησαν[τ -- or φρονησαμ[εν --, edd.pr. || 3. in fine: from στεφανόω or from στεφανηφορέω, edd.pr. || 5. in fine the omega is certain on the latex squeeze, edd.pr., who add 'Nun scheint es, als ob Tiberius selbst als Grammateus der Stadt fungiert habe' || 6. initio perhaps ἐπαγγει]λαμένων, edd.pr. || 7. in fine ἀνεξαλ[λοτριώτας (cf. *I.Eph.* 3245) or ἀνεξαλ[λάκτας (cf. *I.Eph.* 27 LL. 399/400), edd.pr. [but always with the ending -τους !, Herrmann] || 9-11. names with sums of money: probably officials who are involved in the organization of the contributions; cf. above fragment A. Herakleides Jr may have been the son of the homonymous secretary of the people mentioned in *I.Eph.* 14. Tryphosa probably was the priest of Artemis, edd.pr. || this fragment is part of the decree which precedes the list of contributors of *I.Eph.* 1687, edd.pr., who further argue that LL. 1-7 of *SEG* XXXVII 883 are part of the same decree; they suggest connecting L. 8 of H with L. 5 of *SEG* 883: κατὰ τοῦ ποιησαμ[ένου τι παρὰ τὰ προκυρωθέντα, πρᾶξις ἔστω --- καὶ ἀποτεισάτ]ω ἄλλο τοσοῦτον etc. --- ἀσεβοῦντας [but if 883 and H are part of the same decree L. 4 of 883 compels us to assume, what one would expect anyway, that an unknown Ephesian was imperial archiereus and secretary of the demos; this means that in L. 5 of H one should read γραμματε⟨ὺ⟩[ς, Pleket] || edd.pr. assume that the decree established that the money contributed by the donors was to be deposited in the bank of the Artemision and was to be lent out together with other temple-capital. They interpret ἀνάλημψις (L. 3) als 'Vereinnahmung einer Geldsumme', which was to be deposited in the Artemision [but ἀνάλημψις can also mean 'repair, restoration': see J. and L.Robert, *Fouilles d'Amyzon en Carie* I (1983) 190 note 180, Herrmann].

1177. Ephesos. Edict of Paullus Fabius Persicus, 44 A.D. *I.Eph.* 17-19. W.Orth in *Migratio* 50-59, reflects on various problems in this text. Comment on διάταξις (17 L. 41; not 'foundation' but 'regulation', 'Verfügung'), ἐπίκριμα (18 L. 2; specific gubernatorial edict, not the provincial edict of the governor), on the various measures against fraud practised by priests, archontes and the boulē, and on the positive attitude toward the demos, on record in col. VI (*I.Eph.* 18 c) LL. 1-3, where it is said that the 'most suitable candidates for priesthood must be deemed worth the honor from the demos' (ὅπως ἀξιωθή]σεται τῆς παρὰ τοῦ δήμου [τειμῆς ἀεὶ ὁ εἰς αὐτ]ὴν ἐπιτηδειότατος). O. argues that the governor wanted to give more influence to the ekklesia and supports this view by referring to the emperor's policy of suum cuique (τὸ τὰ ἴδια ἑκάστωι ἀποκατασταθῆναι; LL. 16/17) and of κηδεμονία παντὸς τοῦ τῶν ἀνθρώπων γένους.

1178. Ephesos. Bilingual monument for Claudius and Nero. Large revetment plaque of a socle. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 226-228 no. 60.

Name of the dedicator
[Arniensi procurator divi Cl]audi et Neronis [Claudi divi Claudi f(ilii) Caesaris Augusti Germanici]
[huius monumenti basim et s]tatuas de sua pec[unia faciendos curavit consecravitque]
[name of dedicator] Ἀρνησία, ἐπίτροπ[ος Θεοῦ Κλαυδίου καὶ Νέρωνος Κλαυδίου Θεοῦ] [Κλαυδίου υἱοῦ Καίσαρος Σεβαστοῦ] Γερμανικοῦ τοῦ ἔργου [βάσιν καὶ ἀνδρίαντας ἐκ τῶν ἰδίων]
ἀναθεὶς καθ[ιέρωσεν]

Nero's name has been erased; the procurator probably is the procurator Asiae, edd.pr.

1179. Ephesos. Honorary inscription for an anonymous person, reign of Nero. Left upper part of a white marble plaque. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 163/164 no. 1.

- - - - - - - - - - - - - - - - - - -
[[Ν έ ρ ω]][ν ο ς Κ λ α υ]-
δίου Καίσ[αρος Σεβαστοῦ Γερμα]-
νικοῦ Αὐ[τοκράτορος - - - -]
4 Τίτος Πεδ[ουκαῖος Κάναξ φιλοσέ]-
βαστος π[ρύτανις καὶ ἱερεὺς]
τῆς Ῥώ[μης καὶ Π. Σερουιλίου Ἴσαυ]-
ρικο[ῦ - - - - - - - - - - - - -]
ι. [- - - - - - - - - - - - - - -]

Honors for Nero's mother, wife or one of his intimates, edd.pr. || 4-7. cf. *I.Eph.* 702, which now is to be dated to ca. 50-65 A.D. rather than to ca. 100 A.D. (so J.Keil); P.Servilius Isauricus probably is the governor of Asia in 46-44 B.C.; his cult is still attested in the 2nd cent. A.D., edd.pr.

1180. Ephesos. Customs law, 62 A.D. Large marble block reused in the Johanneskirche. Edd.pr. H.Engelmann - D.Knibbe, *EA* Heft 14 (1989) (ph.; translation). Majuscle and minuscle text. Introductory remarks about the methods of the mason (many ligatures; in the left halves of the lines more crowded, in the right halves often more spacious script), the varying numbers of letters and free spaces per line (maximum difference of 12 letters !), the indication of paragraphs (free spaces; triangular points). The inscription was cut by one man at one time, though regulations date from many different years. The Greek text basically is a literal, and therefore often an awkward, translation of the Latin original. Edd.pr. have split up the text into a prescript and 63 paragraphs. Instead of indicating a free space and/or a triangular point we insert the paragraph-sign in the text. The paragraphs 1, 8, 10, 12-14, 18, 20, 23, 25, 29, and 31 are

not separated from the next one by a free space. In order to avoid one massive app.crit. at the end of the text, we give each paragraph its own app.crit. Unless indicated otherwise all data in the app.crit. are from the edd.pr. Most of the restorations, proposed by edd.pr. in their discussion of separate paragraphs, have been inserted by us into the text. Cf. C.Nicolet, *CRAI* (1990) 675-698 (= Nicolet (1)) and *BCH* 115 (1991) 465-480 (= Nicolet (2)). The text now also in *L'Année Épigraphique* (1989) no. 681.

Prescript: LL. 1-7. July 9, 62 A.D.

[..... ....]ορνείνωι Ποπλίωι Πετρωνίωι Νίγρωι
ὑπάτοις πρὸ · ζ΄ · εἰδῶν · Ἰουλίων
[..... ....]ης Ἰουλίας βασιλικῆς ἐν γραμματοφυλακίωι ἐπιμε-
λητῶν τῶν δημοσίων προσόδων ἐκ δέλτων
[..... ....]νον τὸ ὑπογεγραμμένον - Αὔλωι Πομπηίωι Παυλ-
λείνωι Λουκίωι Καλπουρνίωι Πείσωνι Αὔλωι Δουκινίωι
4 [..... ....]μισθώσεως ἔτους · α΄ · δημοσιωνίας · α΄ · κηρῶι · α΄ ·
κατ' ἐπιβεβαίωσιν Νέρωνος Κλαυδίου Καίσαρος ν Σεβαστοῦ Γ[ερ]-
[μανικοῦ ....]σίας τὸ · η΄ · Αὐτοκράτορος · θ΄ · πατρὸς πατρί-
δος καὶ κατὰ δόγμα συγκλήτου ν ἐπινόμια διηνεκῆ τελῶν Ἀσίας ν ἐξ[.]
[..... ....].. τῶν αὐτῶν ἐπιμελητῶν πρὸ · ιη΄ · Καλανδῶν
Μαίων - ἐξ ἐπινομίων διηνεκῶν Τίτου Δομιτίου Δεκιδιανο[ῦ]
[..... ....].. δημοσιωνίας · β΄ · γ΄ · δ΄ · ε΄ ·

Edd.pr. cautiously suggest the following restoration:

[Κοίντωι Μανλίωι Ταρκουιτίωι Σατ]ορνείνωι, Ποπλίωι Πετρωνίωι Νίγρωι ὑπάτοις
πρὸ ζ΄ εἰδῶν Ἰουλίων,
[- - - - - (NN) - - - - -ταμίαις, Ῥώμ]ης Ἰουλίας βασιλικῆς ἐν γραμματοφυλα-
κίωι, ἐπιμελητῶν τῶν δημοσίων προσόδων ἐκ δέλτων
[τειμευτητικῶν αἰτησάντων ἐκγεγραμμένον καὶ ἀντιβεβλημέ]νον τὸ ὑπογεγραμ-
μένον ν Αὔλωι Πομπηίωι Παυλλείνωι, Λουκίωι Καλπουρνίωι Πείσωνι, Αὔλωι
Δουκινίωι
4 [Γεμίνωι ἐπιμεληταῖς τῶν δημοσίων προσόδων, τειμευτητικῆς] μισθώσεως ἔτους
α΄, δημοσιωνίας α΄, κηρῶι α΄, κατ' ἐπιβεβαίωσιν Νέρωνος Κλαυδίου Καίσαρος ν
Σεβαστοῦ Γ[ερ]-
[μανικοῦ, ἀρχιερέως μεγίστου, ὑπάτου τὸ δ΄, δημαρχικῆς ἐξου]σίας τὸ η΄, Αὐτο-
κράτορος θ΄, πατρὸς πατρίδος καὶ κατὰ δόγμα συγκλήτου ν Ἐπινόμια διηνεκῆ
τελῶν Ἀσίας ν ἐξ[ει]-
[λημμένα ἀντιβεβλημένα τε προσανενεγκάντων τῶι συγκλήτωι] τῶν αὐτῶν ἐπι-
μελητῶν πρὸ ιη΄ Καλανδῶν Μαιῶν ἐξ ἐπινομίων διηνεκῶν Τίτου Δομιτίου Δεκι-
διανο[ῦ]
[ταμίου αἰραρίου περὶ δημοσιωνίας α΄ ἐπαρχείας Ἀσίας κ]αὶ δημοσιωνίας β΄, γ΄,
δ΄, ε΄

1. July 9, 62 A.D.; Petronius is probably identical with the author of Trimalchio's *Cena*; on July 9 the revised text was ratified, edd.pr.; contra Nicolet (1) 681-685, who argues that on the 9th a copy of the regulation was ready for despatch to Asia || 2. Basilica Iulia: the main state archive is in the Aerarium Saturni ('ce qui n'est pas entièrement exact', Nicolet (1) 678 note 11), next to the Basilica; ἐπιμεληταί: the three curatores publicorum vectigalium; δέλτων: the tabulae censoriae. Nicolet (1) 682/683, argues that we have here a referenee to that part of the Basilica Iulia (in porticu, atrio or cella) which was used by the three curatores vectigalium as archive-room; he connects γραμματοφ. with the following ἐπιμελ. τ. δημ. προσόδων || 3. initio τειμευτητικῶν, N. (1) 682 with note 22; ταμιευτικῶν, edd.pr. || 3-4. three consulares, appointed by Nero in 62 A.D. as directors of the Aerarium (Tacitus, *Ann.* XV 18; XIII 29; cf. § 62 L. 144) and in charge of the revision of the customs law of Asia (cf. Tacitus, *Ann.* XIII 5; cf. edd.pr. on 168/169) || 4. perhaps ἐκ]μισθώσεως, N. (1) 686 (cf. LL. 29 and 42); δημοσιωνίας α′ = δημ. πρώτης = 'publici I'; the publicum primum may be the portorium primum; in L. 7 four other publica are supposed to have been mentioned: the decuma (§ 31), the metalla (§ 34), the scriptura (possibly in § 32); another publicum is the vicesima libertatis; κηρῶι α′: cera prima or pagina prima: the first wax tablet || 5. ἐπινόμια --- 'Ασίας: 'pascua perpetua vectigalium Asiae': all vectigalia from Asia, and not only the portorium, edd.pr. || 6. [rather τῆι συγκλήτωι, Pleket]; April 14, 62 A.D.: probably the day of the Senate's meeting, in which the three curatores put forward their revision; T. Domitius Decidianus: in 44-47 A.D. directer of the Aerarium, who probably proposed his version of the pascua perpetua: contra N. (1) 684/685, who suggests restoring διαταξάντων or καθιστάντων instead of προσανενεγκάντων: on April 14, 62 A.D. the curatores published the revised text rather than put it forward for ratification by the senate. For a survey of the history of the leasing of the publica cf. D.Knibbe, *JOAI* 58 (1988) 129-134 || M.Crawford, who kindly gave us a copy of his English translation of the law, prefers to interpret δημ α′ (L. 4) as 'in year one of the leasing' and δημ β′ γ′ δ′ ε′ (L. 7) as 'in year two, three, four, five of the leasing'. The advantage of this interpretation is that the law is primarily and almost exclusively concerned with the import and export tax (portorium): cf. especially § 1. In the same sense Nicolet (2) 468 and (1) 689-698 (δημοσιωνία = conductio or redemptio).

§ 1 LL. 7-8. 75 B.C.

Νόμος τέλους Ἀσίας εἰσαγωγῆς καὶ ἐξαγωγῆς κατά τε γῆν καὶ κατὰ θάλασσαν
8 [..... ....] Καππαδοκίας, Γαλατίας, Βειθυνίας Ἀσίαν ζωννύ-
ουσιν

LL. 7-84 (§ 1-36) contain the law, issued by L. Octavius and C. Aurelius Cotta in 75 B.C.; the lex concerning the portorium, N. (1) 685 || 8. [τοῖς τε καταπλέουσιν καὶ τοῖς ἀνάγουσιν καὶ τοῖς ἐκ], edd.pr.; H.Wankel, *ZPE* 85 (1991) 40, suggests [τοῖς τε τῆς ἐπαρχείας λιμέσι καὶ τοῖς τόποις τοῖς ἐκ].

§ 2 LL. 8-11. 75 B.C.

αἵτινές τε χῶραι Καλχαδονίων Βυζαντίων ἐντὸς τῶν
[ὅρων τοῦ στόματος Πόντου εἰσὶν ἔσονται τε, πρὸ τῆς κ]ατὰ θάλασσαν εἰσα-
γωγῆς καὶ ἐξαγωγῆς ἐν στόματι Πόντου ἐν οἷς τόποις κατὰ δόγμα συγκλήτου ἢ
κατὰ νόμον
[ἢ κατὰ δήμου κύρωσιν συγκεχώρηται ἐπιτέτραπτ]αί τε τελωνείαν ἐκμισθῶσαι,
ἐν τούτοις τοῖς τόποις, ἃ ἂν κατὰ θάλασσαν εἰσάγηται, ἐξάγηται, κατὰ πέραν

[..... .... ἃ ἂν ...., ὡσαύτως δὲ κ]αὶ ἃ ἂν κατὰ γῆν ἐκκομίζηται, ἐξελαύνηται, ἐξάγηται, τὸ τεσσαρακοστὸν μέρος τῶι τελώνηι διδότωι

A paragraph on the portorium Asiae, levied at the Bosporos; §§ 4, 6 and 9 also concern Bithynia; tax was levied on goods transported between the two cities and their territories or between the cities and their Thracian and Bithynian hinterland. H.Solin, *ZPE* 86 (1991) 183, suggests deleting the comma before κατὰ πέραν (L. 10) and restoring something like τοῦ στόματος Πόντου vel sim.

§ 3 LL. 11/12. 75 B.C.

ὑπ[ὲρ]
12 [σωμάτων παιδαρίων ἀνδρείων ὑπέρ τε σωμάτων] παιδαρίων κορασίων μή τι πλεῖον τέλους ἑκάστης κεφαλῆς δηναρίων πέντε διδόναι ὀφειλέτωι

The tax on slaves is not related to their value; for a rise of the tax cf. below § 41; the uniform sum encourages the import of first rate slaves; comment on slave prices.

§ 4 LL. 13-15. 75 B.C.

[Ἄπερ ἄν τις εἰς Πόντον ἐξάγεσθαι μέλληι, πρὸ] τοῦ πόλιν Καλχάδονα παραπλεῦσαι τῶι τελώνηι ἢ ἐπιτρόπωι αὐτοῦ προσφωνείτωι καὶ ἀπογραφέσθωι·
[ἅπερ ἄν τις ἐξ Πόντου ... . εἰσάγ]εσθαι μέλλῃ, πρὸ τοῦ πόλιν Καλχάδονα παραπλεῖν τῶι τελώνηι ἢ ἐπιτρόπωι αὐτοῦ προσφωνείτωι καὶ ἀπο-
[γραφέσθω·

The tax rate, of course, was 2 1/2%: cf. § 2; comment on the goods exported from and imported into the Pontos area (Polybios IV 38; Strabo XI 3 p. 493); προσφωνεῖν: oral report followed by written declaration; cf. §§ 10, 12, 16, 20/21, 29.

§ 5 LL. 15/16. 75 B.C.

.... μὴ τ]ὸ πλοῖον ἀποστρεφέτω μήτε μήν, ἃ ἂν κατὰ γῆν ἐξφέρῃ ἢ ἐκβάλλῃ, εἰς ἑτέρους τόπους ἀποστρεφέτω χάριν
16 [ἀποστερέσεως τέλους · ἐὰν δ' ὑπεναντίον τούτοις] τις ποιήσῃ, ἐπ' ἴσης ὁ νόμος ἰσχυέτω ὡσανεὶ ἀναπόγραφον ἔφερεν·

Prohibition of smuggling; for L. 16 cf. §§ 8 and 32. In L. 15 initio possibly [ἃ ἄν τις κατὰ θάλασσαν εἰσάγῃ ἢ ἐξάγῃ, μὴ τ]ὸ or [τοῖς προγεγραμμένοις τόποις μή τις τ]ὸ

§ 6 LL. 16-20. 75 B.C.

ὑπὲρ οὗ ἄν τις πράγματος ἄπαξ
[τέλος τῷ τελώνῃ ἢ ἐπιτρόπῳ αὐτοῦ κατὰ θάλασσαν ἢ γῆ]ν εἰσκομιζομένου δῶι, ὁ αὐτὸς ἄνθρωπος ὑπὲρ τοῦ αὐτοῦ πράγματος ἐκ δευτέρου τῶι αὐτῶι ἔτει τῷ αὐτῶι
[τελώνηι ἐξαγωγῆς τέλος μὴ διδόναι ὀφειλέτω ἐὰ]ν μὴ ἐκ Πόντου πλέηι· Ἐὰν

κατὰ θάλασσαν ἢ γῆν ἐξάγῃ, τῆς ἐξαγωγῆς τέλος διδότω· ὑπὲρ οὗ δὲ ἄν
[τις πράγματος ἅπαξ τῷ τελώνῃ τῆς ..... τέλος δ]ῷ, ὁ αὐτὸς ἄνθρωπος ὑπὲρ τοῦ
αὐτοῦ πράγματος ἐκ δευτέρου ἐξαγωγῆς τῶι αὐτῶι τελώνηι τῶι αὐτῶι ἔτει
20 [τέλος μὴ διδόναι ὀφειλέτω, ἐὰν μὴ εἰς Πόντον πλέ]ῃ·

In the beginning of this paragraph edd.pr. restore a sentence, which runs parallel to the clause in L. 18: ⟨ ἐὰν κατὰ θάλασσαν ἢ γῆν εἰσάγῃ, τῆς εἰσαγωγῆς τέλος διδότω⟩. The paragraph concerns immunity for one year in the case of re-import and -export, except for goods coming from or going to the Black Sea; further comment on the purpose of this clause.

§ 7 L.20. 75 B.C.

20 ὁ ἰχθύι κογχυλίωι θαλασσίωι νεαρῶι
χρώμενος τὸ εἰκοστὸν μέρος τέλους διδότω·

χρώμενος: the producer of purple; a 5% tax on the production of purple-juice rather than a customs-due [but it could be the latter if we think in terms of purple shells being imported from the sea into the land, Pleket; cf. now in same sense C.Nicolet (2) 468]; for a special purple tax cf. § 53.

§ 8 LL. 20-22. 75 B.C.

20 ὤνιον ἐκ πλοίο[υ]
[..... ....]νευέτω τέλους στερέσεως χάριν· ἐὰν δέ τις ὑπεναν-
τίον τούτοις ποιήσῃ, τὸ ὤνιον καὶ τὸ πρᾶγμα τοῦ
[..... ....]ς εἰσαγέτω καὶ ἐξαγέτω·

20-21. Perhaps ὤνιον ἐκ πλοίο[υ μή τις δόλῳ πονηρῷ ἀφαιρείτω μήτε ἀναπόγραφον ἐκ]νευέτω; ἐκνεύω = 'devertere' or 'evertere' ‖ 22. perhaps [τελώνου ἔστω· καὶ ὑφαιρεθέντος τοῦ τέλους ὁ ἀγοράσα]ς; cf. § 19 for the purchase of confiscated goods and for ὑφαιρέω, and §§ 18, 21/22 for τοῦ τελώνου ἔστω

§ 9 LL. 22-26. 75 B.C.

ἐάν τίς τι εἰσάγῃ ἢ ἐξάγῃ
κατὰ θάλασσαν, πρὸς τὸν τελώνην ἀπογραφέσθω ἐν τοῖς
[..... ....] Πόντωι, Καλχήδονι, Δασκυλείωι, Ἀπολλωνίαι
πρὸς τῶι Ῥυνδάκου στόματι, Κυζίκωι, Πριάπῳ, Παρίῳ, Λαμψάκῳ,
24 [..... ....]σωι, Γαργάρωι, Ποροσελήνηι, Ἀντάνδρωι, Ἀστυρί-
οις, Ἀδραμυτείωι, Ἀταρνέᾳ, Πιτάνηι, Ἐλαίᾳ, Μυρείνηι, τῇ παλαι
[..... .... Κ]ολοφῶνι, Τέωι, Ἐφέσωι, Πριήνηι πρὸς τῶι Μαι-
άνδρου στόματι, Μειλήτῳ, Ἰάσωι, Βαργυλίοις, Κεράμωι,
[..... ....] Πέργηι, Μαγύδωι, Φασηλίδι, Σίδηι Κορυφῆι·

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23. E.g. [τόποις πᾶσιν τοῖς ὑπογεγραμμένοις· Ἱερῶι πρὸς τῶι] ‖ 24. e.g. [Ἀβύδῳ, Δαρδάνῳ, Σιγείῳ, Ἀλεξανδρείᾳ, Ἀμαξίτωι, Ἄσ]σωι ‖ 25. perhaps [μὲν Κύμῃ, νῦν δὲ Καισαρείᾳ Κύμῃ, Φωκαίᾳ, Ἐρύθραις,

Σμύρνῃ, Κ]ολοφῶνι || 26 e.g. [Ἀλικαρνασσῶι, Μύνδωι, Κνίδωι, Φύσκωι, Καύνωι, Ἀτταλείᾳ, Ἀσπένδῳ]; for Σίδη Κορυφή (and the preceding harbors) cf. J.Nollé, *Chiron* 21 (1991) 334 ff.: it refers to Side's harbor on the promontory, to be distinguished from the interior harbor on the river Melas || Harbors are listed in Asia, Pamphylia and on the Bosporos; Bithynia and the large islands opposite the Asia Minor coast have not been included; the harbors of the Lycian League were not subject to the control of the publicani. Pamphylia and the Bosporan Hieron were not part of the original list which was made up shortly after the demise of the Attalid kingdom || detailed comment on the cities, their harbors and the goods which may have passed through them.

§ 10 LL. 26-28. 75 B.C.

ὁ κατὰ γῆν εἰσάγων ἐν τούτοις τοῖς τόποις προσφω-
[νείτω καὶ ἀπογραφέσθω ἐν οἷς ἂν τελώνιον πρὸ τῆς χώρας τῆς] πρὸ τῶν βασι-
λείας ἢ ἐλευθέρων πόλεων ἢ ἐθνῶν ἢ δήμων ὑπάρχῃ ἐπὶ τοῦ τελώνου ἢ ἐπι-
28 [τρόπου, ὃς ἂν τέλους εἰσπράξεως χάριν ἐπὶ τοῦ τελωνίου ἐκ]είνου χωρὶς δόλου
πονηροῦ προγεγραμμένος ᾖ·

This paragraph probably belonged to the customs-law issued by the Romans after the incorporation of the Attalid kingdom || 27. 'ager antea regius'; πρὸ τῶν = antea; since only civitates liberae are mentioned, one may conclude that Attalos III had declared all cities in his kingdom free [for the problem cf. R.Bernhardt, *Polis und römische Herrschaft in der späten Republik* (1985) 285-294, Herrmann] || 28. χωρὶς δόλου πονηροῦ = sine dolo malo.

§ 11 LL. 28/29 and § 12 LL. 29-32. 75 B.C.

28 ὅπερ κατὰ τοῦτον τὸν νόμον ἀπογράφεσθαι
[δεήσει, τοῦτο ὁ εἰσάγων ἀπογράφεσθαι ὀφειλέτω καὶ μετὰ τὸ ἀπ]ογράφεσθαι
εἰσαγαγεῖν· ὁ τὸ τέλος ἐξηγορακὼς ἐν αἷς ἂν πόλεσι καὶ τόποις ἐν τῶι τῆς
ἐκμισθώ-
[σεως νόμωι .... διατεταγμένον ᾖι, ὅπως ὁ κ]ατὰ θάλασσαν καὶ ὁ κατὰ γῆν
εἰσάγων ἢ ἐξάγων τῶι τελώνηι προσφωνῆι καὶ ἀπογράφηται, ἐὰν βούληται
[ἐν ταύταις ταῖς πόλεσι πάσαις καὶ τόποις παραφυλακ]ῆς ἢ ἀπογραφῆς ἢ
οἰκήσεως χάριν ἀνὰ ἓν ἐποίκιον ἐχέτω, ἐφ' ὧι οὔτε ἐν ἱερῶι οὔτε ἐν τεμένει
οὔτε ἐν
32 [τόπωι ἀνετῶι, ἀλλ' ἐν δημοσίωι τόπωι ἔσται· καὶ ἐκεῖ μὲν π]αραφυλακὰς
ἐχέτωσαν, παρὰ ποταμῶι δὲ Ῥυνδάκωι μίαν παραφυλακήν·

The custom-buildings were property of the societas publicanorum: cf. § 38; for other regulations concerning these buildings cf. §§ 13, 28-30; for τόπος ἀνετός cf. § 13 L. 36; for διατεταγμένον in L. 30 cf. § 17 L. 42 || 32. in fine: one station is provided for on the river Rhyndakos between Lake Apollonia and the sea; the border between Bithynia and Asia ran east of this river.

§ 13 LL. 32-36. 75 B.C.

32 ὃς ἂν τόπος τῆς ἐπ[αρχεία]ς ταύτη[ς]
[..... .... τ]ούτοις θαλάσσηι λιμὴν πρόσκειται, τούτων ἐν

ἑκάστωι λιμένι ἀνὰ μίαν παραφυλακὴν ἐκ περιό[δο]υ ἐὰν
[..... ....]ν καὶ ἐπὶ τῆς ἀγχιθαλάσσου δὲ παραποντίας καὶ
περὶ τοὺς ἐλευθέρους ὅρους τῆς ἐπαρχείας, ἐὰν βούλων-
[ται ....]γυτερον ἐνὶ ἑνὸς τόπου μῆκος ποδῶν τριάκοντα
ὡκοδομημένον ἢ περιπεφραγμένον ἔχωσιν καὶ ἐφ' ᾧ μήτε
36 [..... .... μ]ήτε ἐν τόπωι ἀνετῶι μήτε ἐγγυτέρωι ἐποικίωι ποδῶν
ἐνενήκοντα·

Edd.pr. suggest e.g.: ὃς ἂν τόπος τῆς ἐπα[ρχεία]ς ταύτη[ς | ὑπάρχῃ, ὅπου ἂν δέῃ προσφωνῆσαι, εἰ ἐν τοῖς τόποις τ]ούτοις θαλάσσηι λιμὴν πρόσκειται, τούτων ἐν ἑκάστωι λιμένι ἀνὰ μίαν παραφυλακὴν ἐκ περιό[δο]υ ἐὰν | [βούλωνται ἐχέτωσαν τέλους εἰσπράξεως χάρι]ν, καὶ ἐπὶ τῆς ἀγχιθαλάσσου δὲ παραποντίας καὶ περὶ τοὺς ἐλευθέρους ὅρους τῆς ἐπαρχείας ἐὰν βούλων|[ται, ἐφ' ᾧ ἕκαστον ἐποίκιον μὴ..... .... ἐγ]γύτερον ἐνὶ ἑνὸς τόπου, μῆκος ποδῶν τριάκοντα, ⟨πλάτος ποδῶν τριάκοντα⟩ ὡκοδομημένον ἢ περιπεφραγμένον ἔχωσιν καὶ ἐφ' ᾧ μήτε | [ὡκοδομημένον ᾖ ἐν ἱερῶι μήτε ἐν τεμένει μ]ήτε ἐν τόπωι ἀνετῶι μήτε ἐγγυτέρω{ι} ἐποικίωι ποδῶν ἐνενήκοντα || 33. ἐκ περιόδου = 'e circuitu (litoris)' || 34. ἀγχιθάλασσος παραποντία: 'ora maritima' || as to the measures: § 30 mentions other measures: 40 feet long; 40 feet wide.

§ 14 LL. 36-38. 75 B.C.

36 ὃ ἐποίκιον πρότερον ὑπάρχῃ ὡκοδομημένον
[..... ....]μην ἐγγυτέρωι τείχει ποδῶν ἑκατὸν ὡκοδομημένον
ἐχέτωσαν μήτε ἐν ἑκάστηι τῶν παραφυλακῶν τούτων
[..... ....]ων ἐχέτωσαν, ἐφ' ᾧ τῶν παραφυλακῶν τούτων τὸ
μεταξὺ διάστημα ὀγδοήκοντα σταδίων ἔσται·

Edd.pr. suggest e.g.: ὃ ἐποίκιον πρότερον ὑπάρχῃ ὡκοδομημένον, | [τούτωι χρήσθωσαν· ἐὰν δὲ νέον οἰκοδομῶσι, μήτε] μὴν ἐγγυτέρω{ι} τείχει ποδῶν ἑκατὸν ὡκοδομημένον ἐχέτωσαν μήτε ἐν ἑκάστῃ τῶν παραφυλακῶν τούτων | [..... ....]ων ἐχέτωσαν, ἐφ' ᾧ τῶν παραφυλακῶν τούτων τὸ μεταξὺ διάστημα ὀγδοήκοντα σταδίων ἔσται

§ 15 LL. 38-40. 75 B.C.

ἐκτὸς τῶν
[..... ....]τε μὴν ἥττων παραφυλακὴ ἀπὸ παραφυλακῆς μεί-
ζονος τεσσαράκοντα σταδίων μηδὲ ἀποτέρω τῶν τῆς ἐπαρχείας
40 [..... ....]ν σταδίων διεστηκέτω·

Edd.pr. suggest e.g.: ἐκτὸς τῶν | [προγεγραμμένων τόπων μή τις παραφυλακὴ ἔστω, μή]τε μὴν ἥττων παραφυλακὴ ἀπὸ παραφυλακῆς μείζονος τεσσαράκοντα σταδίων μηδὲ ἀποτέρω τῶν τῆς ἐπαρχείας | [ἐλευθέρων ὅρων ἑκάστη παραφυλακὴ τεττάρω]ν σταδίων διεστηκέτω || 40. in § 39 the distance between the customs-station and the provincial border is 8 stadia.

§ 16 LL. 40-42. 75 B.C.

40 ἐὰν μήτε τελώνης μήτε
ἐπίτροπος κατὰ τοῦτον τὸν νόμον ᾖ αὐτόθι, ὧι τις προσφωνήσηι
[καὶ ἀπογράψηται πρὸ τοῦ εἰσάγειν, ἐὰν] τοῦτο ὑπάρχῃ, ἥτις ἂν πόλις ἔγγιστα
ἐκείνωι τῶι τόπῳ ᾖ, παρὰ τῶι ἐν αὐτῇ τὴν μείζονα ἀρχὴν ἔχοντι ἀπογραφέσ-
θωσαν
[ὡς κατὰ τὸν νόμον δεῖ·

41: 'The person who held the highest office in the city', i.e. the tax-farmer 'der das Hauptzollamt für die betreffende Region gepachtet hat' [or perhaps simply the highest magistrate of the city ?, Pleket; in the same sense now also H.Solin, *ZPE* 86 (1991) 183].

§ 17 LL. 42-45. 75 B.C.

ἐὰν κατὰ τὸν τῆς ἐκ]μισθώσεως νόμον μὴ ᾖ διατεταγ-
μένον παρά τινι δεῖ ποεῖσθαι τὰς ἀπογραφάς, ἐάν τινες παραφυλακαὶ
[..... ....]υς ὅρους τῆς ἐπαρχείας ὦσιν, αἵτινες ἂν τούτων παραφυλακαὶ
δύο ἔγγιστα αὐτοῖς ὑπάρχωσιν ἐκείνωι τῶι τόπωι δι' οὗ
44 [τις ἐξάγειν ἢ εἰσάγειν εἰς τὴν ἐπαρ]χείαν μελλήσει, ἐπὶ ὁποτέρας οὖν τούτων
τῶν παραφυλακῶν θελήσῃ, πρὸ τοῦ ἐξάγειν ἢ εἰσάγειν προσφωνείτω καὶ ἀπο-
[γραφέσθω· vacat ?

43. Perhaps [πλείονες περὶ τοὺς ἐλευθέρο]υς.

§ 18 LL. 45-47. 75 B.C.

ἃ μὲν ἄν τις βούληται] ἐξελέσθαι ἢ εἰσαγαγεῖν ἢ ἐξαγαγεῖν
κατὰ θάλασσαν, ἅ τε ἂν κατὰ γῆν εἰσάγῃ ἢ εἰσελαύνῃ ἢ εἰσκομίζῃ ἢ ἐξάγῃ
ἢ ἐξελαύνῃ
[τῶν πραγμάτων τούτων τὴν τείμησι]ν τειμάσθωι· ὃ μὲν ἂν ἵστασθαι δέῃ, τού-
του τὸν σταθμόν, ὃ δ' ἂν ἀριθμηθῆναι δέῃ, τούτου τὸν ἀριθμὸν ὀρθῶς λεγέτω·
ἐὰν
[δ' ὑπεναντίον τι τούτοις γένηται, τὸ πρᾶγ]μα ἐκεῖνο καὶ τὸ ὤνιον τοῦ τελώνου
ἔστω·

The total value of the declared goods is related to weight and number of the separate items; cf. §§ 21 and 38; the tax rate was 21/2% of the value ll 47. initio: cf. §§ 21/22.

§ 19 LL. 47/48. 75 B.C.

Καθόλου ἐπάνεσις ἔστω τοῦ τελώνου, ἐὰν βούληται τὸ ὤνιον ἠγορασμένον
ἔχειν
48 [..... ....] τὸ ἀργύριον ἐντὸς δυεῖν ἡμερῶν εὐλυτήσει ὑφαιρεθέντος τοῦ

τέλους·

48. Perhaps [ὅστις δ' ἂν τὸ ὤνιον ἀγοράζειν θέλῃ]. Edd.pr. suggest that the tax-farmer has a right to sell the confiscated goods and that the person who bought them, has to pay the price within two days after the toll has been deducted [but the text seems to say that the tax-farmer has a right to hold goods that have been sold and is obliged to diseharge the price after the tax has been deducted ?, Pleket].

§ 20 LL. 48-50. 75 B.C.

48 ὃ ἄν τις κατὰ τοῦτον τὸν νόμον δέῃ προσφωνῆσαι
[καὶ ἀπογράψασθαι πρὸ αὐτῆς τῆς ε]ἰσαγωγῆς ἢ ἐξαγωγῆς, οὗτος ἐξ οὗ ἂν
τόπου ἐμβάληται ἢ ἐξαιρῆται ἢ εἰσάγῃ, ὃς ἂν τόπος ἔγγιστα ἐκείνωι ὑπάρ-
χῃ, ὅπου ἂν
[δέῃ προσφωνῆσαι κατὰ τοῦτον τ]ὸν νόμον ἐκεῖ προσφωνείτω·

In § 16 the situation is envisaged when there are no customs-stations, in § 17 when there are two. Here we have the general rule that the station, nearest to the place of import or export, should be used. § 20 would have been more appropriate immediately after § 11.

§ 21 LL. 50-53 and § 22 LL. 53-56. 75 B.C.

οὗ δὲ ἄν τις ἀπογράψηται
καὶ τειμίζηται εἰσαγωγήν, ἐκεῖ ἅπαξ ἀπογραφέσθω ποῦ εἰσάγειν ἢ
[εἰσφέρειν βούληται μήτε ἄ]πωθεν τοῦ τόπου ἐκείνου ὃν ἀπογράψηται μα-
κρότερον ποδῶν πεντακοσίων ἐξαιρείσθω μήτε ἐμβαλλέσθω μήτε ἐξαγέτω
52 [μήτε ἄλλοθεν ἢ οὗ ἂν προσ]φωνήσῃ ἢ ἀπογράψηται βούλεσθαι ἑαυτὸν
ἐμβαλέσθαι ἢ ἐξελέσθαι· ὃ δὲ ἂν ὑπεναντίον τούτοις γένηται, τὸ πρᾶγμα
ἐκεῖνο
[καὶ τὸ ὤνιον τοῦ τελών]ου ἔστω· ἀναπόγραφον μηδεὶς ἐμβαλλέσθω μηδὲ
ἐξαιρείσθω μηδὲ ἐξαγέτω μήτε μὴν νυκτὸς ἐμβαλλέσθω μηδὲ
[ἡμέρας, μήτε ἐκτὸς] τῶν προγεγραμμένων τόπων ἐμβαλλέσθω μηδὲ ἐξαιρείσ-
θω μηδὲ ἐξαγέτω μηδὲ κατὰ γῆν εἰσβαλλέτω μηδὲ ἐκβαλλέτω μηδὲ
[..... ....]ητω· ἐάν δ' ὑπεναντίον τι τούτοις γένηται, τὸ πρ[ᾶγ]μα ἐκεῖνο καὶ
τὸ ὤνιον τοῦ τελώνου ἔστω· [ὅτα]ν τοῦτο ὑπάρχῃ, ὁπότερον ἂν ὁ τελώ-
56 [νης ....] ἐνεχύρου λῆψις ἔστω·

55. Instead of [ὅτα]ν rather [ἐά]ν, H.Solin, *ZPE* 86 (1991) 183 ll 56. perhaps [νης θέλει, στέρησις ἢ]: the publicanus could either confiscate the goods or seize a pledge; Solin prefers ἀγωγὴ instead of στέρησις and refers to LL. 86 and 88.

§ 23 LL. 56/57. 75 B.C.

ἐν οἷς ἂν τόποις κατὰ [τοῦ]τον τὸν
νόμον τελώνιον δημοσιώνου ὑπάρχῃ, ἐν τοῖς τόποις τούτοις τέλος ἢ μισθὸν
[δημοσιώνης ἢ ἐπί]τροπος λαμβανέτω·

56. τέλος ἢ μισθόν: 'portorium mercedemve': 'Zoll oder Strafe'; each station was leased out to one publicanus, who could appoint a deputy (ἐπίτροπος, which could be 'actor').

§ 24 LL. 57/58 and §§ 25/26 LL. 58-66. 75 B.C.

ὃς ἂν ὑπεναντίον τι τούτοις λάβῃ ἢ ποιήσῃ, ἐφ' ᾧ τις λάβῃ ἢ ὅσου ἂν ᾖ τὸ ὑπεναντίον τούτοις γεγονός, εἰς τό τε πρᾶγ-
[μα ἐκεῖνο καὶ τὸ ὤνιον δ]ιακεκρίσθω καὶ τοῦ χρήματος τούτου ἐνεχύρου λῆψις ἔστω· τούτοις τῶν πραγμάτων τούτων τέλος μὴ ἔστω μήτε τις διδόναι ὀφειλέτω,
[ὅπερ ἂν πρᾶγμα δημόσιο]ν δήμου Ῥωμαίων φέρωσιν καὶ ὃ ἂν θείου ἕνεκεν πράγματος ἢ δημοσίων χάριν πραγμάτων δήμου Ῥωμαίων τινὲς κομίζωσιν ἢ ἄγωσιν,
60 [ὅπερ ἂν πρὸς τὴν ἰδίαν χ]ρῆσιν τότε ἄγωσιν [πέμπ]ωσιν καὶ ὃ ἂν εἰς διατροφὴν ἔχωσιν ἐκείνης ἕνεκεν τῆς πορείας χωρὶς δόλου πονηροῦ, ἐάν τέ τι τῶν δημοσίων
[..... ....]ου δήμου Ῥωμαίων δημοσίαι φέρηται, ὑπέρ τε χαλκοῦ καὶ ἀργύρου κεχαραγμένου, νομίσματός τε ἠριθμημένου, ὑπέρ τε νεὼς καὶ σκευῶν
[νεὼς ἃ ἄν τις πωλή]σῃ ἢ πιπράσκῃ, τέλος μὴ διδότω ὑπὲρ σωμάτων καὶ κτηνῶν, ἅπερ ἂν οἴκοθεν ἄγωσιν ἢ παραπέμπωσιν πρὸς τὴν ἰδίαν χρῆσιν ταύτης τῆς
[πορείας χάριν, ὑ]πὲρ βυβλίων, δέλτων, γραμμάτων, ἐνγράφων, ὑπέρ τε ὑποδημάτων καὶ δακτυλίων οἷς χρῆσθαι εἰώθασιν ἐν τῆι ἀποδημίαι ταύτηι δίχα
64 [..... ....] οἷς τε ἂν διατρέφωνται στρατιώτης ἢ ναύτης ἢ ἀντιστρατιώτης ἢ ἀντιναύτης, ὃς ἂν ᾖ πραγμάτων ἕνεκεν δήμου Ῥωμαίων, ὅς τε ἂν
[..... ....]ωνιον λαμβάνῃ, ὅπερ ἂν τότε πρὸς τὴν ἰδίαν χρῆσιν κομίζῃ, ᾧ τε ἂν χρῆται τότε ἐν ἐκείνωι τῶι στρατεύματι εἰς ὃ ἂν πορεύηται, τέλος [τού]-
[των μὴ διδόσθω·

59. Initio: so Nicolet (2) 470; [ὅπερ ἄν τινες ἕνεκε]ν, edd.pr.; θείου: 'imperial': the law of 75 B.C. has been adapted to the Imperial period; public transport enjoyed immunity; for the immunity of soldiers cf. Tacitus, *Ann.* XIII 51, edd.pr.; O.Salomies, *ZPE* 86 (1991) 184, prefers to interpret θείου ἕνεκεν πράγματος as 'for cultic purposes' (*res divina*); in the same sense C.Nicolet (2) 470 note 17 || 64. ἀντιστρατιώτης: 'pro milite': who acts on behalf of a soldier, a substitute soldier; Salomies wonders whether ⟨πορευόμενος⟩ should be restored after ὃς ἂν ᾖ || 65. perhaps ὀψ]ώνιον = viaticum, Crawford (in his translation; cf. above app.crit. in fine ad LL. 1-7); in the same sense Salomies, *art.cit.* 185, who translates ὀψώνιον as 'military pay'; in his view the clause is a paraphrase of 'who is or will be soldier' (referring to recruits).

§ 27 LL. 66/67. 75 B.C.

ὃ ἄ]ν φόβου πολεμίων χάριν εἰσηγμένον ἢ ἐξηγμένον ὑπάρχῃ, ὃ ἂν μηκέτι [χρή]σιμον ὑπάρχῃ, λίθον ἢ τὴν πέτραν, ἃ ἂν χρυσοῦ, ἀργύρου

[..... ...]ου, μολύβου, χρυσοχάλκου ἕνεκεν ἧι ὡρυγμένα, τούτων ὅτι ἂν [αἰ]-
ρῆται τέλος μὴ διδότω· μηδὲ μὴν ὕδατος τέλος τις ὀφειλέτω·

67. χρυσόχαλκος = aurichalcum, 'eine Art Kupferkies'.

§ 28 LL. 67-69. 75 B.C.

ἐποίκια

68 [καὶ .... βασ]ιλικοὺς οὓς βασιλεὺς Ἄτταλος Εὐμένους υἱὸς τελωνίας χάριν
ἐσ[τήσατο ....]η.σ . λλ. .ομλ. .καρπευέσθω· ταῦτά τε ὁποῖα ἂν παραλάβῃ
[τῷ ἐσομένῳ δημ]οσιώνῃ ἀνδρὸς ἀγαθοῦ ἐπικρίσει παραδιδότωι·

68. Perhaps στάθμους or δούλους βασ]ιλικούς; καρπευέσθω, sc. ὁ τελώνης; this § was taken over from the earlier customs-law, issued shortly after Attalos' death || 69. ἀνδρὸς ἀγαθοῦ ἐπικρίσει = boni viri arbitratu.

§ 29 LL. 69-71. 75 B.C.

αἵτινες πόλεις

ἢ ἔθνη ὑπὸ βασιλεῖ Ἀττάλ[ωι Εὐ]μένους υἱῶι οὐκ ἐγένοντο, ἐν οἷς τόποις ἢ
[πόλεσι τῆς Ἀσία]ς τελώνηι κατὰ τὸν τῆς μισθώσεως νόμον ἀπογράψασθαι
προσφωνῆσαι δεήσει, τούτων ἐν ἑκάστηι πόλει πρὸς θαλάσσηι εἰς τὸ προσ-
[ὸν ἐποίκιον ἀπο]γράφεσθαι·

The areas which were added to Attalid Asia may have been coastal areas and parts of Caria which in 167 B.C. were taken from Rhodes.

§ 30 LL. 71/72. 75 B.C.

ἕκαστον ἐποίκιον, μῆκος ποδῶν τεσσαράκοντα, πλάτος ποδῶν τεσσαράκοντα,
ἐν δημοσίωι τόπωι [ἔστω] μήτε ἐν ἱερῶι μήτε ἐν τεμένει μήτε
72 [ἐν τόπῳ ἀνετῷ· κ]αὶ τῶι τελώνηι οἰκοδομῆσαι ἐξέστω·

For other dimensions of customs-stations cf. above § 12 || Nicolet (2) 469 note 14, believes that §§ 29 and 30 in fact are one sentence.

§ 31-32 LL. 72-74. 75 B.C.

72 Οὗ πράγματος δεκάτας καρπῶν ἀροτῆρσι πορι̣ζομένων ἢ ι΄
μέρος οἴνου καὶ ἐλαίου τῶι δημοσιώνῃ δίδοσθαι
[δεῖ (or ἔξεστι) φυλακε]ίων (or σιτοβολ]ίων) ἕνεκεν, τοῦτον ⟨τὸν⟩ δημοσιώνην
καρπεύεσθαι τὸ τέλος ὡς
ἐξεμίσθωσαν Λούκιος Ὀκτάουιος, Γάιος Αὐρήλιος Κόττας ὕπατοι, ἐξ Ἀσίας
εἰς Ἀσίαν
[ὃ ἂν ἐξάγηται, εἰσά]γηται, ἐφ' ᾧ μὴ ἐπὶ ἀποστερήσει μᾶλλον τοῦ τέλους
τούτου γένηται τῆι μετακομιδῆι ἢ δι' αὐτὸ τὸ πρᾶγμα, ὑπὲρ τούτου τέλος μὴ
διδόσθω

Edd.pr. divide LL. 72-74 into two paragraphs. § 31: Οὗ πράγματος δεκάτας καρπῶν ἀροτῆρσι ποριζομένων ἢ ι΄ μέρος οἴνου καὶ ἐλαίου τῶι δημοσιώνῃ δίδοσθαι [δεῖ δήμου Ῥωμα]ίων ἕνεκεν, τούτων δημοσιώνην καρπεύεσθαι τὸ τέλος ὡς ἐξεμίσθωσαν Λούκιος Ὀκτάουιος, Γάιος Αὐρήλιος Κόττας ὕπατοι·; § 32: Ἐξ Ἀσίας εἰς Ἀσίαν [ὃ ἂν ἐξάγηται, εἰσά]γηται, ἐφ' ᾧ μὴ ἐπὶ ἀποστερήσει μᾶλλον τοῦ τέλους τούτου γένηται τῆι μετακομιδῆι τῇ ἡλιαρίῳ τὸ πρᾶγμα, ὑπὲρ τούτου τέλος μὴ διδόσθω·. Edd.pr. interpret their § 31 as a regulation concerning the *decuma* on grain, wine, and oil: since it is still valid, the *publicani* are unlikely to have been put aside by Caesar, as has often been assumed on the basis of Dio Cassius 42.6 and Appian, *Bell. Civ.* 5.4; Caesar probably prescribed that the *publicani* and the cities should draw up a *pactio* in unanimity; for the *pactiones* cf. § 48. Edd.pr. argue that § 32 possibly deals with a detail of the *scriptura* (= tax on cattle); no tax was to be paid, if herds were moved to and from summer pastures outside the province of Asia; for μετακομιδὴ ἡλιάριος cf. Varro, *De re rustica* II 1 16 (aestivatum). We give the version of Nicolet (2): we have one paragraph; οὗ πράγματος (L. 72) is taken up by πρᾶγμα in L. 74; the τέλος in LL. 73 and 74 (τοῦ τέλους τούτου) is a tax on storage; the τέλος in L. 74 in fine is the *portorium*. There is no free space after εἰς Ἀσίαν in L. 73. In fact in N.'s view the entire Ephesian text focuses on the *portorium* rather than on the *decuma* and various other *publica* (cf. above, *app.crit.* ad LL. 1-7 in fine) || 73. τοῦτον ⟨τὸν⟩, N., who points out that the photo shows TOYTON; O.Salomies, *ZPE* 86 (1991) 185, wonders whether the mason failed to engrave ⟨προσήκει⟩ before or after καρπεύεσθαι; N. seems to assume that the δεῖ (or ἔξεστι) in L. 73 initio governs both δίδοσθαι and καρπεύεσθαι; φυλακε]ίων or σιτοβολ]ίων vel sim., indicating that a tax was to be paid for the storage of the products of the tithe, N. || 74. O.Salomies, *art.cit.* 185, wonders whether initio instead of ὃ ἂν a word indicating 'cattle' or 'herd' should be restored; Nicolet reports that renewed study of the passage by J.Reynolds and T.Drew-Bear showed that instead of τῇ ἡλιαρίῳ (so edd.pr.) ἢ δι' αὐτὸ is to be read.

§ 33 LL. 74-78. 75 B.C.

οὓς
[ἂν καὶ ἅπερ ἂν δη]μοσιώνης ἐξ Ἀσίας εἰς Ἀσίαν εἰσαγάγῃ ἢ ἐξαγάγῃ, οὗ τέλος Λούκιος Ὀκτάουιος, Γάιος Αὐρήλιος ὕπατοι ἐξεμίσθωσαν, ὑπὲρ τούτου
τέλος μὴ
76 [διδόσθω· ὑ]πὲρ πλοίου καὶ τῶν τοῦ πλοίου σκευῶν καὶ ὑπὲρ δούλων καὶ ὧν ἁπάντων, οὓς ἂν ἢ ἃς ἂν οἴκοθεν ἄγωσιν ἢ παραπέμπωσιν, ὑπὲρ βυβλίων, [δέλτων καὶ πάντω]ν οἷς ἂν γράμματα γεγραμμένα ᾖ, καὶ ὑφ' οὗ ἂν διατρέφωνται, ὑπέρ τε κτηνῶν ἅπερ ἄν τις οἴκοθεν ἄγῃ ταύτης χάριν τῆς πορείας, ὑπὲρ τούτων
[τῶν πραγμάτ]ων τέλος μὴ διδόσθω·

Immunity for the publicani || 76 and 78. διδόσθω, sc. ὁ τελώνης.

§ 34 LL. 78-81. 75 B.C.

ἥτις ἂν γῆ ἐξ Ἀσίας εἰς Ῥώμην κατὰ τὸν γεωρυχικὸν νόμον ἐξάγηται, ὑπὲρ [τῆς] γῆς ταύτης σκευῶν τε, ἐν οἷς ἂν αὐτὴ ὑπάρχῃ,
[τῶι τελώνηι δι]δότων ἑκατὸν λείτρων ἀσσάρια τέσσαρα· πλεῖον ὑπὲρ τῶν πραγμάτων τούτων τέλος μὴ ὀφειλέσθω· ἐάν τις ὑπεναντίον τούτοις κατα-

80 [σχῇ ταῦτα τὰ πλοῖα] δόλωι πονηρῶι ὥστε τὴν γῆν μὴ παρενεχθῆναι, τότε, ὅσον
ἂν ἦι κατεσχημένον, τούτου ὁ τελώνης τῶι παρακομίζοντι διπλοῦ ν ἔνοχος ἔστω
[καὶ τοῦ πράγματος] τούτου ἐνεχύρου λῆψις ἔστω κοινωνοῖς τοῖς τὰ γεωρύχια ἠργολαβηκόσιν·

Regulations concerning the relations between the publicani and the members of the societas which leased the working of the mines; it is not clear whether the γεωρυχικὸς νόμος prescribed that all or only part of the ore was to be exported to Rome.

§ 35 LL. 81-83. 75 B.C.

ἥτις ἂν χῶρα ὑπὸ γνώμῃ ἢ ἐξουσίαι τοῦ Ῥωμαίων δήμου ὑπάρχῃ,
[οὗς ἂν ἢ ἃ ἄν τις ἐκ τῆ]ς χώρας ταύτης ἢ οἰκίας πρὸς τὴν ἰδίαν χρῆσιν, εἰς
χώραν ἢ οἰκίαν πρὸς τὴν ἰδίαν χρῆσιν ἐξάγῃ ἢ εἰσάγῃ, ὑπὲρ τούτου τέλος εἰσαγωγῆς καὶ
[ἐξαγωγῆς μὴ διδότω]·

81. ὑπὸ ---ἐξουσίαι = sub ditione et potestate || obviously persons who lived outside the land which was in Rome's ditio and potestas had to pay toll for goods meant for private use.

§ 36 LL. 83/84. 75 B.C.

οὗς ἐκ συνθήκης γενομένης μετὰ Ῥωμαίων τέλος ἐξαγωγῆς
ἢ εἰσαγωγῆς τινων πραγμάτων διδόναι οὐ δεῖ, οὗτοι τούτων τῶν πραγμά[των]
84 [τῷ δημοσιώνῃ τέλος μὴ] διδότωσαν·

83. οὕς: private people and collectives, e.g. cities; cf. §§ 44 (city) and 40 (Vedius Pollio).

§ 37 LL. 84-87. 72 B.C.

84 Λούκιος Γέλλιος, Γναῖος Λέντλος ὕπατοι
προσέθηκαν· ὃ ἄν τις πρὸς τὴν ἰδίαν χρῆσιν εἰς ταύτην τὴν χώραν ἢ τὴν πόλιν ἢ[ς]
[πολιτείας αὐτὸς ἔσται] εἰσάγῃ κυκλεύων τε εἰσκομίζῃ, ὑπὲρ τούτου τέλος μὴ
διδότω· ὅ τε ἂν ἐξ ἐκείνης τῆς χώρας ἢ τῆς πόλεως, ἧς πολειτείας αὐτὸς οὐκ ἔσται,
[κυκλεύων εἰσ]άγῃ εἰσκομίζῃ, ἀπογραφέσθω καὶ ὑπὲρ τούτου τέλος διδόναι ὀφειλέτω·
καὶ τούτου τοῦ πράγματος ὥσπερ τῶν λοιπῶν πραγμάτων ἀγωγὴ καὶ ἐνεχύ-
[ρου λῆψις ἔστ]ω·

Here a long series of additions to the customs-law of 75 B.C. starts; the first one is from 72 B.C. Broadly speaking there are three categories of additions: (1) new regulations are added; (2) original regulations (from 75 B.C.) are altered; (3) original regulations are explicitly said to remain in force || § 35 stated that goods for personal use, imported into or exported from Asia, were not liable to custom-dues; now a change is introduced for the κυκλεύων = circumiens, viz. itinerant merchants, athletes and intellectuals who often happened to have citizenship in various cities and provinces.

§ 38 LL. 87/88. 72 B.C.

ὃ ἄν τις κατὰ τοῦτον τὸν νόμον ἀπογράψηται, κατὰ τὴν τείμησιν τοῦ πράγματος τούτου τῶι τελώνηι τέλος εὐλυτείτωι· ἐὰν οὕτως μὴ ποιήσῃ, τῷ διπλῷ

88 [τέλος διδό]τω καὶ τοῦ πράγματος τούτου τῶι τελώνῃ ἀγωγὴι καὶ ἐνεχύρου λῆψις ἔστω·

87. Cf. §§ 18 and 21; § 38 adds the fine (double the amount of tax) and the seizure of a pledge.

§ 39 LL. 88-96. 17 B.C.

Γάιος Φούρνιος, Γάιος Σειλανὸς ὕπατοι προσέθηκαν· αἵτινες πολειτεῖαι [καὶ ἄτινα ἔθ]νη καὶ οἵτινες δ[ῆμ]οί εἰσιν ἔξω διοικήσεω⟨ς⟩ Ἐφεσίας καὶ ἔξω διοικήσεως Μειλησίας καὶ ἔξω διοικήσεως Ἁλικαρνασσίας καὶ ἔξω διοική-[σεως Σμυρν]αίας καὶ ἔξω διοικήσεως Περγαμηνῆς καὶ ἔξω διοικήσεως Ἀδραμυτικῆς καὶ ἔξω διοικήσεως Ἑλλησποντίας καὶ ἔξω διοικήσεως Σαρδιανῆς [καὶ ἔξω διοι]κήσεως Κιβυρατικῆς καὶ ἔξω διοικήσεως Ἀπαμηνῆς καὶ ἔξω διοικήσεως Συνναδικῆς καὶ ἔξω διοικήσεως Λυκαονικῆς ε[....]αυται ἀγοραί εἰσιν

92 [..... .....] τούτων τῶν διοικήσεων πόλεις, ἔθνη, δῆμοι νόμωι ἢ δήμου κυρώσει ἢ συγκλήτου δόγματι ἢ χάριν Αὐτοκράτορος Καίσαρος Σεβαστοῦ δημαρ-[χικῆς ἐξουσ]ίας, ἵνα μ[ήτε ἐντ]ὸς τῶν ἰδίων ὅρων τέλος διδῶσιν μήτε ἐντὸς τῶν ἰδίων ὅρων πορρώτερον σταδίων ὀκτὼ παραφυλακὴν ἔχωσιν, ὑπεξείρηνται,

[..... .....]εων εν[....]ι τῶν προγεγραμμένων ἕτεραί εἰσιν ἐπαρχείαι προσνενεμημέναι, αὗται αἱ πολειτεῖαι καὶ ταῦτα τὰ ἔθνη καὶ οὗτοι οἱ δῆμοι τέλος [ἐντὸς τῶν ἰδί]ων ὅρων [οὐ] δώσουσιν οὔτε παραφυλακὴν μακροτέρωι σταδίων ὀκτὼ ἐπιδέξονται, ἔν τε τοῖς ὅροις, οἵτινες ὁμοροῦσι τοῖς οὕτως ὑπεξῃρημένοις,

96 [ὁ δημοσιώνη]ς καθὰ [ἐν ἐπ]αρχείαι Ἀσίαι τέλους εἰσπράξεως χάριν παραφυλακὰς καθιστάτω καὶ τέλη εἰσπρασσέτω ὡς κατὰ τοῦτον τὸν νόμον δεῖ·

89. ΣΕΩΝ, lapis || 91-92. ε[ἰ τ'] αὐταὶ ἀγοραί εἰσιν | [δικῶν, εἰ τ' ἐκτὸς], edd.pr.; M.Crawford translates: [provided that] they are [not] fora [for legal cases, whichever] cities etc., viz. ε[ἰ μὴ] αὐταὶ ἀγοραί εἰσιν [δικῶν, αἵτινες etc.;edd. pr. add a new category of exempted communities outside the above-mentioned dioikeseis; Crawford adds communities within these dioikeseis which have been explicitly exempted previously || 94. [εἰ τ' ἐκτὸς διοικήσ]εων ἐν ['Ασίαι]; Crawford translates: 'and if other conventus are added [from the dioceses in Asia] listed above' || in LL. 89-91 we find the twelve διοικήσεις (= conventus) of Asia in 17 B.C.; the

center of the διοίκησις Ἑλλησποντία was Kyzikos; the latter is not mentioned here, beeause in 20 B.C. Augustus had punished the city for rioting; further comment on the sources concerning these conventus and their function as administrative centers.

§ 40 LL. 96-98. 17 B.C.

96 οἱ
[αὐτοὶ προσέθηκ]αν· ὧν πραγμάτων Οὐηδίωι Πωλλίωνι συγκλήτου δόγματι
ἀτέλεια δέδοται, ὅσῳ ἂν πλεῖον δηναρίων μυρίων, τούτων τῶν πραγμάτων τὸ
[τεσσαρακοστὸν μ]έρος τῶι δημοσιώνηι δοθήσεται·

Vedius Pollio was a companion of Augustus || edd.pr. envisage two interpretations: (1) the senate had awarded V.P. total immunity; in 17 B.C. the immunity was restricted; V.P. continued to enjoy immunity for goods up to 10,000 denarii; beyond that he had to pay the 2 1/2% tax; (2) 'Für diejenigen Gegenstände, für welche der Senat auf Vorschlag des Vedius Pollio Zollfreiheit beschlossen hat': the senate had issued a general decree concerning immunity from tax on specific goods; in 17 B.C. a financial limit was established for this immunity [the dative Οὐηδίωι Πωλλίωνι simply does not mean 'auf Vorschlag des Vedius Pollio', Pleket].

§ 41 LL. 98/99. 17 B.C.

οἱ αὐτοὶ προσέθηκαν · ὑπὲρ σωμάτων ἑκάστης κεφαλῆς πλεῖον τοῦ ἐν τῶι
τειμευτητικῶι νόμωι
[τέλους γεγραμ]μένου ἠσφαλισμένου εἰσαγωγῆς μὲν δηνάρια δύο ἥμισυ ν
ἐξαγωγῆς δὲ δηνάριον ἓν ὁ δημοσιώνης λαμβανέτω·

For the subject cf. above § 3 || 98. τειμευτητικὸς νόμος = lex censoria || the new rate encouraged the export of slaves from Asia.

§ 42 LL. 99-101. 17 B.C.

οἱ αὐτοὶ
100 [προσέθηκαν · ὁ δ]ημοσιώνης ὁ παρὰ τοῦ δήμου τὴν τῶν τελῶν ἀνάπραξιν
ἐργολαβήσας, ὧι ἂν ἔτει καρπεύεσθαι δέξηται, εἰδοῖς Ὀκτωβρίαις δευτέραις
[τῶι τοῦ Κρόνου αἰραρ]ίωι διευλυτεῖν ὀφειλέτω καὶ τοῖς λοιποῖς ἔτεσιν ὁμοίως
εἰδοῖς Ὀκτωβρίαις καθ' ἕκαστον ἔτος·

100. The second Idus of October = 15 October 16 B.C. || 101. for the restoration cf. § 61; it is the 'Aerarium Saturni'.

§ 43 LL. 101-103. 17 B.C.

οἱ αὐτοὶ προσέθηκαν · δημοσιώ-
[νης ὁ τὴν τῶν τε]λῶν εἴσπραξιν ἐργολαβήσας πραισὶ καὶ ἐνγαίοις δημοσίᾳ
διικανοδοτείτω ἐπικρίσει Γαίου Φουρνίου, Γαίου Σειλανοῦ ὑπάτων ἢ τῶν

[προεστώτων τοῦ] αἰραρίου στρατηγῶν · ἡ προθεσμία τοῦ χρήματος εἰδοὶ Ἰανουάριαι πρῶται·

102. πραισὶ καὶ ἐνγαίοις: 'praedibus praediisque'; in §§ 45, 47, and 55 we find ἀναδόχοις instead of πραισί; on January 15 at the latest the publicanus should have given satisfaction.

§ 44 LL. 103-105. 12 B.C.

Πόπλιος Σουλπίκιος Κουιρεῖνος, Λούκιος Οὐάλγιος
104 [Ῥοῦφος ὕπατοι πρ]οσέθηκαν · τέλος κατὰ θάλασσαν καὶ κατὰ γῆν εἰσαγωγῆς καὶ ἐξαγωγῆς ἐντὸς ὅρων καὶ λιμένων Ἀποικίας Σεβαστῆς Τρωάδος ὑπε[ξ]-[ήρηται, ἵνα μόνη ἡ ἀ]ποικία αὕτη καρπεύηται· τὰ λοιπὰ κατὰ τὸν νόμον·

Immunity for the colonia Augusta Troas (= Alexandreia in the Troad) which enjoyed the ius Italicum || 103-104. O.Salomies, *ZPE* 86 (1991) 185/186, points out that the consul's praenomen is always G(aius); there is no point in assuming that he had two praenomina; so Λούκιος is an error for Γάϊος (cf. also L. 107).

§ 45 LL. 105-109. 12 B.C.

ὃς ἂν παρὰ τοῦ δήμου τὴν τελωνίαν μισθώσηται, τούτωι προέγγυον ἐν τρισὶ [ἡμέραις ταῖς ἔγγι]στα αἷς ἂν μισθώσηται ἐφ' ἡμῶν ἀλλάξαι ἐξέσται, μήτε ὁ προέγγυος τὴν δημοσιωνίαν ταύτην καρπευέσθω πρὶν ἢ ἐνγαίοις καὶ [ἀναδόχοις τῷ δήμῳ] περὶ ἐγγαίων ἀσφαλίσασθαι ἐπικρίσει Ποπλίου Σουλπικίου Κουιρείνου, Γαίου Οὐαλγίου Ῥούφου ὑπάτων καὶ τῶν προεστώτων
108 [τοῦ αἰραρίου στρατ]ηγῶν, καὶ ὁ ἐξηγορακὼς ἀπὸ εἰδῶν Ἰανουαρίων πρώτων ἐπὶ ἔτη ἐξῆς πέντε καρπευέσθω· τὰ λοιπὰ κατὰ τὸν αὐτὸν νόμον [ἑκάστου ἔτους]·

105. προέγγυος: 'guarantor'; cf. §§ 43 and 55; the guarantor shared the profits of the publicans' contract || 106. 'three days'; for other periods cf. §§ 58 and 61 || 107. initio: cf. § 47 L. 110; § 55 L. 124.

§§ 46/47 LL. 109-112. 7 B.C.

[Τι]βέριος Κλαύδιος Νέρων τὸ β', Λεύκιος Καλπούρνιος Πείσων ὕπατοι προσέθηκαν · ἐν ἡμέραις εἴκοσι ταῖς ἔγγιστα τὸν αὐθέντη[ν] [ἀλλάξαι ἐξέσται· ὁ δ]ημοσιώνης ὁ τὴν τελωνείαν μισθωσάμενος ἀναδόχοις καὶ ἐνγαίοις τῶι δήμωι ἀσφαλιζέσθω ἐπικρίσει Τιβερίου Κλαυδίου [Νέρωνος τὸ β', Λευκίου] Καλπουρνίου Πείσωνος ὑπάτων καὶ τῶν προεστώτων τοῦ αἰραρίου ἄχρι τοῦ πενταπλοῦ ὅσου ἂν τὴν δημοσιωνίαν ἐργολα-
112 [βήσῃ καθ' ἕκαστον ἔτος]· καὶ ἀπὸ εἰδῶν Ἰανουαρίων πρώτων τοῖς ἐξῆς ἔτεσιν πέντε καρπευέσθω· τὰ λοιπὰ κατὰ τὸν αὐτὸν νόμον ἑκάστου ἔτους·

Addition from 7 B.C. (and not from 57 A.D., as edd.pr. suggest): cf. W.Eck, *EA* 15 (1990) 139-145 || 109. αὐθέντης: 'Zeichnungsberechtigter'; the equivalent of magister, the plenipotentiary of the publicani at the

Aerarium Saturni; M.Crawford renders it with cognitor. In § 55 the period, during which the authentes could be changed, is set at one year || for LL. 110-112 cf. § 55 LL. 124/125.

§ 48 LL. 113/114. 2 B.C.

[Λεύκιος Κανίνιος Γά]λλος, Κόιντος Φαβρίκιος ὕπατοι προσέθηκαν· ἐάν τις
περὶ τῶν τελῶν τούτων πρὸς δημοσιώνην ἢ ἐ[πίτρο]πον συνθῆται
[..... ....] νόμιμον ἔστωι·

113. συνθῆται: refers to the pactiones between publicani and cities || 114. perhaps [ὃ ἂν ἐκ πίστεως ἀγαθῆς γένηται].

§ 49 LL. 114/115 (2 B.C.) and § 50 LL. 115-117. 5 A.D.

οἱ αὐτοὶ προσέθηκαν· ὃ ἂν κατὰ τούτον τὸν νόμον [ληφθῇ] ἐ[νε]χύριον,
τοῦτο ἐν ἡμ[έραις] τριάκοντα
[ταῖς ἔγγιστα ἐπιλυθήτω, καὶ] ἐὰν μὴ ἐπιλυθῇ, τοῦ ἐνεχυράσαντος ἔστω· -
Λεύκιος
Οὐαλέριος Οὐόλεσος, Γναῖος Κίννας Μάγνος ὕπατοι προσέθηκαν·
116 [ὁπόταν ..... περὶ τοῦ] νόμου τούτου ἀμφισβήτησις γένηται, ὑπὲρ ταύτης στρα-
τηγοῦ τοῦ δικαιοδοτοῦντος μεταξὺ Ῥωμαίων καὶ ἀλλοεθν[ῶν]
[..... ....]. τε δόσις ἔστω·

The praetor peregrinus (L. 116) is to grant a [iudex or arbiter] in Rome; Crawford translates: 'the right to grant [iudex or arbiter, iudex or recuperatores']: κριτῶν - - -] τε; similarly O.Salomies, *ZPE* 86 (1991) 186, suggests [κριτῶν δικαστῶν] τε; edd.pr. suggest [διάγνωσις ἀγωγῆς] τε.

§ 51/52 LL. 117-122. 5 A.D.

οἱ αὐτοὶ προσέθηκαν· ὃς ἂν νοουίκιον δοῦλον ἢ δούλην εἰς ἐπαρχείαν
Ἀσίαν εἰσάγῃ ἢ ἐξάγῃ, πρ[ὸς]
[τὸν δημοσιώνην ἢ τὸν ἐπίτ]ροπον αὐτοῦ ἀπογραφέσθω παρὰ τούτωι, ὃς ἂν
φανερῶς ἐν τῶι τελωνίωι ᾖ προγεγραμμένος, ἐν οἷς ἂν τόποις δημο-
[σιώνῃ ἐποίκιον χάριν τε]λωνίας ὑπάρχῃ, καὶ τὸ σῶμα τοῦτο τῆι τῶν κοινωνῶν
σφραγεῖδι σφραγισθὲν ἐξαγέτω καὶ εἰσαγέτω· ἐὰν ἐν τῶι τελω-
120 [νίωι μήτε δημοσιώνης μήτε ἐπί]τροπος ὑπάρχῃ, τότε ἐν τῆι ἔγγιστα πόλει, ὃς
ἂν τὴν μείστην ἀρχὴν ἔχῃ, παρὰ τούτωι ἀπογραφέσθω· - οἱ
[αὐτοὶ προσέθηκαν· ὅταν τις νοουί]κιον δοῦλον ἢ δούλην κατὰ θάλασσαν
εἰσαγάγῃ καὶ ἐξαγάγῃ, ἐπ' ἴσης ἔστω ὡσανεὶ κατὰ γῆν εἰσήγαγεν,
[καὶ τοῦ νοουικίου δούλου ἢ δούλης] ἅπαξ τὸ εἰσαγώγιον δῷ·

117. 'novicium servum' = 'new' slave, viz. a slave, who has been a slave for not more than one year, edd.pr.; 'untrained', Crawford; for slave trade cf. §§ 3 and 41 || 119. σφραγίς: 'brand', 'stigma', edd.pr.; C.Schäfer, *ZPE*

86 (1991) 193-198, convincingly argues that σφραγίς rather is the lead seal on the slave's collar || for L. 120 cf. above § 16 L. 41 || 121. ἐάν, H.Solin, *ZPE* 86 (1991) 183.

§ 53 LL. 122/123. 5 A.D.

οἱ αὐτοὶ προσέθηκαν· ὁ κογχυλίωι ὀστρίωι ἰχθύι θαλασσίωι νεαρῶι χρώμενος τὸ

[..... .... μέρος τέλους] διδότω·

For the purple-tax, which is probably raised here, cf. § 7.

§§ 54/55 LL. 123-126. 5 A.D.

οἱ αὐτοὶ προσέθηκαν· τὸν αὐθέντην ἐπὶ τῶν ἑκάστου ἔτους ἐσομένων στρατηγῶν ἐξεῖναι ἀλλά-

124 [ξαι · ὁ δημοσιώνης ὁ τὴν τελω]νίαν ἐξαγοράσας ἀναδόχοις καὶ ἐνγαίοις τῶι δήμωι διικανοδοτείτω ἐπικρίσει Λευκίου Οὐαλερίου Οὐολέσου,

[Γναίου Κίννα Μάγνου ὑπάτων καὶ τῶν στ]ρατηγῶν τῶν προεστώτων τοῦ αἰραρίου ἄχρι τοῦ πενταπλοῦ ὅσου ἂν τὴν δημοσιωνίαν καρπευθησομένην ἐξαγορά-

[σῃ καθ' ἕκαστον ἔτος · καὶ ἀπὸ εἰδῶν Ἰανουα]ρίων τῶν ἔγγιστα ἐσομένων ἔτεσιν ἑξῆς πέντε καρπευέσθω· τὰ λοιπὰ κατὰ τὸν αὐτὸν νόμον ἑκάστου ἔτους·

123. Cf. § 46: 20 days; now a whole year || 124-126. roughly the same regulation as in § 46 LL. 110-112 (epikrisis of the consuls of 7 B.C.), with minor variations and with reference to the epikrisis of the consuls of 5 A.D.

§ 56 LL. 127/128. 8 or 12 A.D.

[..... ....] ὕπατοι προσέθηκαν· ὃς ἂν τὴν δημοσιωνίαν ταύτην μισθώσηται, ἀπὸ εἰδῶν Ἰανουαρίων πρώτων ἐπὶ ἔτηι ἑξῆς

128 [πέντε καρπεύεσθαι ὀφειλέτω· τὰ λοιπὰ κ]ατὰ τὸν αὐτὸν νόμον ἑκάστου ἔτους·

For the 5 year period cf. § 47 L. 112; cf. also § 55 L. 126.

§ 57 LL. 128-133. 8 or 12 A.D.

128 οἱ αὐτοὶ προσέθηκαν· περὶ ὧν Αὐτοκράτωρ Καῖσαρ Σεβαστὸς ἐπέκρεινεν

[πρεσβευτῶν ἀτέλειαν Ῥωμαίων Σεβαστῶν τ]ῶι κοινῶι τῆς ⟨Ἀσ⟩ίας ὀνόματι παρ' αὐτοῦ αἰτησαμένων ἀνῆκέν τε ἢ ἀντέγραψεν, ὅπως

[Περγάμῳ κατὰ τὴν τῶν Ῥωμαίων Σεβαστῶν πεντε]τηρίδα ἀτέλεια ὑπάρχῃ
ἡμερῶν τριάκοντα, [οὗ τ'] ἐπέκρεινεν τοῖς τε πρεσβευταῖς ἀνῆκεν ἢ ἀντέ-
γραψεν
[ὅπως ....]α ἀτελείᾳ τοῦ λιμένος τούτου ὑπεξαιρῆται μήτε τις
ὑπὲρ τοῦ εἰσαχθέντος ἢ εἰσενεχθέντος τέλους ὀνόμα-
132 [τι ἢ ἄλλου τινὸς διδόναι ὀφειλέτω μήτε ἐκ]εῖνος, οὗ κατὰ τὸν νόμον τῆς
δημοσιωνίας ἡ ἀγωγὴ ἔσται, ὑπὲρ τοῦ ἐν ἐκείναις ταῖς ἡμέραις εἰσαχθέντος
[ἢ εἰσενεχθέντος -- ca. 14 - - τέλος μὴ] εἰσπρασσέτω· τὰ λοιπὰ κατὰ τὸν αὐτὸν
νόμον ἑκάστου ἔτους·

Restorations are based on the assumption that the Koinon of Asia obtained exemption from taxes for the Romaia Sebasta, viz. for the transactions made during the monthly panegyris of the agon || 129. ΤΗΣΙΑΣ, lapis; edd.pr. also consider τ]ῶι κοινωνησίας ὀνόματι = societatis nomine, which would imply that the publicani had complained and that Augustus rejected their complaints || 130. [ὅ τ'], Crawford || 131. perhaps [ὅπως ἐν ἐκείναις ταῖς ἡμέραις καὶ Ἐλαί]α or [ὅπως κατὰ τὴν πεντετηρίδα καὶ Ἐλαί]α || 132. ἄλλου τινὸς, viz. extra perquisites in addition to the regular toll.

§ 58 LL. 133-135. 19 A.D.

Μᾶρκος Σειλανός, Λεύκιος Νωρβᾶνος
[ὕπατοι προσέθηκαν· ὁ τὴν τελωνείαν μισθωσάμενος] ἀπὸ εἰδῶν Ἰανουαρίων
πρώτων ἐπὶ ἔτη ἑξῆς πέντε καρπεύεσθαι ὀφειλέτω καὶ ἐν ἡμέραις αὐτῶι δέκα
[ταῖς ἔγγιστα αἷς ἂν μισθώσηται ἐπὶ τῶν στρατηγ]ῶν τὸν προέγγυον ἀλλάξαι
ἐξέστω· τὰ λοιπὰ κατὰ τὸν αὐτὸν νόμον ἑκάστου ἔτους·

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134. Cf. §§ 56 L. 127; 55 L. 126; 47 L. 112 || 134-135. as to the period of 10 days cf. §§ 45 and 61 for other periods.

§ 59 LL. 135-137. Undated (37 A.D.).

Γάιο[ς]
136 [..... ....] Πρόκλος ὕπατοι προσέθηκαν· ὁ μισθωσάμενος
ἔτεσι πέντε τοῖς ἑξῆς τὴν δημοσιωνίαν τοῦ
[τέλους τῆς Ἀσίας, ὥσπερ αὐτὴ κατὰ τοῦτον τὸν νόμον] μεμισθωμένη ἦν,
οὕτως καρπευέσθω ἐφ' ᾧ ἡ ἀρχὴ τῆς μισθώσεως αἱ εἰδοὶ Ἰανουάριαι αἱ ἔγγισ-
[τα]·

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136. Possibly [Πετρώνιος Πόντιος Νιγρῖνος, Γναῖος Ἀκερρώνιος] Πρόκλος: consuls in 37 A.D.; O.Salomies, *ZPE* 86 (1991) 186, points out that possibly another, as yet unknown, pair of consuls was mentioned here || for the five year-period cf § 55; for the 15th of January as the beginning of the lease cf. §§ 43, 45, 47, 56-58, 60/61.

§ 60 LL. 138/139. Undated.

[..... ....].ιος ὕπατος προσέθηκεν· ὃς ἂν ταύτην τὴν δημο-
σιωνίαν μισθώσηται, οὗτος τούτωι τῶι νόμωι

[καὶ τούτοις τοῖς κεφαλαίοις χρώμενος αὐτὴν τ]ὴν μεμισθωμένην ἔτεσιν ἐξῆς
πέντε καρπεύεσθαι ὀφειλέτω· τὰ λοιπὰ κατὰ τὸν αὐτὸν νόμον·

138. Unknown consul whose name may have ended in -rius or -nus; Proculus or Marsus are out of the question ‖ 139. initio cf. LL. 140/141 [perhaps [χρώμενος τὴν δημοσιωνίαν τ], Pleket] ‖ confirmation of existing regulations.

§ 61 LL. 140-143. Undated.

140 [..... .... ὕπατ]οι προσέθηκαν· ὁ τὴν δημοσιωνίαν τοῦ τέλους
τῆς Ἀσίας μισθωσάμενος τῶι αὐτῶι νόμωι καὶ κεφαλαί-
[οις τοῖς αὐτοῖς χρώμενος ὡς ὁ πρὸ αὐτοῦ αὐτὴν τὴν με]μισθωμένην καρπεύ-
εσθαι ὀφειλέτω οὕτως ἐφ' ᾧ ἡ ἀρχὴ τῆς μισθώσεως ταύτης παρατηρηθῇ ἀπὸ
εἰδῶν
[Ἰανουαρίων τῶν ἔγγιστα ἐσομένων ἐπὶ ἔτη ἑξῆ]ς πέντε καὶ τούτωι τὸν προέγ-
γυον ἐν ἡμέραις τριάκοντα ταῖς ἔγγιστα, ἐν αἷς ἂν ὁ νόμος εἰς τὸ αἰράριον
[τὸν προέγγυον κελεύῃ ὑποθέσθαι τοῖς ἀεὶ στρατη]γοῖς πρὸς τῶι τοῦ Κρόνου
αἰραρίωι ἀλλάξαι ἔξεστι· τὰ λοιπὰ κατὰ τὸν αὐτὸν νόμον ἔτους ἑκάστου·

142. Thirty days: for other terms cf. §§ 45, 58.

§ 62 LL. 144-147. 62 A.D.

144 [Λούκιος Καλπούρνιος Πείσων, Αὖλος Δουκίνιος Γέμινος, Αὖλος] Πομπεῖος
Παυλλεῖνος ἐπιμεληταὶ τῶν δημοσίων προσόδων προσέθηκαν· ὁ μισθωσάμενος
ἀπ[ὸ]
[τοῦ δήμου ταύτην τὴν δημοσιωνίαν πρὸ .....]ῶν Ἰανουαρίων ἐνδεκάτων καρ-
πεύεσθαι ὀφειλέτω ὡς ὁ πρὸ αὐτοῦ προέγγυος ἢ οἷς τὸ πρᾶγμα τοῦ [ἐγ]-
[γυάσασθαι κοινόν· καὶ ἄχρι τοῦ πενταπλοῦ ἐκ]είνου τοῦ κεφαλαίου οὗ καθ'
ἕκαστον ἐνιαυτὸν ἐμισθώσατο κατὰ τὴν Νέρωνος Σεβαστοῦ Γερμ[ανικοῦ]
[ἐπίκρισιν καὶ τῶν ἐπιμελητῶν τῶν προσόδω]ν δημοσίων ὑποθέσθαι ὀφειλέτω·

144. Cf. the prescript L. 3 ‖ 145. either πρὸ Καλανδ]ῶν or πρὸ εἰδ]ῶν: either Dec. 21 or January 3. The next additions have all been made by the commission of three curatores in 62 A.D.

§ 63 LL. 147-149. 62 A.D.

ἐάν τις ἀμφισβήτησις γένηται μεταξὺ τοῦ ταυ[..... ....]
148 [..... ....].. ἐπιτρόπωι Νέρωνος Σεβαστοῦ τῶι τῆς ἐπαρχείας
ἀφηγουμένωι προσηναο[..... .....]
[..... ....].ται·

Cf. Tacitus, *Ann.* XIII 51: Nero gave provincials the right to address themselves to the governor for a cognitio extra ordinem against publicani; perhaps the imperial procurator, mentioned in L. 148, is also declared competent

for such a cognitio || 147-148. perhaps something like ταύ[την τὴν τελωνίαν μισθωσαμένου καί τινος τὴν ἐπαρχείαν ἐνοικοῦντος].

§ 64 LL. 149-154. 62 A.D.

ὁ τὴν δημοσιωνίαν ταύτην μισθωσάμενος οὗτος ὅσον χρ[όνον ....]
[..... ....]σιώνην κατηντησεκαταντησειη εἴ τι δόλωι
πονηρῶι τοῦ επ[..... ....]
[..... ....]ου ὁ δημοσιώνης λήψεται ἐὰν παρὰ τὸν
ἐπάνω δη. ο[..... ....]
152 [..... .... ἐπι]μελητῶν τῶν δημοσίων προσόδων δια...[....
....]
[..... ....]..... ..... . ιη δόλωι πονηρῶι τινος αὐτο[..... .....
....]
[..... ....]..... .... νόμωι ἔτου[ς - - - - - - - - - - -
- -
- - - - - - - - - - - - only a few more lines -

1181. Ephesos. List of communities and conventus with mention of various duties, 70-90 A.D. *I.Eph.* 13 (*SEG* XXXVII 884). F.Gschnitzer in *Symposion 1985*, 389-403 (text of *I.Eph.*), argues that this document is a survey of the highly varying local charges due for the official recording ('Beurkundung') of transactions of alienation and sale, erected by a governor or the koinon of the province for the benefit of those involved in interregional transactions of this kind, cf. II LL. 33/34: καὶ ὅσα πόλις πρὸς | πόλιν. The list of fees was perhaps an appendix to a provincial decree establishing general rules for the recording of interlocal transactions and the charges due for that obligatory service. There are two categories of charges, mostly found in combination: **1)** those calculated in denarii (fixed sums varying from 2 to 7.5) with various rubrics, e.g. γραφίου, fee to be paid to the 'Schreibstube' for the recording of a legal transaction, καταγραφίου, fee to be paid for the registration of persons or properties in an official register, σώματος καταγραφίου I 23; fee for the registration of the purchase of a slave, δι' ἀρχήου I LL. 15, 16 and 26; fee to be paid for a 'Beurkundung' in the archive, εἰς γερουσίαν II LL. 8, 16; fee for the registration of a legal transaction in the archive of the gerousia; other rubrics directly refer to the contents of the (registered ?) legal transaction: τῆς κτήσεως, fee for (the recording of) the acquisition of property, προξενητ(ικοῦ) II 18; 'eine Maklergebühr im Sklavenhandel', ξενικοῦ I L. 1; perhaps [προ]|ξενικοῦ; fee to be paid by a foreigner 'der ein Rechtsgeschäft tätigt oder beurkundet ?', εἰσαγωγίου and ἐξαγωγίου I LL. 24/25; a duty on import and export, πωλῶν καὶ ἀγοράζων, duty on purchase and sale. Charges without a rubric are probably due in *all* instances listed in our document; **2)** fees expressed in bare numbers (varying from 25 to 200), which indicate a proportional part of a common multiple, e.g. 1200 or 1600: '25 - 200 out of [e.g.] 1200', i.e. [e.g.] 1/48 - 1/6 of the value of the property in question. The common multiple is calculated in τετραχαλκία (cf. II L. 27) and might therefore be 1200, since 1200 tetrachalkia = 100 drachmai = 1 mina. In this

category there are two rubrics: τοῦ χρήματος, fee for the registration of alienation of property, calculated on the basis of its value and πάντων, 'verhältnismäßige Übereignungsgebühren' as well as entries without rubric ('Gebühren allgemeinster Anwendung', i.e. levied in all the cases mentioned; cf. above). On 399 a brief discussion of two other documents listing legal charges due for 'Beurkundung': G.Daux, *BCH* 50 (1926) 226/227 no. 3 (Thasos; 2nd cent. A.D.) and *I.Eph.* 14 (late 1st cent. A.D.).
G. considers the possibility of some mason's errors: **1)** in II L. 4 τῆς κτήσεως ν΄ κα[ὶ --] surprises, since τῆς κτήσεως normally goes with a fixed sum in denarii; perhaps the two rubrics have been switched ?; **2)** in II LL. 18/19 a second rubric was apparently omitted, e.g. προξεν̣ητ(ικοῦ) | δην. γ΄ καὶ ⟨γραφίου⟩ δην. δ΄; **3)** similarly in II LL. 27/28 one could suppose τετραχαλκία πάντων | ν΄ ⟨καὶ γραφίου⟩ δην. δ΄; **4)** in II LL. 31/32 καταlγραφίου may originally have gone with δην. γ΄, but was engraved before ν΄, which possibly should have been πάντων or τοῦ χρήματος ν΄.

1182. Ephesos. Fragment. Fragment of a white marble statue base. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 181/182 no. 15.

Τ. Φλ[άουιον - - - -]
Παῖτο[ν- - - - - -]
NO[- - - - -]
4 . Υ . .[- - - - - -]

[1st cent. A.D., Pleket].

1183. Ephesos. Fragment, ca. 100 A.D. ? Fragment of a white marble block. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 233/234 no. 67.

[- - - -] . Κο . Λο[- - - - - - - -]
[- - - -] Ἀξίου [- - - - - - -]
[- - - - - - -]Αρτ[- - - - - - - -]
4 [- - - - - - - - -]ΝΑΤ[- - - -]
[- - - -] καὶ τοὺς ἐπὶ τ[- - - - -]
[- - - - ἱέρ]ειαν τῆς Ἀρτέ[μιδος-]
[- - - -]ν ἐπλήρωσαν [- - - - -]
8 [- - - -] ναῶν τῆς Ἀσ[ίας - - -]
[- - - -]ανου Μάγ[νου - - - - -]

9. Perhaps Τουενδι]ανοῦ Μάγ[νου ?, edd.pr. (cf. *I.Eph.* 279, 650 and 650 A, 1049 [according to the stemma in *I.Eph.* 650, no. 279 dates from 134/135 A.D.; but there is a Τουενδ. Μάγνος one generation earlier, Pleket].

1184-1187. Ephesos. Inscriptions on the Gate of Hadrian, 116/117-610 A.D. Four inscriptions on the Gate of Hadrian (re)published by H.Thür, *Das Hadrianstor in Ephesos* (Forschungen in Ephesos XI/1; Vienna 1989) 69-75 nos. 1-4, 128/129 (ph.; dr.). The text of our lemma no. 1186 is new.

1184: 69/70 no. 1. **Building inscription, 116/117 A.D. ?** *I.Eph.* 329(3).

[---]νῶι Καίσ[αρι ---]

Trajan or Hadrian, T. || the length of this line was either 60-65 letters, if it occupied the central field, or 110-120 letters, if it ran along the whole length of the architrave; either a short dedication to Artemis and the emperor, or a building inscription comparable to *I.Eph.* 422, a dedication of *another* propylon to Trajan, erroneously assigned to the Gate of Hadrian in *I.Eph.* II 422 and VII 2 Add. ad 422, T.

1185: 70-73 no. 2. **Paving (?) of the Embolos, 116/117 A.D. ?** *I.Eph.* 422A (cf. VII 2, Add. ad 422).

[τῆ]ς πλατείας τῆς ἀπὸ τοῦ προπύλο[υ --- | ....
γρ]α[μ]ματεύοντος τοῦ [δήμου ---]

1.]ς, *I.Eph.*; ἱερᾶ]ς or χρυσῆ]ς πλατείας (the adjective indicating a certain part of the Embolos), H.Engelmann; πλατεῖα: the name of the old procession road, also known from other inscriptions; our text probably records the paving of part of this road, executed in the final stage of the building activities along the Embolos from 114 to 117 A.D., T. || 2. γρ]α[μ]ματεύντος, *I.Eph.* || a fragment reading TIB! and probably belonging to L. 1 may have mentioned Τιβ(έριος) Κλαύδιος Ἀρίστων, T., who rejects *I.Eph.*'s suggestion Τιβ[ρίου Κλαυδίου Λουκκειανοῦ as γραμματεὺς τοῦ δήμου in L. 2, since his date (114/115 A.D.) is too early for the Gate (116/117 A.D.) || L. 1 consisted of ca. 52, L. 2 of still more letters, T., with further observations on the location of our text in the Gate.

1186: 73/74 no. 3 (cf. 128). **Byzantine building inscription ?, late 3rd-early 7th cent. A.D.** Keystone belonging to an arch; probably found in 1904; now on the small square South of the Gate.

† [--- ca. 40 ---]ΣΕΒ^{S} [--- ca. 30 --- | --- προ]πυ[λ.. ---]

The cross does not belong to the inscription, T. || 1. probably Σεβ(αστός) or εὐ]σεβ(ῆς), T. || 2. rest. H.Engelmann || the Gate was rebuilt in the Byzantine period after destruction by an earthquake, perhaps under Gallienus, in any case before the date of the inscription of our next lemma, T.

1187: 74/75 no. 4 (cf. 128/129). **Acclamation of the emperor by the Greens, 606-610 A.D.** *I.Eph.* 1192(3).

[Χρισ]τια[νῶν] | βασιλέων | καὶ πρασίνων | [πο]λλὰ τὰ ἔτη

3. πρασίνων in a rasura reading ⟦βενέτων⟧ || *I.Eph.* 2090(a) offers an identical text without rasura; the rasura testifies to the power struggle between Phokas (602-610 A.D.) favored by the

'Blues', and Heraklios and his homonymous son supported by the 'Greens', who overcame Phokas in 610 A.D., T. with further references.

1188. Ephesos. List of winners in the Asklepieia, 153/154 A.D. or shortly later. *SEG* XXXI 954 (text engraved under *I.Eph.* 4101B). O.Salomies, *Arctos* 23 (1989) 170-176, restores in L. 2 [ἀνθυπάτῳ Λο]υπέρκῳ Ποντιανῷ instead of [Ἀτιλιανῷ καὶ Λο]υπέρκῳ Ποντιανῷ, since a consular date in the dative without ὑπάτοις is unparallelled and the consuls of 135 A.D. are always recorded in the same order: first L.Tutilius Lupercus Pontianus, secondly P.Calpurnius Atilianus. The earliest possibility for an otherwise unattested proconsulship of Pontianus is 153/154 A.D. S. collects inscriptions from Asia Minor recording proconsular dates in the dative. The examples from Ephesos are *I.Eph.* 1162 (+ Add.), where S. restores initio [ἀνθυπάτῳ --]ῳ or [-- ἀνθυπάτ]ῳ instead of a consular date, 1397 and 5113.

1189. Ephesos. Honorary inscription for a priestess of Artemis, reign of Antoninus Pius. White marble statue base with moulding below. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 175/176 no. 8.

- - - - - - - - - - - - - - - - - -
.....Ο.Ρ....ΦΟ.Λ.....
[Πρ]όκλου, ξυσταρχῶν κ[αὶ]
[ν]εοποιῶν, ἱερατεύσα[σαν]
[τ]ῆς Ἀρτέμιδος εὐσεβῶς
καὶ φιλοτείμως, καὶ πάντα
ἐκτενῶς παρασχοῦσαν τ[ὰ]
διδόμενα εἰς τὴν πόλιν
δηνάρια πεντακισχείλια
κατὰ τὸ ψήφισμα τῆς βουλῆς,
δοῦσαν δὲ καὶ τὰς ἐξ ἔθους
διανομάς· ἀναστήσαν-
τος τὴν τειμὴν Τ. Αἰλίου
Σεβα(στοῦ) ἀπελ(ευθέρου)
Πρείσχου
ταβλαρίου τοῦ τροφέως
αὐτῆ[ς]

2. The priestess had xystarchs and neopoioi among her family-members, edd.pr. ‖ 8. the priestess paid 5000 dr. as summa honoraria, edd.pr., who refer to *I.Eph.* 997 LL. 8/9 ‖ 12-15. imperial freedman of Antoninus Pius, who was foster father (τροφεύς) of the honorand.

1190. Ephesos. Honorary inscription for M.Claudius Proculus, 2nd cent. A.D.? Blue marble unmoulded statue base. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 173/174 no. 7.

[(titulature of the city)]
[ἡ βουλὴ καὶ ὁ δῆμος]
ἐτείμησαν
Μ. Κλ. Μ(άρκου) Κλ(αυδίου)
Σαβείνου
ἀρχιερέως τῆς Ἀσίας
καὶ γραμματέως τοῦ
δήμου υἱὸν Πρόκλον

ἥρωα·
τὴν ἀνάστασιν ποιη-
σαμένου ἐκ τῶν ἰδίων
Νωνίου Μανδρυλιανοῦ
vacat

4. M.Claudius Sabinus: the same as the homonymous adopted son of P.Vedius Antoninus ?, edd.pr. [which would yield a 2nd cent. A.D. date] ‖ 11. cf. our lemma no. 1194.

1191. Ephesos. Honorary inscription for Caracalla, between 213 and 214-217 A.D. *SEG* XXXVII 886. The same text and interpretation now in K.-E.-I. (cf. our lemma no. 1152-1171) 166-168 no. 3.

1192. Ephesos. Honorary inscription for an anonymous athlete, ca. 225 A.D. Blue-white marble fragment of a column. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 179/180 no. 12.

[Τὴν τειμὴν ἀνέστησεν]
[Μά]ριος Σ[ε]πτίμ[ιο]ς
[Μα]ρίων φιλοσέβαστος
[ἀ]θλοθέτης,
[ἐπετελέσθη ὁ] ἀγὼν Λολλι[α]ν(ῷ)
[Ἀουίτῳ ἀνθυπάτῳ]

2-3. Cf. for this man and the agon of the Mariana Isthmia and Pythia Marianeia *SEG* XXVI 1258-1261 and XXXVII 889, edd.pr. ‖ 5-6. this proconsul was cos. suff. in 208/209 A.D. and governor of Asia ca. 225 A.D.; cf. *SEG* XXVI 1262, edd.pr.

1193. Ephesos. End of an epideictic oration, late Roman Imperial period. White marble plaque found near the harbor. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 227-230, with translation and some comment. Cf. M.Debrunner Hall, *ZPE* 91 (1992) 121-128, with translation and stylistic commentary.

[-].....σαναδ[- - - - - - - - -]
φθόνου κεκρυμμένου φιλοσκώμμονα γλῶτταν ἐγείροντος, ὃς καὶ μέ[μφεται]
εἰ τύχοι τις παρὰ τηλικαύτης πόλεως ἥστινος οὖν ἀμοιβῆς εἰς λόγον τοῦ τοιούτου
γέρως
ψόγου καθαρεύειν οὐκ ἐᾶι τὸ γινόμενον· ἔπειθ' ὅτι μέγα μοι συνάγεται τ[ῶν χ]ρε-
ῶν τὸ
φορτίον τῶν παρὰ τῆς ὑμετέρας πόλεως ἀγαθῶν, πρὸς ἀπόδοσιν οὐκ ἀρκούσης
ἐμοὶ τῆς
παρούσης δυνάμεως, καθάπερ οἱ τὰ πολλὰ δανειζόμενοι δυσχεραίνουσι πρὸς
ἀπόδοσιν
ἀθρόαν, ὑπὸ τῆς περὶ τοὺς χρήστας εὐγνωμοσύνης ἑλκόμενοι καὶ τὸ χρέως ἀδυ-

νατοῦν-
τες ἐκτῖσαι· καὶ τρίτον ὅτι λόγους ἐξ αὐτοσχεδίου παιχθέντας διὰ τὴν ἀνάγκην τῆς
τοῦ
νόμου τιμῆς, ἵνα 'τὸ τῆς σιωπῆς ἀκίνδυνον' φύγωμεν 'γέρας', ἐγγράφειν ἀξιοῦτε,
τὸν
ἔπαινον εἰς τοὺς ἔπειτα παραπέμποντες ὥσπερ ἐκτείνοντες τοῖς γράμμασιν τὴν
μνήμην εἰς χρόνου μῆκος ἄπειρον, ἐλεγχομένου τοῦ παίξαντος διὰ τὴν ἑορτὴν
τοῦ
βήματος ὡς ἐν φίλοις ἀλλ' οὐκ εἰς συγγραφὴν τότε τολμήσαντος· ἀλλ', εἰ
καὶ ταῦτα τοῦτον ἔχει τὸν τρόπον καὶ τὸ λυσιτελὲς ἑκατέρῳ φανερόν,
νικάτω τὸ δόγμα τῆς πόλεως· πάντως ὁ νικηθεὶς οὐκ αἰσχυνθήσεται
διὰ τὴν πόλιν ἣν ἁπάντων κρατεῖν ἀεὶ νικῶσαν εὔχομαι τοὺς μὲν
φίλους εὖ ποιοῦσαν ἑκόντας τοὺς δὲ ἐναντίους ἐξ ἀνάγκης ἄκοντας †

added later:

Κύριε, βοήθι πάσᾳ ψυχῇ καὶ τῷ γράψαντι

2. φιλοσκωμμορίᾳ, edd.pr.; φιλοσκώμμονα, Debr. ‖ 4. Quotation from Simonides (Page, *PMG* no. 582) ‖ 9. common quotation, Debr., who refers to Aelius Aristides, *Or.* 46, 143 ‖ we have the end of an elaborate epideictic speech given by a rhetor during an ἑορτὴ τοῦ βήματος (LL. 11/12), probably a popular assembly (contra Debr.: 'the festival of the tribune', perhaps a rhetorical contest); the city was pleased by the speech and asked for a written version which the sophist ultimately decided to produce, edd.pr.; rather the end of a letter to the city, Debr.

1194. Ephesos. Honorary inscription for Sextus Nonius Mandrylianos. White marble statue base. Edd.pr. K.-E.-I. (cf. our lemma no.1152-1171) 171/172 no. 5. Text in one column.

Ἡ βουλὴ
καὶ ὁ δῆμος
ἐτείμησεν
Σέξτον Νώνιον
Σέξτου υἱὸν
Κορνηλία
Μανδρυλιανόν,
ἄνδρα ἐκ προγόνων
εὐγενῆ,
τὸν ἀγωνοθέτην
καὶ γυμνασίαρχον

Undated by edd.pr. ‖ 4-7. for the honorand (or a relative) cf. our lemma no. 1190; the cognomen refers to the god Mandros on record in Kyme, edd.pr.

1195. Ephesos. Honorary inscription for C.Iulius Lupus. White marble statue base. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 171/172-173/174 no. 6. Text in one column.

Ἡ βουλὴ καὶ
ὁ δῆμος ἐτεί-
μησαν Γάιον
Ἰούλιον Γαίου
Ἰουλίου Μαξίμου
Λουπιανοῦ καὶ
Ὀκλατίας Γαίου
θυγατρὸς Πρόκλη[ς]
υἱὸν Φαβία Λοῦπον,
ἱεροκήρυκα γενό-
μενον τῆς Ἀρτέ-
μιδος, πρῶτον
τῶν ἀπ' αἰῶνος
ἱεροκηρύκων ἀρξά-
μενον γυμνασι-
αρχεῖν τὰς γενεσί-
ους ἕκτας τῆς Ἀρ-
τέμιδος κατὰ μῆ-
να δρακτῷ ἐκ τῶν
ἰδίων, καὶ τὰ λοι-
[π]ὰ δὲ μυστήρ[ια]
[τῆ]ς θεοῦ [ἀξίως]
[ἐπιτελέσαντα - -]

Undated by edd.pr. ‖ 12-20. the honorand's innovation was to organize monthly distributions of oil; previously distributions took place on the sixth of Thargelion, Artemis' birthday (τὰς γενεσίους ἕκτας; LL. 16/17); for δρακτός cf. *SEG* XXXVI 640 and our lemma no. 1196 L. 2, edd.pr.

1196. Ephesos. Honorary inscription for Gavius Men[odoros ?]. Fragment of a white marble column. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 175/176 no. 9.

[Ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν - - - ο]ν Γάυιον Μην-
[- - - - - - - - - - - - - - - γ]υμνασίων δρακτῷ, μὴ λαμβάνοντα
[- - - - - - - γυμνασίαρχο]ν τῶν πρεσβυτέρων καὶ ἀγ⟨ω⟩νο-
[θέτην τῶν - - - - - - - - - κ]αὶ πανηγυρίαρχον τῶν μεγά-
[λων - - - καὶ τῶν μεγάλων Πασ]ιθήων, λαμπρῶς καὶ μεγαλοψύ-
[χως - - - - - - - - - - - ἐν τῷ] τῆς πρυτανείας ἐνιαυτῷ τῇ
[- - - - - - - - - - - - - - - - - -] παρασχόντα, κατακλείναντα
[- - - - - - - - - - - - - - - - -]ώσει ἐν τῷ ἱερῷ τῆς Ἀρτέμιδος
[- - - - - - - - - - - - - - - - - -].ους πολείτας, εὐωχήσαντα δὲ
[- - - - - - - - - - - - - - - - - -]. πολείτας ἑξακισχιλίους
[- - - - - - - - - - - - - - - - - -] εἰσδόντα τοῖς πολείταις
[- - - - - - - - - - - - - - - - - -]ς ἑκατὸν ἑβδομήκοντα
[- - - - - - - - - - - - - - ? ποιήσαντα] θεωριῶν ἡμέρας πέντε
[- - - - - - - - - - - - - - - ε]ἰς τὸ ἔλεον δηνάρια
[- - - - - - - - - - - - - - - - -]ρα καὶ ἀναλώμα-
[τα - - - - - - - - - - - - - - - - - ἐκ]τενῶς καὶ
[- - - - - - - - - - - - - - - - - τῆς πα]τρίδος
[-]ΠΛΟΣΕΙΣ
[-].....

Undated by edd.pr. ‖ 1-2. Μην[όδωρον-- ?, edd.pr. ‖ 2. ἐλαιοθέντα πάντων τῶν γ]υμνασίων, edd.pr. [or ἐλαιοθέτην ?, Pleket]; for δρακτός cf. our lemma no. 1195 L. 19 ‖ 2-3. μὴ λαμβάνοντα ! [τὰς θεωρίας], edd.pr., who refer to *I.Eph.* 1722: 'not having accepted public money for theatre-shows'; since in *I.Eph.* 1722 the theoriai are connected with the prytanis, edd.pr. suggest that a mistake was made in the chronological order of the honorand's functions: the prytaneia was erroneously mentioned in L. 6 [rather an ultimum refugium; perhaps something like 'not accepting the public money earmarked for oil-spending in the gymnasia' ?; theoriai appear not

until L. 13 !, Pleket] ‖ 3. ΑΓΟΝΟ lapis ‖ 5. for the Πασίθηα cf. *I.Eph.* 633, 664 b etc., edd.pr. ‖ 8. σιτ]ώσει, edd.pr. [rather στεφαν]ώσει: the participants of the banquet (κατακλείναντα) wore wreaths, Pleket] ‖ 11. [perhaps better -]εις δόντα, Herrmann] ‖ 17. e.g. ἀξίως τοῦ γένους καὶ τῆς πα]τρίδος, edd.pr.

1197. Ephesos. Honorary inscription for Antonius Apollinarios. White marble statue base with moulding below. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 179/180 no. 11.

Ἀντώνιον
Ἀπολλινάριον,
Ἐφέσιον
καὶ Ἀθηναῖον,
φιλοσέβαστον,
ἱππικόν,
πένταθλον
ἑλληνοδίκην α΄

Undated by edd.pr. ‖ 6. ἱππικός: member of the equestrian order ‖ 8. the honorand was referee during the Ephesian Olympia; for α΄ cf. πρωτελληνοδίκης in *IG* XIV 739, edd.pr., who refer for a parallel to *I.Eph.* 1127.

1198. Ephesos. Honorary inscription for an anonymous. White marble block. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 180/181 no. 13.

[- - name of the honorand - -]
σὺν τῇ συν[βίῳ αὐτοῦ name of wife]
καὶ τοῖς τέ[κνοις - - - -]
Οὐάλεντι [- - - - - - καὶ]
Ἰσίωνι τῷ [- - - - - - - -]
τὸν ἑαυτο[ῦ εὐεργέτην μετὰ τοῦ]
οἴκου αὐ[τοῦ]

Undated by edd.pr. ‖ 4. Ision had another name: τῷ [καὶ - - , edd.pr.

1199. Ephesos. Honorary inscription for an anonymous woman. White marble fragment of a column. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 181/182 no. 14.

[ἐκτελέσασαν τὰ μυσ]-
τήρια [πάντα]
[κ]αὶ φιλ[οτείμως ὅλον]
τὸν ἐνια[υτὸν],
πληροῦσ[αν]
μὲν τὴν ἐψ[ηφισμένην - -]
κοσμοῦσα[ν - -].Η[- -]
τειμῆς · λα[μπ]ρο[- -]
καὶ τὴν τοῦ · γένο[υς ἐπι]-
φάνειαν

Undated by edd.pr., who think of a female prytanis.

1200. Ephesos. Two fragments of a decree or letter. Fragment of a white marble block inscribed on both sides. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 231/232 no. 62.

A:

[- -]μενο[- - - - - - - - - -]
[κ]αὶ πρότερον πρεσβ[- - -]
ησω ἴεσθε δεῖν τὴν πα[- - -]
4 ἀποκριθῆναι ὡς οὔτε τ[- - -]
σοντας ἐναντίον το[ύτ - - -]
ὁμοίως καὶ ...νομο[- - - - -]

B:

[- - - -].AI[- - - - -]
[- - -].ες μετ[α - - -]
[- - -]ς τῆς τιμῆς συ[- -]
4 [- - -]ς εἰληφέναι δυ[- -]
[- - -]. αι νῦν ὑπαρ - -]
[- - - - - -].ιμια διὰ
[- - - - - - - -]TIOXEI

Undated by edd.pr. [A 3. ὥιεσθε δεῖν ?, Herrmann].

1201. Ephesos. Fragment of a building inscription. Blue-white marble architrave with three fasciae. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 231/232 no. 63: [- - - -] σὺν ταῖς ἰσόδοις[- - -]

Undated by edd.pr.

1202. Ephesos. Fragment of a neopoios inscription. Fragment of a blue-white marble block. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 233/234 no. 66.

Ἀγαθῇ Τύχῃ
[Ο]ἵδε ἐνεοποίησαν· αὐ[θ]αί-
[ρ]ετοι· σύνμηνοι· εὐσεβῶς
[καὶ] φιλοτείμως· πρυτ[ανεύοντος]
- - - - - - - - - - - - - - - - - - -

Undated by edd.pr.

1203-1209. Ephesos. Dedications. Cf. K.-E.-I. (cf. our lemma no. 1152-1171) 209-212 nos. 38-42 and 233/234 no. 68 for new dedications and 237/238 no. 6 for a republication.

1203: 209/210 no. 38. **Dedication to Apollo Patroios, late archaic-classical period ?** Blue marble altar: Ἀπόλλων[ο]ις Πατρο[ίο] Stoich.

Cf. *I.Eph.* 101, edd.pr.

1204: 209/210 no. 39. **Dedication by Eukleia, Hellenistic period.** Fragment of a marble stele.

serpent
Εὔκλεια ὑπὲρ Σώφρονος
τοῦ υἱοῦ

Dedication to the god represented by the serpent: Zeus Meilichios or Asklepios, edd.pr.

1205: 209/210 no. 40. **Prayer of a neopoios to Artemis.** Marble block.

Ἀγαθῇ Τ[ύχηι]
Εὐχαριστῶ σοι, κυρία Ἄρ[τεμι],
Ἔφηβος Μηνοφιλιανός, [ἀδελφοῦ]
4 πατρὸς πάππου νεοπο[ιῶν, νεοποι]-
ήσας ὡς εὐξάμην κατ[αξίως σὺν]
τῷ πατρί μου Νικηφ[ορια]-
νῷ καὶ συνάρχο[υσι πᾶσι]

Undated by edd.pr. ‖ for parallels cf. *I.Eph.* 940 ff.; 1566 ff.; 4330, edd.pr. ‖ 3. Ἔφηβος: name rather than ἔφηβος (age category) ?, Pleket.

1206: 211/212 no. 41. **Dedication for the emperor Titus, 79 A.D.** Blue-white marble base.

[Ἀγαθῇ Τύχῃ]
Ὑπὲρ τῆς τοῦ Σεβαστοῦ [Καί]-
σαρος Τίτου ὑγιήας καὶ διαμ[ο]-
νῆς [τ]ῆς Ῥωμαίων ἡγ[εμον]ίας ὁ δῆ-
4 μο[ς] ἀντικατέστη[σεν.....]
[.....]απτου ἱερατ[εύο]ν[τος], γραμματεύ-
ον[τος] Λουκίου Ἑρεννί[ου Περε]γρείνου
Ποσειδώνιος ...[- - - - - - ἐ]ποί[ει]

6. L.Herennius Peregrinus is on record in *I.Eph.* 412 as secretary of the people (78/79 A.D.), edd.pr. ‖ for a similar base cf. *I.Eph.* 514 b, edd.pr.

1207: 211/212 no. 42. **Dedication to Apollo.** Blue-white marble altar moulded above and below.

[...]πος Λ.Οὐη.[- -]
[ου] Σκαπλᾶδο[ς]
[Ἀπόλ]λων[ι].ο[..]
4 [- - -]η ἀν[έ]θ[η]-
κε

1. πάπ]πος ?, edd.pr. ‖ 1-2. Οὐηρ[ίλου] ?, edd.pr. ‖ 3. Σκαπλᾶδος = Latin Scapulae.

1208: 233/234 no. 68. **Prayer to Artemis.** Marble tabula ansata.

[Ἀγαθῇ Τύ]χῃ
[- - - Ἀ]σιατικοῦ
[- - - γε]ρουσίας · εὐ-
[χαριστῶ τῇ] Ἀρτέμιδι περὶ
[ὧν ὡς εὐξά]μην ἐπέτυχα
[- - - - - -ν]εοποιήσας ἀ-
[γνῶς καὶ κ]αλῶς Ἀρτεμι-
[- - - - - -].ην γυναικ-
[- - - - - - - -]....

1209: 237/238 no. 6. **Prayer to Hestia Boulaia.** *SEG* XXXIV 1126. Revised by K.-E.-I.

Ἑστία Βουλαία, σῶ-
ζε πολλοῖς ἔτεσιν
τοὺς μαντηλαρίους
Φιλήμονα, Τροφίμαν,
Ἐλεύθερον, Εὐάνγελον
καὶ Φίρμον τὸν ἐσ-
τιοῦχον

1210. Ephesos. Bilingual dedication of the basilica on the North side of the 'Staatsmarkt' to Artemis Ephesia, Augustus and others, 11-14 A.D. *I.Eph.* 404. D.Knibbe - M.Büyükkolanci, *JÖAI* 59 (1989) Hauptblatt 43-45, add six new fragments to this text and republish it as follows. Underlined letters are on the new fragments.

Latin: Basilicam Dianae Ephesiae et Imp. Caesari divi f.
Augusto pontifici maximo tribunicia potestate XXX. . .
cos. XIII imp. XX patri patriae et Tiberio Caesari Augusti
f. tribunicia potestate . . . cos II imp. . . . et civitati
Ephesiorum C. Sextilius P. f. Vot(uria) Pollio cum Ofillia A. f.
Cor(nelia) Bassa uxore sua et C. Ofillio A. f. Cor(nelia) Proculo f.
suo cetereisque leibereis sueis d.s.p. faciendum curavit

2. In fine XXXIII-XXXVII are all possible, K.-B. ‖ 4. (trib. pot.) XII-XVI and (imp.) V or VI are all possible, K.-B.

Greek: Βασιλικὴν στοὰν Ἀρτέμιδι Ἐφεσίαι καὶ αὐτοκράτορι Καίσαρι Θεοῦ
υἱῶι Σεβαστῷ ἀρχιερεῖ μεγίστῳ, δημαρχικῆς ἐξουσίας τὸ λ΄, ὑπάτωι τὸ
ιγ΄, αὐτοκράτορι τὸ κ΄, πατρὶ πατρίδος καὶ Τιβερίωι Καίσαρι Σεβαστοῦ υἱῶι,
δημαρχικῆς ἐξουσίας τὸ . . .΄, ὑπάτωι τὸ β΄, αὐτοκράτορι τὸ . . .΄ καὶ τῶι
δήμωι Ἐφεσίων Γάϊος Σεξτίλιος Ποπλίου υἱὸς Οὐοτουρία Πωλλίων σὺν
Ὀφελλίαι Αὔλου θυγατρὶ Κορνηλία Βάσσηι τῆι γυναικὶ καὶ Γαίωι
Ὀφελλίωι Κορνηλία Πρόκλωι τῶι υἱῶι καὶ τοῖς λοιποῖς τέκνοις ἐκ τῶν ἰδίων
ἀνέθηκεν

5. C.Sextilius Pollio and Ofellia Bassa: members of the 'cives Romani qui in Asia (or: Ephesi) habitant/-negotiantur' [for an earlier Ofellius on Delos cf. F.Queyrel, *BCH* 115, 1991, 435; Campanian origin, Pleket] ‖ Ofellia Bassa was married first to an Aulus Ofellius and had a son Ofellius Bassus (cf. *I.Eph.* 405-407); after her

marriage to C. Sextilius Pollio the latter acted as Ofellius' step-father and subsequently adopted him; Ofellius changed his name into C. Sextilius Proculus, K.-B.; cf. also our lemma no. 1176 A app.crit..

1211. Ephesos. Dedication of the customs house by the fishermen and fishmongers, reign of Nero. *I.Eph.* 20. G.H.R.Horsley, *op.cit.* (cf. our lemma no. 1065) 95-114, presents the text with a translation and with detailed commentary on the importance of fish, the fishing industry and fishing organizations, and on the long list of names following upon the dedication, with special reference to the social 'mix' of this guild.
H. argues that the guild of Ephesian fishermen formed a sort of cartel which erected the customs house at its own expense in order to bar those who were not members of the guild from marketing fish in the city. Mention of the plural τῶν στοῶν (A col. 2 LL. 37/38) may indicate more than one colonnaded portico with shops of fishmongers [H. may be right in supposing that fishing was carried on not only at sea but also in lakes and rivers but the suggestion that our fishermen collected the tariffs on fish caught in the Kaystros-river and in Artemis' lakes at the newly erected customs house and directed them to the Artemision, seems less likely. Surely, the customs house *at the harbour* was mainly aimed at sea-fishing and since Artemis is not mentioned as dedicatee it is not likely that the Artemision received all the dues; it is rather the city itself which pocketed the dues (and not Roman *publicani*); the dues levied on fish caught in the Kaystros and the sacred lakes were paid to the temple; the Ephesian guild may have levied these dues but this does not imply that *all* dues on all fish went to the temple, Pleket]. Brief discussion of *I.Eph.* 1503, mentioning οἱ ἐπὶ τὸ τελωνῖον τῆς ἰχθυικῆς πραγματευόμενοι.
Horsley suggests in A L. 44 read κίονα ⟨α′⟩, in L. 46 read δη(νάρια) ν′ (cf. L. 50).

1212. Ephesos. Dedication to Hadrian, 129 A.D. Socle of a white marble column, with inscription, rosette, garlands and tainia. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 163-166 no. 2.

Ἀγαθῇ Τύχηι
Αὐτοκράτορι · Καίσαρι ·
Τραιανῷ · Ἀδριανῷ
Σεβαστῷ πατρὶ
πατρίδος · Διὶ · Ὀλυμ-
πίῳ καὶ
σωτῆ ρι
καὶ κτίσ-
τῃ

Hadrian was honored as Ζεὺς Ὀλύμπιος in Athens in the spring of 129 A.D.; subsequently he left Athens for Ephesos, edd.pr. Cf. our lemma no. 406.

1213-1228. Ephesos. Epitaphs. Cf. K.-E.-I. (cf. our lemma no. 1152-1171) 213-222 nos. 43-58 (except nos. 46/47 which are Latin) and 235 no. 69, for new Greek epitaphs and 237/238 no. 5 for a republication of *SEG* XXXIII 887 and 895.

1213: 213/214 no. 43. **Epitaph of Hippokrate, ca. 500-450 B.C. ?** Blue-white marble block: Ἱπποκράτης | τῆς Μαιανδρίο Stoich.

Script and stone resemble those of *I.Eph.* I14 (500-450 B.C.), edd.pr.

1214: 213/214 no. 44. **Epitaph of Basilike from Athens.** Fragment of a white marble plaque: Βασιλικὴ Ἀθηναία, χαῖρε

Undated by edd.pr. | the absence of a patronymic points to slave-status, edd.pr. [but the mention of an ethnic does not, Pleket].

1215: 213/214 no. 45. **Epitaph of Iulia Gallitta, Roman period.** White marble block: Ἰουλία Γάλλιττα, χα[ῖρε]

Gallitta: for the name cf. *SEG* XXVIII I034 and XXXV I330.

1216: 215/216 no. 48. **Epitaph of P.Olius Scipio and Ophelia, Roman period.** Two fragments of a white marble plaque.

Πόπλιος Ὄλιος Σκιπ[ί]ων Ποπλί[ωι] | [κ]αὶ Ὠφηλείηι
τῆ[ι ἑαυτοῦ] θυγατρί

1. In fine: Ποπλί[ωι], sc. Ὠλίωι Σκιπίωνι, edd.pr.

1217: 215/216 no. 49. **Epitaph of Attalos and others.** Blue-white marble block.

Ἄτταλε καὶ Οὐᾶρε | δύο ἀδελφοὶ ἥρ[ω]|ες, χαίρετε - |
καὶ Ζήνων τέκνον Ἀττάλου

Undated by edd.pr. || 4. added later.

1218: 217/218 no. 50. **Epitaph of Ateia Fausta and family.** White marble block.

[Τὸ] μνημεῖόν ἐστιν Ἀτείας Φαύτης (sic)
[καὶ] θυγατρὸς αὐτῆς Ῥουφείνης καὶ ἐκγό-
[νω]ν αὐτῆς Ζηνωνίδος καὶ Δαμᾶ · ζῶσιν

Undated by edd.pr. || I. Φαύτης for Φαύστης, edd.pr.

1219: 217/218 no. 51. **Epitaph of Claudius Mithridates and Flavia Modesta, 1st cent. A.D.** Blue-white marble lid of a sarcophagus; inscription in rasura ?

[To]ῦτο τὸ ἡρῷον καὶ ἡ ἐπ' [αὐτῷ σορός ἐστιν]
[Κλαυ]δίου Μιθριδάτου καὶ Φλαβείας Μοδέστας[- -]
[μετ]οχὴν ἐχέτωσαν κα[ὶ τέκνα αὐτῶν ?]

2. In fine there is room for [γυναικὸς αὐτοῦ].

1220: 217/218 no. 52. **Epitaph of --- and of their father P.Aelius Hermes, 2nd cent. A.D.** Blue-white marble lintel of a grave heroon which had at least two doors.

καὶ τοῦ πατρὸς αὐτῶν Ποπλίου Αἰλίου
Ἑρμῆδος ἀπελευθέρου τῶν κυρίων· ζῇ

Names of the children of P.Aelius Hermes stood on the other lintel, edd.pr. ‖ 2. κυρίων: 'kaiserlich', not of two emperors, edd.pr.

1221: 218/219 no. 53. **Epitaph of --- Proklos and family.** White marble block which supported a sarcophagus.

[Αὕτη ἡ σορὸς καὶ ὁ] βωμὸς καθ' οὗ ἐπίκειται
[- - - - - - - - - -]ου Πρόκλου καὶ γυναικὸς
[αὐτοῦ - - - - - - -] καὶ τέκνου αὐτῶν Ἀβασ-
4 [κάντου - - - - - - - - -ο]υ καὶ τῶν ἐκγόνων
[αὐτῶν - - - - - - -] vacat ζῶσιν·
[καὶ - - - - - - - - - - -ο]υ Πρόκλου· ζῇ

6. Added later.

1222: 219/220 no. 54. **Epitaph of the Jew Aurelius Sambathios Judas and others.** White marble plaque divided by a groove into two parts.

[Τοῦτο τὸ ἡμι]- Τοῦτο τ[ὸ ἡμι]-
[μόριόν ἐστι]ν μόριόν ἐ[στιν]
[- - - -].ίου Αὐρ. Σαμ[βαθίου]
4 [- - - -] Ἐφε- Ἰούδα Ἐφ[εσίου]
[σίου Ἰουδ]έου· Ἰουδέου
[- - - -μό]ριον ἐκοι[νωνη- - - - -]

Undated by edd.pr. [in view of Αὐρ. late 2nd/3rd cent. A.D., Pleket] ‖ a third burial place (L. 6) has been added to the two mentioned on both sides of the groove, edd.pr. ‖ Aur. Sambathios Ioudas was a Jew ‖ 6. perhaps Τούτοις τριμό]ριον ἐκοι[νωνήθη plus genitive of the name of the third person, edd.pr. [for Aurelius Sambathios at Ephesos cf. also *SEG* XXXIV 1146 and G.H.R. Horsley, *Novum Testamentum* 34 (1992) 126/127, Pleket].

1223: 219/220 no. 55. **Epitaph of Aulus Hordeanus Euporos and family.** Blue limestone block; possibly part of a tomb.

Τούτου τοῦ μνη-
μείου κήδεται Αὖλος Ὁρδε-
ανὸς Εὔπορος καὶ Ἀθηναὶς ἡ γυνὴ αὐτοῦ
[καὶ] τὰ τέκνα - - - ζῶσιν

Undated by edd.pr.

1224: 221/222 no. 56. **Epitaph of Aur. Pionios and others.** White marble lintel of a tomb: Τοῦτο τὸ ἡρῷόν ἐστιν Αὐρ(ηλίου) Πιονίου καὶ Παν.ω.[- -

Undated by edd.pr. [Αὐρ.: 2nd/3rd cent. A.D., Pleket].

1225: 221/222 no. 57. **Epitaph of Aurelius [- -] and family.** Blue-white marble plaque.

[Τοῦτ]ο τὸ ἡρῷ-
[όν ἐσ]τιν Αὐρηλίου
[- - --ο]υ ἀγωνοθέ-
[του καὶ γ]υναικὸς
[αὐτοῦ καὶ] τέκνων
[- - - - - - -] καὶ Α-
- - - - - - - - - - - - -

Undated by edd.pr. [cf. preceding lemma].

1226: 221/222 no. 58. **Epitaph of various people.** White-blue marble fragment.

- - - - - - - - - - - - -
Γλύπτου [- - - - - - -]
νος καὶ Ἀμμι[- - - - -]
Ἑρμολάου ζ[ῶσιν - -]
καὶ Νηρηΐδος Κ[- - -]
Πουπλίου Β[- - - - -]
ΟΥ Ἀπολλι.[- - - - -]
- - - - - - - - - - - - -

Undated by edd.pr.

1227: 235/236 no. 69. **Epitaph of Pasikrates and others.** Lower part of a white marble base with moulding above.

[- - - Πασικράτη]
τῷ φιλολόγῳ
μνείας χάριν·
Τούτου τοῦ βωμοῦ
κήδεται Ξάνθος, βουλῆ[ς]
Ἐφεσίων πραγματευτής,
φίλος τοῦ Πασικράτου·
Ταύτης τῆς ἐπιγραφῆ[ς]
ἐκσφράγισμα· ἀπετέθη
εἰς τὰ Ἐφεσίων ἀρχε[ῖα]
ζῶσιν

[2. For φιλόλογος ('student') cf. L.Robert, *Hellenica* XIII 48-50 || 4-5. cf. the οἰκονόμος τῆς πόλεως in *SEG* XXIV 496, also a slave; cf. also our lemma no. 1316; oikonomos and pragmateutes are synonyms, Pleket] || edd.pr. refer to *I.Eph.* 2202 and 2211.

1228: 237/238 no. 5. **Epitaph of Q.Lollius Kosmion and Lollia Gemella.** *SEG* XXXIII 887 and 895. K.-E.-I. point out that these two fragments join.

[- - - - - - -]ζῆ̣ vacat
[--K]οίντου Λολλίου Κοσμίωνος·
τοῦτο τὸ μνημεῖον καὶ Λολλία[ς]
4 Κοίντου θυγατρὸς Γεμέλλης, ζ[ῆ̣]

1229. Ephesos. Epitaph of Aur.Eutychos Philetos and Atheno, end 2nd/3rd cent. A.D. *I.Eph.* 2227 (a) (right part). The left part was identified as joining 2227 (a) by G.Petzl, *EA* 13 (1989) 127/128 no. 1 (ph.). It is now in the Archaeological Museum in Izmir; previously in the railway station at Alsancak, at the terminal for trains from the South; drawing in J.Keil's *Skizzenbuch Smyrna* VIII 17. The vertical stroke in the line indicates the joint.

Ἀφροδεισέως κ|α(ὶ) Ἐφεσίου
Τοῦτο ἡρῷον | πᾶν ἐστιν Αὐ-
ρηλίου Εὐτύχου | Φιλήτου καὶ
4 Ἀθηνῶδος γυ|ναικὸς αὐτοῦ,
καὶ τέκνων· | ζῶσιν · καὶ ἀ-
πελευθέρων | αὐτοῦ · εἰ δέ
τις θελήσει τ|ου ἐκκόψα⟨ι⟩ τὰ
8 γράματα τὰ πρ|ογεγραμένα
ἐν τῷ τίτ⟨λ⟩ῳ, | θήσει τῷ ταμῷ
δηνάρια * [number]

1. Inscribed on the upper edge of the recessed field and added later, P. || 3. the eta in Φιλήτου is corrected from a M, P. || 7. ΚΟΨΑΓ, lapis; του for αὐτοῦ or ⟨τού⟩του, P. || 9. ΤΙΤΓΑ$\dot{\omega}$, lapis; the mason tried to erase the gamma; ταμῷ = ταμείῳ, P. || 10. in fine perhaps / .

1230. Ephesos. Epitaph of Bassa. *I.Eph.* 2231; *Pfuhl-Möbius* 2032. R.Merkelbach, *EA* 13 (1989) 87, publishes a photo of this relief which is now in the Museum in Louviers.

1231. Ephesos. Bilingual fragment. White marble fragment, possibly of the side of a sarcophagus. Edd.pr. K.-E.-I. (cf. our lemma no. 1152-1171) 231/232 no. 64. Undated.

- - -] C̣.f. Qui(rina) [- - -|- - -] Οὐαλητίου [- - - | - - -] ΜΑΣ

1232-1234. Ephesos. Revisions of Ephesian inscriptions. Cf. K.-E.-I. (cf. our lemma no. 1152-1171) 235-238 nos. 1, 3 and 4 for the following revisions.

1232: 235/236 no. 1. **Dedication to Ptolemaios II Philadelphos and Arsinoe.** *I.Eph.* 199. Revision of the stone yielded the following text:

[βασιλεῖ Πτ]ολεμαίῳ[ι] [Σ]αράπι Δικαι[- - - -]
[βασιλί]σσηι Ἀρσι[νόηι] [- - - - -].[- - - - -]

3. Δικαι[- -]: name of the dedicator, edd.pr.

1233: 237/238 no. 3. **Epitaph, 4th cent. B.C.** *I.Eph.* 3909. The last six lines should be read as follows:

Ζώσιμος Ἡρακλεώ[τ]ου·
Φύρτιος· Ἀριστάρχης
Σῶσις Ἡρακλεώτου

1234: 237/238 no. 4. **Dedication to Ptolemy II Philadelphos and Arsinoe.** *SEG* XXXIII 942. The text should be read as follows:

Βασιλεῖ Πτ[ολεμαίωι] [τ]αγμένοι[- - - -]
καὶ βασιλί[σσηι Ἀρσι]- [..]PAITOB.[- - -]
[ν]όηι καὶ Σω[τῆρσι] [ἀ]νέθηκαν
Εἰσίδω[ρος - - - - -] συντελο[ῦντες]
καὶ οἱ ἡγε[μόνες καὶ] αὐτοῖς θυ[σίαν]
οἱ στρατη[γοὶ οἱ τε]-

1235. Ephesos. Inscription on a balance, Roman Imperial period. Bronze balance with three scales inscribed on three sides of the beam (points, strokes, letters, Roman numerals); on the fourth side a Greek inscription in punched letters. Found in the early medieval stratum of the Church of Mary, but dating from an earlier period. Ed.pr. S.Karwiese, *op.cit.* (cf. our lemma no. 1237) 32/33 (ph.; dr.): ϹΑΝΚΑΘΙΟϹ

Unattested name of the owner (merchant) ?, ed.pr. [Could it be Σανβάθιος = Σαμβάθιος ? Cf. *SEG* XXXIV 1146 and above our lemma no. 1222, Herrmann].

1236. Ephesos. Erection of a cross in the place of an Artemis statue, 4th cent. A.D. or later. *I.Eph.* 1351. H.Thür, *op. cit.* (cf. our lemma no. 1184-1187) 129-131, argues that the ἀπατήλιον εἶδος of Artemis taken away by Δημέας belonged to the statuary decorating of the Gate of Hadrian rather than being a statue standing on the base on which Demeas erected a cross. Probably this act of Christianization is contemporary with the renewing of the building inscription of the Gate (our lemma no. 1186). [Cf. for this text also G.Mussies in P.W. van der

Horst - G.Mussies, *Studies in the Hellenistic Background of the NT* (Utrecht 1990) 177-194, especially 194 (first decade of the 5th cent. A.D.) and G.H.R.Horsley, *Novum Testamentum* 34 (1992) 108, Pleket].

1237. Ephesos. Inscription on a lead seal, 700-725 A.D. Circular Byzantine lead seal with inscription on both sides. Found in the early medieval stratum of the Church of Mary. Ed.pr. S. Karwiese, *Erster vorläufiger Gesamtbericht über die Wiederaufnahme der archäologischen Untersuchung der Marienkirche in Ephesos* (Denkschr. der Österr. Akad. der Wiss. 200; Vienna 1989) 31 note 53 (ph.).

Obverse: † Ἁγία{ς} | Τριὰς ὁ Θ(εό)ς | ἡμῶν βοήἰθε τῷ δούλῳ ‖ σου
Reverse: † Χρισἰτοφόρῳ | κουβικ(ουλαρίῳ) παἰρακοιμωμένῳ †

Obverse: horizontal stroke above ΘC; ΔϬΛѠ‖ reverse: KϬBKϚ, ed.pr. [however, the photo shows BIK: κουβικ(ουλαρίῳ), Strubbe and Tybout].

1238. Erythrai. Decree about the building of a temple for Aphrodite Pandemos, ca. 350 B.C. ?. *SEG* XXXVI 1039. C.Brixhe, *BSL* 84, 1 (1989) 33/34, reconstructs the diffusion of the diphtong OY in Erythraian inscriptions. On 34 note 40 he argues that our inscription should be dated later than ca. 400 B.C. (so R.Merkelbach; cf. *SEG* XXXVI), since it regularly uses the ending -OY in the genitive singular as e.g. in *I.Erythrai* 9 (350-344 B.C.).

1239. Erythrai. Honorary inscription for nine strategoi, ca. 277-275 B.C. *Syll.*^{3} 410; *I.Erythrai* 24; cf. L.Robert, *OMS* I 467 note 3). F.Piejko, *Historia* 38 (1989) 401, suggests restoring in LL. 20-22 [ἐφρόντισαν δὲ καὶ τῆς] | ἄλλης διοικήσεως τε[λεσμάτων, ὅπως μηδὲν λείπηται ἐκ] | τῶν ἐπιπεσόντων π[ροσόδων] (*Syll.*^{3}: [ἐπεμελήθησαν δὲ καὶ τῆς] | ἄλλης διοικήσεως τε[-- ca. 25 --] | τῶν ἐπιπεσόντων π[-- ca. 16 --]; Robert: [ἐφρόντισαν δὲ καὶ τῆς] | ἄλλης διοικήσεως τε [τῶν χρημάτων καὶ τῆς ἐπανορθώσεως ?] τῶν ἐπιπεσόντων π[ραγμάτων]; *I.Erythrai*: [ἐφρόντισαν δὲ καὶ τῆς] ἄλλης διοικήσεως τε[--] | τῶν ἐπιπεσόντων π[--]).

1240. Erythrai. Honorary inscription for Lucius Flavius Capitolinus, ca. 240 A.D. *I.Erythrai* 63 (*IGR* IV 1544; *Syll.*^{3} 879). C.P.Jones, *Glotta* 67 (1989) 194-197, comments on LL. 9-11. The council honors Capitolinus, son of the famous sophist Flavius Philostratos, as τὸν ἑαυτῆς τρόφιμον καὶ εὐεργέτην: the honorand is the 'foster son' of the boulē. J. refers to *IG* II^{2} 3969 LL. 5-11 (cf. our lemma no. 225) and *CIL* VIII 14372 (*ILS* 5076: amator et alumnus municipii sui) and points out that the epithet belongs to the series of πατήρ, μήτηρ, θυγάτηρ and υἱὸς τῆς πόλεως. The Philostrati neither were born nor lived in Erythrai but allowed Capitolinus to be raised in Erythrai [for some doubts about the latter point cf. *BE* (1991) no. 60.

For alumnus municipii/coloniae/patriae cf. now M.Corbier in *L'Africa romana. Atti VII Convegno di Studio Sassari 15-17 dicembre 1989,* Sassari 1990, 817-854. In African inscriptions alumni/alumnae often are patrons and benefactors (cf. τρόφιμον καὶ εὐεργέτην in Erythrai). C. argues that the alumni were born in the cities whose alumni they were; she rejects the theory that the word refers to the education rather than to the birth of the alumnus; the term was chosen for its affective value. In fact she equates alumnus with the Greek υἱὸς τῆς πόλεως; however, the careful distinction between τρόφιμος and υἱός (τῆς πόλεως, τῆς βουλῆς) in Greek points to a different connotation: the τρόφιμος was not born in but educated by the city which honors him; the υἱὸς τῆς πόλεως was born in the city, which as it were adopted him, Pleket]. Cf. our lemma no. 1864.

1241. Erythrai. Epitaph. *I.Erythrai* 314. G.Petzl, *EA* 13 (1989) 128, presents a photo of the text which is now in the Museum in Izmir. L. 1 before χρηστ. χαῖρε is in rasura. Petzl suggests: [..ca. 5...] Σ̣ώ̣τ̣[ειρ]α̣ or Σ̣ω̣τ̣[ηρί]α̣ χρηστή !, χαῖρε (*I.Erythrai*: - - - χρηστέ, χαῖρε).

1242. Klaros. The lists of Chian delegations. *SEG* XXXVII 971-974, 977/978. On the basis of Sarikakis' Chian prosopography (cf. our lemma no. 879), the following new readings can be presented in the Chian lists:

no. 971: L. 7: Ἀμπέλου; L. 12: Εὐπραξία Ἀντιόχου; LL. 16/17: Ἀβάσκαντος, Εὐτυχίων Ἰσιγένους, Νεικήτης Ἀγαθημέρου

no. 972: L. 8: Πραξιτέλης Διονυσίου; L. 9: Καλλιστράτου ?; for L. 10 (Ἥδυς) cf. our lemma no. 879

no. 973: LL. 9/10: Ζωτίωνος

no. 974: L. 6: Ἐπαφρόδειτον; in fine Ὀνησίφορος β΄, Ἀπελλᾶς, Σωτηρὶς Ὀνησιφόρου; L. 7: Ζώσιμος Καλλιτύχου; L. 8: Προσδόκιμος Τρύφωνος, Φιλόμουσος β΄; Ἑρμέρως οἱ Θρέπτου; L. 9: [-]αμικος; Ἡράκλεα Ἀντιόχου, Ἡρᾶς β΄, Τυραννὶ[ς Ζωσ]ίμου, Θεοφάνης etc.

no. 977: (probably between 131-145 A.D.): L. 11: Συνεργῶσα; L. 14: Ἀρτεμισίου; L. 15: Ἐπαφρόδειτος

no. 978: L. 2: Εὔτυχος β΄; LL. 2/3: Εὐσχήμων ἱεροκῆρυξ (or Εὐσχήμων β΄ ἱεροκῆρυξ).

1243. Klaros. Honorary decree for Polemaios, ca. 130-110 B.C. Large blue marble base with moulding below; inscription in five columns: four on the front, the fifth on a side; another block, on top of the present one, is missing. Edd.pr. L. and J.Robert, *Claros I. Décrets Hellénistiques* (Paris 1989) 11-62 (ph.), with translation and copious commentary. Palaeographically this text and the text in our lemma no. 1244 belong to ca. 133-100 B.C. Cf., however, the review by F.Canali De Rossi, *Athenaeum* 79 (1991) 646-648, for an analysis of the embassies of Polemaios and Menippos and the suggestion that the activities of both politicians date from the period of the Mithridatic Wars: Q.Mucius in the Menippos decree II LL.

42-45, is the proconsul of the beginning of the first cent. B.C. [but the reference to embassies to the Attalids in the decree for Menippos col. I LL. 10-17, does not recommend such a late date, Pleket].

Column I:

- - - - - - - - - - - - - - - - - -
[.]εν ἔτι τὴν ἀπὸ τῶν ἐφήβων ἔχων
ἡλικίαν προσεδρεύων τῶι γυμνα-
σίωι καὶ τὴν μὲν ψυχὴν τοῖς καλλίσ-
τοις συντρέφων μαθήμασιν, τὸ δὲ
σῶμα τοῖς ἀπὸ τῶν γυμνασιῶν ἐ-
θισμοῖς ἐναθλήσας ἐστεφα-
νώθη μὲν ἱεροὺς ἀγῶνας, εἰσ-
άγων δὲ τούτους εἰς τὴν πα-
τρίδα καὶ τὰς ἐπιβαλλούσας
τοῖς θεοῖς παριστάνων θυσί-
ας, πάντας ὁμοίως σπεύδων
ἀπ᾽ ἀρχῆς κοινωνοὺς ποιήσασ-
θαι τῆς τοῦ βίου προαιρέσεως
γλυκισμοὺς ἐπιτελέσας με-
τάδοσιν ἐποιήσατο τῆς ἀπὸ
τοῦ βίου χορηγίας· καλὸν δὲ κρί-
νων οὐ μόνον τὸν ἀπὸ τοῦ σώ-
ματος περιγινόμενον τῶι βίωι
καὶ τῆι πατρίδι κόσμον, ἀλλὰ καὶ
τὸν ἀπὸ τοῦ προίστασθαι τῶν κοι-
νῶν λόγω⟨ι⟩ καὶ πράξει πολιτι-
κῆι, ἀπήντησεν μὲν εἰς τὴν
Ῥοδίων πόλιν, κἀκεῖ τοῖς ἀρίσ-
τοις καθηγηταῖς συνδ[ι]ατρείψας,
ἄλυπον μὲν καὶ διὰ πάντων ἀ-
παρενόχλητον ἐποιήσατο τὴν
ἐπιδημίαν καὶ ἀξίαν ἑκατέρων
τῶν πόλεων· μετὰ ταῦτα προ-
χιρισθεὶς θεωρὸς εἰς τὴν Ζμυρ-
ναίων πόλιν τὰς νομιζο-
μένας τοῖς θεοῖς παρέστη-
σεν θυσίας μετὰ τοῦ συναποδει-
χθέντος ἀνδ[ρ]ὸς ἀξίως τῶν δή-
μων ἑκατέρων καὶ τὸ ταγὲν αὐ-
τῶι διάφορον εἰς τὴν [θυ]σίαν ἀνέ-
πεμψεν τῶι δήμωι· ἐπέμει⟨νε⟩ δὲ
κἀκεῖ συνὼν τοῖς ἀρίστοις παι-
δευταῖς· λαβὼν δὲ τῆς πάσης
παρεπιδημίας τὴν ἐπιβάλλου-
σαν μαρτυρίαν καὶ ἐπαινεθεὶς
διὰ ψηφίσματος οὐ μόνον παρὰ
τοῖς ἀποδεξαμένοις αὐτὸν Ζμυρ-
ναίοις καὶ τὴν περὶ τὸν βίον ἀρε-
τὴν καὶ εὐταξίαν, ἀλλὰ καὶ πα-
ρ᾽ ἡμῖν διαπρεσβευθέντων τού-
των μετὰ πομπῆς, φιλοτιμίας
- - - - - - - - - - - - - - - - - -

1-9. On leaving the ephebeia P. continued to practice in the gymnasion, both physically and intellectually, and was successful in international athletics (ἱερονίκης), edd.pr. || 8. τούτους, sc. στεφάνους; εἰσάγειν τὸν στέφανον refers to the solemn procession in which the hieronikai enter into the city and bring back their wreaths, edd. pr. || 14. γλυκισμός: 'collation et distribution de vin', edd.pr., with many parallels: a Greek custom, adopted by the Romans || 15-16. βίος: 'fortune', 'wealth'; χορηγία: 'delivery' ('fourniture'), edd.pr. || 16-28. further education by professors in Rhodes; edd.pr. refer to Philopoimen, who also was educated by philosophers/sophists; Philopoimen, a talented wrestler, gave up athletics in favor of military practice || 21. ΛΟΓΩΝ, lapis; ΩΝ induced by the preceding κοινῶν || 24. 'the best teachers'; for the intellectual climate cf. the evidence concerning the library of the Rhodian gymnasion: see *SEG* XXXVII 699 and our lemma no. 736 || 29-38. a trip to Smyrna as theoros and further education in Smyrna || 29-30. sacred ambassador, possibly to the Nemeseia in Smyrna, edd.pr. || 35-36. ἀναπέμπω: cf. ἀναδιδόναι in other texts. P. returned the money and paid for the sacrificial victim himself; ΜΕΙΔΕ, lapis || 39-46. P. was praised by and received a fitting martyria from the Smyrnaeans and the Kolophonians.

Column II:

- - - - - - - - - - - - - - - - - - -
κατο[. . . . .]πλειονος ν[. . .]
[.]σης αὐτὰς τὴν κτῆσιν ἐποιήσατο·
πρεσβεύων μὲν καὶ συμβουλεύ-
ων τὰ συνφορώτατα, φιλοτιμίας
δὲ οὐδεμιᾶς λειπόμενος, ἱκα-
νῶς μὲν γὰρ πρεσβείας
τετέλεκεν πρὸς στρατη{ι}-
γοὺς καὶ ταμίας καὶ πόλε[ι]ς
ἃς πάσας ἐκ τῶν ἰδίων ἀ-
νελείπτως χορηγῶν διώ-
κησεν, καλλίστας δὲ καὶ
περὶ ἀναγκαιοτάτων τετέ-
λεκεν πρεσβείας συμφερόν-
τως πρὸς αὐτοὺς τοὺς ἡγου-
μένους Ῥωμαίους καὶ τὴν
σύνκλητον, τοὺς μὲν λοιποὺς
τῶν πολιτῶν ἀπαρενοχλήτους
ἐῶν μένειν ἐπὶ τῶν ἰδίων,
αὐτὸς δὲ τὸν ὑπὲρ ἁπάντων
κίνδυνον ἀναδεχόμενος
καὶ κατὰ γῆν καὶ κατὰ θάλασ-
σαν σώματι κ⟨αὶ τ⟩ῆι ψυχῆι καὶ
τῶι παντὶ βίωι περὶ τοῦ δήμου
παραβαλλόμενος, ἐνέτυχεν
μὲν τοῖς ἡγουμένοις Ῥωμαίοις
καὶ φανεὶς ἄξιος τῆς ἐκείνων
φιλίας τὸν ἀπὸ ταύτης καρπὸν
τοῖς πολείταις περιεποίησεν
πρὸς τοὺς ἀρίστους ἄνδρας τῆι
πατρίδι συνθέμενος πατρωνεί-
ας, στοιχοῦσαν δὲ τῆι περὶ αὐτὸν
ὑποστάσει λαβὼν καὶ τὴν παρὰ
τῆς συγκλήτου μαρτυρίαν, γι-
νομένης ἁρπαγῆς καὶ ἐφόδου
μεθ' ὅπλων καὶ ἀδικημάτων ἐ-
πὶ τ⟨ῆ⟩ς ὑπαρχούσ⟨η⟩ς ⟨ἡ⟩μεῖν
χώρας
ἐπὶ Δούλων πόλεως, οὐ μόνον
τὴν ὑπὲρ ἐκείνων οἰκονομίαν
μετὰ τοῦ συνπρεσβεύοντος ἀν-
δρὸς ἀποδημήσας οἰκήαν τῶν
καιρῶν ἐποιήσατο, ἀλλὰ καὶ δό-
γματι διεκώλυσε τὰς ἁρπαγὰς
τῶν σπερμάτων καὶ τὰς βλάβας
γίνεσθαι, ἐπίταγμα τῆς συγκλή-
του ποιησαμένης τοῖς ταῦτα
διαπρασσομένοις ἵνα μηδὲν
εἰς τὸν δῆμον ἀδίκημα συν-
τελῶνται, φροντίζωσιν δὲ πε-
ρὶ τούτων {ε} καὶ ἐνισχύωσιν οἱ
διαβαίνοντες εἰς τὴν ἐπαρ-
χήαν στρατηγοί· ἑνὸς δὲ τῶν
πολιτῶν κατακρίτου γενομέ-
νου Ῥωμ⟨α⟩ϊκῷ κριτηρίωι ἐν τῆι ἐ-
παρχείᾳ, πρεσβεύσας πρὸς τὸν
στρατηγὸν τὸ{ν} γενόμενον ἄκυ-
ρον ἐποίησεν καὶ τὰ κρίματα
καὶ τὸν πολείτην καὶ τοὺς νό-
μους ἀβλαβεῖς ἐτήρησεν· πάλιν
τε προστάγματος ἐνεχθέντος
ἐναντίου τοῖς νόμοις κατά τι-
νων, ἐπελθὼν ἔπεισε τοὺς
ἡγουμένους ὡς δεῖ τὰ κριτήρια
- - - - - - - - - - - - - - - - - - -

4. συνφορώτατα: perhaps also to be restored in *I.Priene* 117 LL. 58/59: συμβο]υλ[εύ]ων τῶι δήμῳ τὰ συν[φορώτα]τα (*I.Priene*: τὰ συν[φέρον]τα), edd.pr. || 7-8. Roman governors and quaestors, edd.pr. || 9-10. ἀνέ(λ)λειπτος and ἀνελλιπής: 'inexhaustible', edd.pr. || 22. KIKH1, lapis || 25. P. met 'the Roman authorities': the context (cf. also LL. 7/8) is that of the Roman presence in Asia for the war against Aristonikos (cf. LL. 34-48); P. also negotiated with the Roman senate (L. 33), edd.pr., with elaborate comment on the eourse of Aristonikos' rebellion; Kolophon was taken by Aristonikos in the first phase of his revolt || 27-28. it was normal to mention with pride advantages derived from friendship || 30-31. πατρωνεία: cf. *Syll.*^{3} 656 with *SEG* XXXII 1206 and our lemma no. 1244 Col. III L. 11 (πάτρων), edd.pr. [Cf. also *SEG* XXXII 825 LL. 19/20, *Hellenika*

40 (1989) 34-49 and *ZPE* 80 (1990) 81-100, Pleket] || 32. ὑπόστασις: 'firmness', edd.pr., with examples in literary sources and inscriptions from the Roman period || 33-36. hostilities in the wake of Aristonikos' revolt; in L. 36 ΤΠΣ and ΣΝΣΝΜΕΙΝ, lapis || 37. Δούλων πόλις: cf. Aristonikos' appeal to the slaves (Strabo 14, 646 c), edd.pr. ; ἐπὶ δούλων πόλεως, Canali de Rossi, who argues that this episode is identical with the ἀνδρολήψιον on record in Col. I LL. 50-53 of Menippos' decree and that this embassy of Polemaios (L. 39) concerns the same affair as Menippos' fifth [improbable; ἐπὶ Δούλων πόλεως seems a further precision of the preceding ἐπὶ τῆς χώρας; and the ἀνδρολήψιον in Menippos' decree concerns citizens of Metropolis allegedly seized by Kolophonian magistrates and not actions of slaves, Pleket] || 38. οἰκονομία: 'regulation', edd.pr. || 41-42. δόγματι, sc. of the senate, edd.pr. || 53. ΡΩΜΔΙ, lapis || 51-62. two affairs; the first concerns a trial before a Roman jury-court; the second concerns a πρόσταγμα which was against the laws and to the detriment of 'some people'; the prostagma probably was a Roman document, ordering a number of Kolophonians to appear in Rome. P. persuaded the Roman authorities to cancel this order, edd.pr., with emphasis on the vibrant political life in (late) Hellenistic cities.

Column III:

- - - - - - - - - - - - - - - - - - -
[. . . .]OMEN[. . .]ΟΥΤΩΝ ἐδέ-
ξατο διάφορον · ἀνασστρα-
φεὶς δὲ καὶ τῆς πόλεως
καὶ αὐτῶν ἡγουμένων Ῥω-
μαίων ἀξίως καὶ τελέ-
σας τὴν χρήαν ἀνεγλεί-
πτως ἀπὸ τοῦ δοθέντος
χρήματος καὶ θεοῖς {καὶ}
πρέπον καὶ αὐτῶι τῶι δή-
μωι θυμίατρον ἀνέθηκεν,
τελῶν καὶ τὴν εἰς α[ὐ]-
τὸ κατασκευὴν ἐκ τῶν
ἰδίων · ἀπολυθεὶς δὲ καὶ
τῶν τοιούτων ΑΠΓΕΛΙΣ
ΜΩΝ διὰ τὴν ἱερατηίαν,
καλὸν δὲ κρίνων καὶ αὐ-
θαιρέτως ὑπομένειν
τοὺς ὑπὲρ τοῦ θρέψαντος
ἐδάφους κινδύνους, ἐν
ταῖς ἐπιτρεπομέναις
ἑαυτῶι χρείαις τῆς πα-
τρίδος γνησίως καὶ λέ-
γων καὶ πράσσων τὰ κρά-
τιστα διατετέλεκεν ·
πολλοῖς δὲ τῶν ἐπὶ τὸν
δῆμον καταφευγόντων
διὰ τὰς τυχικὰς περιστά-
σεις καὶ προσδεομένοις
ἐπικουρήας πολειτικῶς
κέχρηται καὶ ἀνθρωπίνως,
ἐπιδιδοὺς καὶ συνυπολαμ-
βάνων καὶ καθ' ἰδίαν καὶ ἐν
ταῖς γεινομέναις ὑπὸ τοῦ
δήμου παρακλήσεσιν προθύ-
μως · διὰ παντὸς δὲ φιλάν-
θρωπον καὶ τοῦ τῆς πόλεως
ἤθους οἰκῆον ἑαυτὸν παρεχό-
μενος, πολλοῖς μὲν τῶν χρε-
οφιλετῶν διάφορα παρείς, δι-
αμαρτυρουμένην ἔσχεν τὴν
ἀπὸ τῶν πρασσομένων χά-
ριν, ἑκάστου τῶν εὐεργετου-
μένων ἐ⟨ν⟩ τοῖς δημοσίοις
χρηματιστηρίοις ἐπίση-
μον πεποιηκότος τὴν ἀπὸ
τῆς παρέσεως φιλανθρω-
πίαν · οὐκ ὀλίοις δὲ τῶν ἐπι-
δεομένων ξένων καὶ κα-
ταφευγόντων ἐπὶ τὸν δῆ-
μον ἠράνικεν, οὐδένα κατὰ
περίστασιν ἐπ⟨τ⟩αικότα πε-
ριορῶν, ἴσον τε πᾶσιν ἑ-
αυτὸν καὶ διὰ πάντων
εὐεργετικὸν παρεχό-
μενος οὐ μόνον κοινῇ

Column III:

56 τοῖς τὴν πόλιν κατοι-
κοῦσιν, ἀλλὰ καὶ κατ' ἰ-

[δίαν] - - - - - - - - - - - -
- - - - - - - - - - - - - - - - -

1. Possibly τ]ούτων ?, edd.pr. || 2-13. P. gives an incense-burner to the people || 6. χρήα: 'sa fonction', edd.pr.; cf. L. 21 || 13-24. P. has undertaken certain dangerous activities for his city || 14-15. ἱερατηία: priesthood of Apollo Klarios, edd.pr.; ἀ⟨ν⟩γελισμῶν, Canali de Rossi || 18-19. τὸ θρέψαν ἔδαφος: parallels in Demosthenes, Polybios; cf. also our lemma no. 1333, edd.pr. || 22. γνήσιος: 'authentic; true'; 'avec le zèle d'un fils authentique', edd.pr. || 25-57. P. helped people from other cities, who came to Kolophon for aid, remitted debts and provided friendly loans (ἐρανίζω) to needy foreigners || 44. δημόσια χρηματιστήρια: cf. *Milet* I 2 no. 3: 'urban archives' || 43. ΕΠ, lapis || 50. ἐρανίζω: 'to give an eranos': 'prêt amical', viz. a loan without interest, to be refunded when the circumstances allow it, edd.pr. [cf. J.Vondeling, *Eranos* (Groningen 1961), Pleket] || 51. ΕΠΓΑΙ, lapis; for the term cf. *SEG* XXXVIII 1476 L. 61.

Column IV:

- - - - - - - - - - - - - - - - - - - -
Κ[. . . .]ΙΚΟΝ[.]ΥΝΕ[.]ΩΝ τοῖς δ[η]-
μόταις καὶ κοινῆι, ἀναδεδ[ει]-
χὼς ἑκάστῳ πρὸς εὐσχη-
μοσύνην τὴν ἰδίαν περιου-
σίαν · οὐκ ὀλίοις δὲ καὶ πρὸς ἰ-
διώτας συναλλάσσουσι
τετήρηκεν ἀμεταμέλη-
τον τὴν ἀναδοχὴν καὶ με-
σειτήαν, τὴν ἀπὸ τοῦ κατ' ἰ-
δίαν βίου πίστιν παρησίᾳ πε-
ριτιθεὶς τοῖς ἐργαζομένοις ·
ἔν τε ταῖς λοιπαῖς χορηγίαις
ἐπίσημον ἔσχηκεν τὴν πρὸς
τὴν πατρίδα φιλοτειμίαν,
ἐπιδιδοὺς μὲν ἀκροάματα κα-
τὰ τὴν ἰδίαν ὑπὸ τοῦ δήμο[υ]
παράκλη-
σιν, ἐπανγειλάμενος δὲ διάφο-
ρον καὶ τελέσας ἀναπόδοτον
τοῖς παραγενομένοις πὰρ Κρη-
τῶν πρεσβευταῖς, ἐκδεχόμενος
{δεχομενος} δὲ καὶ Ῥωμαί-
ους καὶ τελῶν τὴν ἰς τούτους
δαπάνην ἐκ τῶν ἰδίων ·
γάμον δὲ συντελῶν γλυκισ-
μὸν ἐπετέλεσεν καὶ τοὺς
μὲν πολίτας ἠρίστισεν
διαμερίζων σὺν τοῖς λοιποῖς
καὶ τὰ ἀπὸ τῶν καλλιερηθέν-
των ὑπὲρ τῆς κοινῆς σωτηρί-
ας τοῖς θεοῖς ἱερήων καὶ δι-
δοὺς ἀποφόρητα, τοῖς δὲ μετοί-
κοις καὶ ἰσοτελέσιν καὶ ξέ-
νοις τοῖς παρεπιδημοῦσιν
χάριν παιδήας ἐκρεαδότησε ·
ἀγωνοθέτης χειροτονηθεὶς
ὡς προσστησόμενος μόνον
τῶν ἱερῶν ἀγώνων, διαλαβὼν
τα⟨ύ⟩τη⟨ν⟩ μὲν χρείαν ἴσην
οἴ⟨σ⟩ειν
τοῖς λοιποῖς τῆι πατρίδι δό-
ξαν, προθυμούμενος δὲ τὴν ἰδί-
αν ἀρετὴν καὶ τὴν πρὸς τὸν δῆ-
μον φιλοτιμίαν μὴ μόνον τοῖς
πολείταις, ἀλλὰ καὶ πᾶσιν ἀν-
θρώποις ἐπίσημον καταστῆ-
σαι, προέστη{ν} τῶν ἱερῶν ἀγώ-
νων δικαίως μετὰ τῶν συνα-
ποδεδειγμένων ἀνδρῶν, ὑποσ-
τὰς δὲ αὐτὸς μεγαλομερῶς
καὶ πάσῃ δαπάνῃ χρησάμε-
νος ἀφιδῶς, συνεκάλεσε μὲν
πάντας ἀνθρώπους ἐπὶ τοὺς
συντελεσθησομένους ἀγῶ-
νας καὶ τὰς θυσίας τοῖς θεοῖς
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2-5. P. showed everybody the abundance of his resources, so that they could live a decent life, edd.pr. || 5-11. P. maintained, without regret, 'sa caution et sa garantie' for those who had entered loan-contracts with private people; he openly (παρησίᾳ) allowed business people (ἐργαζόμενοι = ἐργασταί = traders, shopkeepers, rather than craftsmen (= ἐργάται)) to continue to take advantage of the credibility (πίστις) which his own wealth had, edd. pr. Polemaios acted as guarantor for business-men who borrowed money by contract || 12-23. P. financed akroamata, defrayed the costs of Cretan envoys and entertained Romans, edd.pr. || 15. ἀκροάματα: 'artists' (musicians, pantomimists, dancers etc.) performing during public contests or banquets organized by individuals or associations, edd.pr. || 18. ἀναπόδοτον: 'à fonds perdus', edd.pr. || 24-34. P.'s marriage and his generosities: a 'collation' for everybody and a banquet for the citizens, who were allowed to share and take away the sacrificial meat; distribution of meat for metics and those foreigners who stayed in Kolophon for their paideia, edd.pr. || 35-53 (and Col. V LL. 1-11). Polemaios as agonothetes || 36-37. agonothetes for the sacred crown games only; possibly the Διονύσια, the Κλάρια Μεγάλα and the 'Αντιόχεια || 38. initio TATH, lapis; in fine OIKEIN, lapis || 51. πάντας ἀνθρώπους: not just the Greeks who are commonly invited to participate in an international στεφανίτης ἀγών, but 'all the people': cf. similar expressions in the letters in which Carian Stratonikea invites people to participate in the cult and mysteries of Zeus, edd.pr.

Column V:

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ἀνδρῶν τε κ[. . . .]ω [- -ca. 14 - -]
καὶ διδασσκαλία μονο [- -ca. 12- -]
τέλεσεν ὥστε τοὺς μὲ[ν ἀφικομ]ένους
ἰς τὴν πόλιν ἀδιάψευστον λ[αβεῖν] τὴν
ἐκ τῆς ἀποδημίας [σ]πουδὴν, γενομέ-
νους θεατὰς ἀρετῆς ἀμειμήτου,
τὴν δὲ πόλιν ἐπιφανεστέραν γενέσ-
θαι πρὸς δόξαν καὶ διάληψιν ἣν ἔσχον
οἱ παρεπιδημήσαντες καὶ διαγγεί-
λαντες τὴν ἀρετὴν καὶ χορηγίαν
αὐτῆς, ἐπαγγέλλεται κ[αὶ] εἰς τὸ λοιπὸν
χρόνον τὴν αὐτὴν αἵρεσιν σ[υ]νφυλάξειν
πρὸς τὰ τοῦ δήμου συνφέροντα μηθένα καιρὸν παραλείπων μήτε τῶν πρὸς δόξαν μήτε
τῶν πρὸς τειμὴν μήτε τῶν πρὸς τὰς χρήας
τὰς πολιτικὰς τῶι δήμωι διαφερόντων, ἀλλὰ πειρᾶσθαι καθ' ὑπέρθεσιν ἀνέλλιπτον παρέξεσθαι τὴν ἑαυτοῦ σπουδήν· ὅπως οὖν
ἡ βουλὴ καὶ ὁ δῆμος φαίνηται τοὺς ἀγαθοὺς
ἄνδρας καὶ πολλὰ δείγματα τῆς ἀρετῆς
τεθικότας καὶ εἰς τὸν μέλλοντα χρόνον
τὰς ἀρίστας ἐλπίδας διδόντας καὶ ἀξίως τειμῶντες καὶ προτρεπόμενοι διὰ
τῶν ⟨τ⟩οιού{ν}των ἐπὶ τὰς εὐεργεσίας τὰς
κοινάς, δεδόχθαι τῇ βουλῇ καὶ τῶι δήμωι·

Column V:

τειμῆσαι Πολεμαῖον Πανταγνώτου Κνη-
μάδη, φυλῆς δὲ Ἀπολλωνιάδος, καὶ στεφα-
νῶσαι αὐτὸν χρυσῶι στεφάνωι καὶ εἰκόνι
χρυσῆι ἀρετῆς ἕνεκα καὶ φιλαγαθίας τῆς
εἰς τὸν δῆμον, ἀναγγέλλεσθαι δὲ τὰς τει-
μὰς ἔν τε τοῖς Διονυσίοις καὶ τοῖς Κλαρίοις
ἐν {τε} τοῖς ἀγῶσιν, ἀεὶ τὴν ἐπιμέληαν ποι[ουμένων]
ἐν μὲν τοῖς Διονυσίοις τῶν πρυτάνεων,
ἐν δὲ τοῖς Κλαρίοις τῶν ἀγωνοθετῶν ·
στεφανοῦσθαι δὲ αὐτὸν καὶ κηρύσεσθαι
τὰς τιμὰς ἐν ταῖς πυρίχαις καὶ τοῖς γυμνι-
κοῖς ἀγῶσι διὰ παντός · εἶναι δὲ τὸ κήρυγμα
τόδε · ὁ δῆμος ⟨σ⟩τεφανοῖ Πολεμαῖον Παντα-
γνώτου χρυσῶι στεφάνωι καὶ εἰκόνι χρυσῆι
ἄνδρα ἀγαθὸν ὄντα καὶ φιλάγαθον καὶ περὶ
τὴν πολιτήαν ἐκτενῆ καὶ μηθένα καιρὸν
παραλιπόντα τῶν εἰς τὸ συμφέρον τῆς πό-
λεως ἀνηκόντων · στῆσαι δὲ εἰκόνα
χρυσῆν ἐπὶ στυλίδος ἐν τῶι ἱερῶι τοῦ Ἀπόλλωνος
τοῦ Κλαρίου παρὰ τὸν βωμὸν τῶν Χαρίτων · ἐπι-
γράψαι δὲ καὶ ἐπὶ τὴν στυλίδα τὰ διὰ τοῦ ψη-
φίσματος δηλούμενα · ἐπὶ δὲ τοῦ βήματος
τόδε τὸ ψήφισμα · τὸ δὲ ἰς τὴν ἰκόνα καὶ τὸ βῆμα
καὶ τὴν στυλίδα προβουλεῦσαι μὲν τὴν βουλήν, τάξαι
δὲ τὸν δῆμον · τὸ τεταγμένον πρ[ο]σγράψαι τὸν γραμ-
ματοφύλακα Κάλλιππον πρὸς τόδε τὸ ψήφισμα · τελέ-
σαι δὲ τὸν οἰκονόμον ἀπὸ τῆς φυλακῆς καὶ τῆς διοική-
σεως Πολεμαίωι · τὸ⟨ν⟩ δὲ προνοῆσαι τῆς κατασκευῆς
τῶν ἐψηφισμένων καὶ τῆς ἀναθέσεως · καλεῖσθαι
δὲ Πολεμαῖον καὶ εἰς προεδρίαν ἐν πᾶσι τοῖς
ἀγῶσι ὅταν καὶ οἱ λοιποὶ καλῶνται · εἶναι δὲ αὐτῶι
καὶ σίτησιν ἐν πρυτανήωι καὶ ΕΙΣΑ . . . Ι . ΟΝΟ- -

2-3. - - - ἐπε]ιτέλεσεν; the subject is Polemaios and the context his agonothesia, edd.pr.; διδασσκαλία μονο[μάχων], Canali de Rossi || 4. λαβεῖν: 'understand, appreciate', edd.pr. || 11-12. εἰς τὸ λοιπὸν χρόνον: either assimilation (τὸν λοιπὸν χρόνον > τὸλ λοιπὸν χρόνον) or an error of the cutter who first wrote εἰς τὸ λοιπόν and then saw himself confronted with χρόνον, edd.pr. || 17. ὑπέρθεσιν: ef. A.Wilhelm, *Neue Beiträge* V (1932) 38: τὸ καθ' ὑπ[έρθ]εσιν αὐτοῦ μεγαλομερές, edd.pr. || 24. ΠΟΙΟΥΝΤΩΝ, lapis || 26. cf. *Milet* I 2 p. 107 where, under an unknown stephanephoros, the proxeny is given to Πολεμαίωι [Παν]ταγνώτου Κολοφω-νίωι, edd.pr.; the entry is dated on paleographical grounds to just before 100 B.C. || 26-27. Κνημάδης: member of a genos; ef. our lemma no. 1244 L. 20, edd.pr. || 27. Ἀπολλωνιάς: derived from Apollo rather than from the Attalid queen Apollonis, edd.pr. || 31. Κλαρίοις: both the penteteric μεγάλα Κλάρια and the annual Κλάρια, edd.pr. || 36. πυρίχαις: 'armed dance', edd.pr., with parallels; in later centuries the pyrriche became a

mythological dance; cf. our lemma no. 759 L. 19 || 38. ΟΣΤΕΦ, lapis || 44. στυλίς: 'column', edd.pr. || 46-47. τὰ διὰ τοῦ ψηφίσματος δηλούμενα: in fact the proclamation of LL. 38-43, edd.pr. || 48. τὸ δὲ ἰς: the money for etc., edd.pr. || 52. 'from the funds for defence and administration', edd.pr. || 53. ΤΟΔΕ, lapis.

1244. Klaros. Honorary decree for Menippos, after 120/119 B.C. Large statue base with moulding below; inscription in three columns; another block on top of the present one is missing. Edd.pr. L. and J.Robert, *op.cit.* (cf. our lemma no. 1243) 63-104 (ph.), with translation and copious commentary. For Col. I LL. 24-31 and 40-48 cf. J.-L.Ferrary, *CRAI* (1991) 557-577.

Column I:

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δης · ἐπιτελέσας δὲ ταύτας κα[ὶ τ]οῦ πέμψαντος δήμου καὶ τῆς μητροπόλεως ἀξίως ἐπέμεινε τοῖς ἀρίστοις συνδιατρίβων καθηγηταῖς · δοὺς δὲ δεῖγμα τὸ κάλλιστον τοῦ βίου καὶ τῆς παιδείας ἧς μετέλαβεν αὐτῆι πρῶτον τῆι μεταδούσηι πόλει τῆς ἀξίας ἔτυχεν ἐπισημασίας παρ' αὐτοῖς Ἀθηναίοις στεφανωθεὶς καὶ πολίτης κατὰ ψήφισμα γενόμενος, καὶ τῆς ὅλης παρεπιδημίας τὴν καθήκουσαν λαβὼν μαρτυρίαν · παραγενηθεὶς δὲ ἀπὸ τῆς σχολῆς ἀκόλουθον ἑαυτὸν τοῖς προειρημένοις εὐθὺς ἐγ νέου παρέσχετο πρεσβεύων τε καὶ συμβουλεύων τὰ κράτιστα καὶ φιλοτιμίας οὐθενὸς λειπόμενος τῶν πολιτῶν · πολλὰς μὲν γὰρ πρεσβείας τετέλεκεν πρὸς στρατηγοὺς καὶ ταμίας καὶ τοὺς εἰς τὴν Ἀσίαν παραγινομένους Ῥωμαίων, πολλὰς δὲ εἰς τὴν Ἀτταλικὴν βασιλείαν καὶ πόλεις οὐκ ὀλίγας · μεγίστας δὲ καὶ περὶ ἀναγκαιοτάτων πρεσβείας τετέλεκε πρὸς αὐτὴν τὴν τῶν ἡγουμένων σύνκλητον, δὶς μὲν ὑπὲρ αὐτῆς τῆς πόλεως εἰς Ῥώμην πορευθεὶς καὶ τηρήσας ἄθραυστα τὰ τοῦ δήμου φιλάνθρωπα, τρίτον περὶ τῆς Διοσιερίτιδος χώρας καὶ τῶν κατὰ τὰ Στενὰ καὶ τὸ Πρεπέλαιον τόπων, τέταρτον τῶν παραγινομένων εἰς τὴν Ἀσίαν τὰ κριτήρια μεταγόντων ἀπὸ τῶν νόμων ἐπὶ τὴν ἰδίαν ἐξουσίαν καὶ πρὸς μέρος ἀεὶ τῶν ἐνκαλουμένων πολιτῶν ἐγγύας ἀνανκαζομένων ὑπομένειν, πέμπτον ἀποσταλέντων γραμμάτων ἐκ Ῥώμης περὶ τοῦ δοθέντος κριτηρίου κατὰ τῆς πόλεως ἐπὶ τῶν ὑπάτων καὶ τοῦ γενομένου μετὰ πέμπτου πολίτου πρὸς ἔγκλημα κεφαλικόν · ἐμ

Column I:

πάσαις δὲ μετὰ τῶν συμπρεσβευτῶν κατωρθω-
κὼς καὶ κάλλιστα καὶ συμφορώτατα δόγματα παρὰ
τῶν κρατούντων ἐνηνοχώς, τῆς μὲν παραλίου
χώρας τὴν πανκτησίαν βεβαιοτέραν πεποίηκε τῶι
δήμωι, τῆς δὲ κατὰ τὰ Στενὰ καὶ τὸ Πρεπέλαιον
τοὺς πατρίους ὅρους τετήρηκεν, τοὺς δὲ κατοι-
κοῦντας τὴν πόλιν ἠλευθέρωσε κατεγγυήσεων
καὶ στρατηγικῆς ἐξουσίας, τῆς ἐπαρχείας ἀπὸ τῆς
αὐτονομίας χωρισθείσης · κυρίους δὲ τοὺς νόμους
τετήρηκεν ἐπὶ παντὸς ἐγκλήματος καὶ πρὸς αὐτοὺς
Ῥωμαίους, τῆς συγκλήτου δεδογματικείας καὶ τὸν
ἀδικοῦντα καὶ τὸν ἐνκαλοῦντά τινι τῶν ἡμε-
τέρων πολιτῶν Ῥωμαῖον κρίνεσθαι παρ' ἡμῖν, τόν
τε κατητιαμένον πολίτην ἐπὶ Ῥωμαϊκῶι θανάτωι
καὶ μετάπεμπτον γενόμενον πρὸς ἔγκλημα κεφαλι-
κὸν καὶ κριτηρίωι παραδιδόμενον ἅμα τῆι πόλει μετὰ
τῶν νόμων ἀνασέσωκεν, ἐφ' οἷς κατὰ λόγον συνηδό-
μενοι τῶι δήμωι καὶ συνθύοντες παραγεγόνασι παρὰ
τῶν συγγενῶν καὶ φίλων πρεσβευταί · Μητροπολι-
τῶν δὲ καταιτιασαμένων ὡς ἐκ τῆς ἐκείνων ἀνδρο-
λήψιον πεποιημένων τῶν ἡμετέρων ἀρχόντων
καὶ ψευδεῖς ἀνακρίσεις ἀναγραφόντων κατὰ τῶν
πρωτεύειν τότε δοκούντων παρ' αὐτοῖς ἐν τῆι
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1. ταύτας: sc. θυσίας, edd.pr., who argue that Menippos was sent as theoros to Athens, just as Polemaios went as theoros to Smyrna; they comment on the relations between Athens and Kolophon and Athens and Priene (*IG* II^2 456, 470; *I.Priene* 5; 109 LL. 47-52 (ca. 120 B.C.)) || 2. μητρόπολις: Athens, edd.pr. || 10. after his studies in Athens Menippos started his political activities || 11. ἐγ νέου: 'dès son âge adulte', edd.pr. || 14-17. enumeration of Menippos' embassies to Roman generals and quaestors, to Romans 'who crossed to Asia', to the Attalids, and to various cities. The embassies to the Attalids are prior to 133 B.C. || 17-31. the most important embassies were those to the Roman senate, on five occasions; the results are reported in LL. 32-50 || 21-22. φιλάνθρωπα: 'privileges', viz. liberty and immunity, edd.pr. || 22-23 and 34-37. the third embassy concerned two topographical problems: first, frontier-problems with Dios Hieron, on the shore West of New Kolophon; in L. 35 we hear that Kolophon had its rights confirmed by the Romans on the *paralios chora*, i.e. the area between Kolophon and Dios Hieron (modern Kesire); as a result the latter was absorbed by Kolophon and no longer existed as an independent city, edd.pr., with parallels for πανκτησία (L. 35) or πανκτητικὴ κυριεία; the second problem concerned the area near the Stena ('Les Défilés': 'gorge') and the Prepelaion; the result of the embassy is mentioned in LL. 36/37: the ancestral boundaries were preserved. Edd.pr. have identified τὰ Στενά, West of Değirmendere (= Old Kolophon) and N.W. of Kolophon-on-Sea (Notion). Πρεπέλαιον: 'sanctuary dedicated to Prepelaos'. A Prepelaos is on record as general and ambassador of Kassander ca. 302/301 B.C. (Diodoros 20.107.2-4; *Syll.*^{3} 353; *OGIS* 5/6 (*RC* 1)) and subsequently of Lysimachos, who founded new Ephesos (= Arsinoe) in 294 B.C. and incorporated the citizens and territory of Kolophon (and Lebedos) into the new city. It was not until 281 -

date of the arrival of Seleukos I - that Kolophon began to be rebuilt. Prepelaos was honored with a sanctuary and a cult by the Kolophonians because of his intervention with Lysimachos in favor of Kolophon, possibly between 294 and 289/288, edd.pr., who also suggest that thanks to Prepelaos' intervention Lysimachos allowed Smyrna to become a member of the 'Ionian League of the 13 cities' (*Syll.*^{3} 368; *I. Smyrna* 577; 289/288 B.C.; honorary decree of the Ionian League for Lysimachos' friend and strategos Hippostratos of Miletos) ‖ 23-27 and 37-40. fourth embassy concerning Roman officials who conducted trials against Kolophonians at their own discretion and against the laws, and forced the defendants to provide surety ('forcés d'assumer une fourniture de cautions'); Menippos managed to free the citizens from this obligation and from the power of the governors, edd.pr., with detailed commentary on LL. 39/40: 'the province having been separated from the autonomy' (= the autonomous cities): the beginning of the ideology of civitates liberae, not liable to Roman jurisdiction (cf. below Col. II LL. 4/5: the governor is not allowed either to administer justice outside the province or to πολυπραγμονεῖν) ‖ 27-31 and 40-48. the fifth embassy pertained to a judgment passed by the consuls on the city and to a private Kolophonian who was charged with the assassination of a Roman (L. 45) and summoned to Rome for capital jurisdiction. Menippos established that the city could handle any charge under its own laws, even against Roman citizens, and that the Kolophonian in question was saved, together with the urban laws; μετάπεμπτος (LL. 30/31 and 46) is the equivalent of Latin evocatus (cf. Cicero, *Verr.* II 1.84/85), edd.pr. ‖ 48-50. ambassadors from kindred and friendly cities rejoiced and sacrificed together with the Kolophonians, edd.pr. ; 'from kin and friends' (L.50), sc. of the man saved by M., Canali de Rossi [improbable: 'ambassadors' in combination with συνθύω points to communities rather than to individuals, Pleket] ‖ 50-51. μητροπολιτῶν, Canali de Rossi, who interprets it as 'the inhabitants of Old Kolophon, metropolis of new Kolophon' [improbable in view of the fact that the foundation of New Kolophon took place long ago and animosities, if any, are not likely to have lasted that long, Pleket].

Column II:

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τον ἐτήρησε Τ[. . . . .]ΙΝΟΥΔΑΤΕΛΕΣ[. . . . . .]
σε τὴν τῶν ἀντιπρεσβευόντων ἐπιβουλήν, ἀλ-
λὰ καὶ προσγεγραμμένον ἤνεγκε τῆι ἀποκρίσει
διότι τῆς ἐπαρχείας ἐκτὸς οὔτε κρίνειν οὔτε
πολυπραγμονεῖν τῶι στρατηγῶι καθήκει, ἰδι-
ώτατον τῆι δημοκρατίαι καὶ κάλλιστον ἐνέγκας ἀ-
πόκριμα · στρατηγὸς δὲ χειροτονηθεὶς ἐπὶ τῶν
ὅπλων ἐμ πολέμωι καὶ παρουσίαι στρατοπέ-
δων Ῥωμαϊκῶν καὶ μετὰ ταῦτα πάλιν τὴν αὐτὴν
ἀρχὴν λαβὼν τούς τε παραγινομένους εἰς τὴν πό-
λιν Ῥωμαίων αὐτὸς ἐξεδέχετο, τὰς τῶν πολιτῶν
οἰκίας ἀνεπισταθμεύτους ποιῶν, τοῦ τε κοι-
νῆι συμφέροντος τὴν πλείστην ἐποιεῖτο πρόνοι-
αν τὰς δαπάνας συναιρῶν, τά τε πρὸς τὸν πό-
λεμον ἐξυπηρέτησε τοῖς ἡγουμένοις, τὰ κρά-
τιστα συμβουλεύων τε καὶ ψηφιζόμενος ἀεί,
χρημάτων τε πλῆθος οὐκ ὀλίον περιεποίησε[ν]
τῆι πόλει · ἐτήρησεν δὲ μετὰ τῶν συναρχόν-
των ἅμα τήν τε κοινὴν τοῖς πολίταις πρὸς ἀλλή-
λους ὁμόνοιαν καὶ τὰς ὑπαρχούσας ἑκάστωι

Column II:

κτήσεις, καθόλου τε πολλὰ χρήσιμα καὶ συμφέροντα πᾶσι τοῖς κατοικοῦσι τὴν πόλιν εἰσηγησάμενος μαρτυρουμένην ἔχει τὴν ἐπ' ἀγαθῶι διάληψιν ἀεί · χειροτονηθεὶς δὲ καὶ ἀγωνοθέτης ἐπηγγείλατο μὲν ἀπὸ ἀργυρίου ταλάντου τὰ θύρετρα τοῦ προνάου τῶι καθηγεμόνι τῆς πόλεως Ἀπόλλωνι κατασκευάσειν · ὑπερθέμενος δὲ ἑαυτὸν μείζονα τῆς ἐπαγγελίας κατεσκεύακεν ἀπὸ πλείονος οὐκ ὀλίωι χρήματος · ἐπιμελῶς δὲ καὶ δικαίως αὐτῶν τῶν ἀγώνων προστὰς ὑπὸ πάντων τῶν εἰς τὴν πανήγυριν παραγενομένων Ἑλλήνων τε καὶ βαρβάρων ἐπισημασίας ἔτυχεν ἀξιοζηλώτου · ἐν δὲ τῶι αὐτῶι ἐνιαυτῶι καὶ τὸν πρυτανευτικὸν ἔχων στέφανον οὐ μόνον ἐν τῆι τοῦ Διονύσου καταγωγῆι τὰς ὑπὲρ τῆς πόλεως θυσίας τοῖς θεοῖς καλλιερήσας δημοθοινίαν ἐποίησεν, ἀλλὰ καὶ ἐν τοῖς κατὰ μῆνα συναγωγαῖς τοῦ πρυτανείου πρὸς μέρος τοὺς πολίτας καλῶν ἐπὶ τὴν κοινὴν ἑστίαν ἐτίμα · μετέδωκεν δὲ τῆς φιλανθρωπίας ἐν τῆι δευτέραι τῆς δημοθοινίας ἡμέραι καὶ τοῖς ἰσοτελέσιν καὶ μετοίκοις · παραγενομένου δὲ εἰς τὴν πόλιν οὐχ ἅπαξ καὶ τοῦ Ῥωμαίων στρατηγοῦ Κοίντου Μουκίου καὶ τοῦ ταμίου καὶ χιλιάρχων πάντας ὑπεδέξατο, τὰς παρὰ τῆς πόλεως διδομένας δαπάνας ἀναπέμψας τῆι πόλει · ἐπί τε πρυτάνεως Εὐφράνορος ψηφισαμένου τοῦ δήμου τὰ βασιλικὰ δεῖπνα τοῖς νέοις καὶ πρεσβυτέροις συντελεῖσθαι, τῶν δὲ διδομένων εἰς ταῦτα χρημάτων μὴ διαποιούντων, ἀλλὰ τῶν ἀποδεικνυμένων ἐπιμηνίων οὐκ ὀλία παρ' ἑαυτῶν εἰσφερόντων Μένιππος τούς τε μέλλοντας ἐπιμηνιεύσειν ἀπέλυσε τῆς δαπάνης, τά τε διδόμενα χρήματα παρὰ τῆς πόλεως ἀνέπεμψε τῆι πόλει, τήν τε τοῦ δήμου προαίρεσιν καὶ τὰς τῶν βασιλέων ἐτη-

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Col. I 50-Col. II 7. The citizens of Metropolis (Torbali) accused the Kolophonian magistrates of ἀνδρολήψιον ('compulsory levy of troops', ordered by the Romans; cf. *IGR* IV 292 LL. 6-9 with A.Wilhelm, *Neue Beiträge* V, 1932, 21; the date is no longer the time of Aristonikos but that of Mithridates) among Metropolitan citizens, and of initiating false proceedings against Metropolitan elite-members || Col. II 1-2. ἐποίη]ισε: Menippos neutralized the attack of those who organized a counter-embassy to the Roman governor; in L. 1 ἀτέλεσ[τον] is not easily reconcilable with the preceding οὐδ', edd.pr. [unless we assume something like οὐδ' ἀτέλεσ[τον μόνον ἐποίη], Pleket]; Menippos also obtained a special clause which forbade the Roman governor to interfere with local

jurisdiction in free cities 'outside the province' (cf. above Col. I LL. 39/40); πολυπραγμονέω: 'to meddle' ‖ 7-18. Menippos was strategos twice during the war against Aristonikos. M. obtained ἀνεπισταθμεία (freedom from billeting) for his fellow citizens and received Roman guests in his own house; συναιρέω: 'take on all the expenses'; Menippos provided the Roman authorities with supplies for the war, thereby saving the city a lot of money, edd.pr. ‖ 18-24. Menippos preserved social peace and economic order in the city and was rewarded with a μαρτυρία; διάληψις: 'impulse'; κτῆσις: 'landed property, estate', edd.pr. ‖ 24-33. Menippos as agonothetes; θύρετρον: door frame [interesting enough, we find in this late Hellenistic decree already the concept of 'promises' made by magistrates and of 'going beyond these promises'; cf. the Latin pollicitatio and pecunia adiecta-ideology: cf. *SEG* XXXV 1315 app.crit., Pleket]; ἐπισημασία: 'distinction', 'notoriété', cf. Col. I LL. 6/7; Menippos was agonothetes of the Klaria, probably the first Klaria after the war against Aristonikos; Ἑλλήνων καὶ βαρβάρων: reflection of the philosophical theories about the unity of mankind and prefiguration of the clientela of the Klarian oracle in the Imperial period, consisting of Greek, Roman and hellenized 'barbarian' cities, edd.pr.; for the clientela of the oracle at Klaros cf. edd.pr. 4-6 ‖ 33-44. the prytany of Menippos: he was eponymous prytanis; πρυτανευτικὸν στέφανον: cf. expressions like ἀναλαβὼν or ἀναδεξάμενος τὸν (ἐπώνυμον) στέφανον + gen. of a deity [I assume that the prytanis in fact acted as στεφανηφόρος, Pleket]; δημοθοινία: banquet, often given when entering upon a function; whereas the citizens are invited during the monthly parties in the prytaneion, the metics and isoteleis, both non-citizens, participated in the public banquet on the second day; τῇι τοῦ Διονύσου καταγωγῆι: cf. the priest of Διόνυσος Καταγώγιος in Priene, who τοῖς καταγωγίοις καθηγήσεται τῶν συγκαταγόντων τὸν Διόνυσον ('shall lead those who introduce ('introduisent') Dionysos': *I.Priene* 174 = *Syll.*^{3} 1003 = *LSAM* 37) and the reference to the Καταγώγια in Miletos, during which the priests must κατάγειν τὸν Διόνυσον: *LSAM* 48. The return of Dionysos takes place in the beginning of spring and ends his absence during winter. Quintus Mucius: governor of Asia in 120/119 B.C.; χιλιάρχων: military tribunes. Menippos' conflicts with the governors, as reported or implied in Col. I LL. 24-48, concerned inter alios Manius Aquillius (between 129-126 B.C.), edd.pr. ‖ 46-54. Menippos finances banquets of neoi and presbyteroi; he takes on the expenses of the epimenioi and returns public money to the city; ἐπιμήνιος: here identical with ἱεροποιός; obviously the Attalids had established a foundation, whose revenues were earmarked for the financing of banquets for those who after the ephebeia still frequented the gymnasion: neoi and presbyteroi; L. 54: ἐτη|[σίας (or -ους) προσόδους or εὐωχίας ?, edd.pr.

Column III:

- -
ἃς τ[ε]τέλ[ε]κε δωρεάν, καὶ πολλὰς ἐπαγγελί[ας]
ἑτέρας τῶι δήμωι πεποίηται καιρὸν οὐθένα
παριεὶς οὐδὲ χρείαν οὐδεμίαν ἀνανκαίαν, ἔν
4 τε ταῖς χορηγίαις καὶ πρὸς θεοὺς καὶ πρὸς ἀν-
θρώπους διάδηλον ἔσχηκε τὴν φιλοτιμίαν · τοι-
γαροῦν διὰ τὴν ἐμ πᾶσιν ἀρετὴν τοῖς μεγίστοις
Ῥωμαίων συσταθεὶς αὐτός τε πρεσβεύων ὑ-
8 πὲρ αὐτῶν καὶ πίστεως ἀξιούμενος ἐπίσημος
γέγονε παρὰ πολλαῖς τῶν Ἑλληνίδων πόλε-
ων, τῆς τε πόλεως γνησίους αὐτοὺς πεποιη-
κὼς πάτρωνας χρησιμώτατος παρὰ τοῖς ἡγου-
12 μένοις γέγονε τῶι δήμωι παρ' οἷς ἀναγκαιόταται
πᾶσίν εἰσιν ἀνθρώποις χρεῖαι · ἐπαγγέλλεται

Column III:

δὲ καὶ εἰς τὸν λοιπὸν χρόνον τὴν αὐτὴν αἵρεσιν
εἰς τὰ τῆι πατρίδι συμφέροντα τηρήσειν · ὅπως
οὖν ἡ βουλὴ καὶ ὁ δῆμος φαίνηται τοὺς ἀγα-
θοὺς ἄνδρας τιμῶντες ἀξίως τῶν εἰς ἑ-
αυτοὺς εὐεργεσιῶν · δεδόχθαι τῆι βου-
λῆι καὶ τῶι δήμωι · ἐπαινέσαι Μένιππον Ἀπολ-
λωνίδου τὸμ φύσει Εὐμήδους Προμήθεον, φυ-
λῆς δὲ Σελευκίδος, καὶ στεφανοῦσθαι αὐτὸ[ν]
χρυσῶι στεφάνωι καὶ εἰκόνι χρυσῆι ἀρετῆς ἕ-
νεκε καὶ φιλαγαθίας τῆς εἰς τὸν δῆμον · ἀναγγέ[λ]-
λεσθαι δὲ τὰς τιμὰς ἀεὶ τοῖς τε Διονυσίοις καὶ τοῖς
Κλαρίοις ἐν τοῖς ἀγῶσιν, τῆς δὲ ἀναγγελίας τὴ[ν]
ἐπιμέλειαν ποιεῖσθαι τοῖς μὲν Διονυσίοις τὸν
πρύτανιν, τοῖς δὲ Κλαρίοις τοὺς ἀγωνοθέτας
ἐν τῆι πυρρίχηι καὶ τοῖς γυμνικοῖς ἀγῶσιν, τοῦ
κήρυκος ἀναγορεύοντος · Ὁ δῆμος στεφανοῖ
Μένιππον Ἀπολλωνίδου, τὸμ φύσει Εὐμήδου[ς],
χρυσῶι στεφάνωι καὶ εἰκόνι χρυσῆι εὐεργέτην
ὄντα καὶ περὶ τὴν πολιτείαν ἐκτενῆ καὶ φιλάγαθον
καὶ προστάντα τῆς πατρίδος ἐν καιροῖς ἀναγκαί-
οις · ἐπαινέσαι δὲ αὐτὸν καὶ διότι θλιβομένης τῆς
πόλεως τὴν τιμὴν αὐτὴν ἀποδεχόμενον
παρὰ τοῦ δήμου καὶ τοῖς προγεγραμένοις ἀκόλου-
θον γινόμενον ἐπαγγέλλεσθαι τελέσειν παρ' ἑ[αυ]-
τοῦ τὴν ἐσομένην δαπάνην εἰς τὴν εἰκόν[ος]
ἀνάθεσιν καίτοι γε τοῦ δήμου καὶ τὴν δαπάνην ἡ-
δέως ἀναδεχομένου διὰ τὴν πρὸς Μένιππον ἐ-
κτένειαν · καλεῖσθαι δὲ αὐτὸν καὶ εἰς προεδρίαν
ἐν τοῖς ἀγῶσιν ὅταν καὶ οἱ λοιποὶ καλῶνται · ε[ἶ]-
ναι δὲ αὐτῶι καὶ σίτησιν ἐμ πρυτανείωι · ἀν[α]-
θεῖναι δὲ αὐτοῦ τὴν εἰκόνα ἐν τῶι ἱερῶι το[ῦ]
Ἀπόλλωνος τοῦ Κλαρίου ἐν τῶι παραδειχθησομέ-
νωι τόπωι ὑπὸ τοῦ ταμίου καὶ ἐπιγράψαι τὴν
δεδηλωμένην ἀναγγελίαν καὶ παραστῆσαι στ[ή]-
λην περιέχουσαν τόδε τὸ ψήφισμα · Οἱ ψη-
φίσαντες χίλιοι τριακόσιοι τεσσαράκον-
τα δύο, οἱ δόντες χίλιοι τριακόσιοι εἴκοσι ἕ[ξ],
οἱ μὴ δόντες δεκαέξ

5-15. Menippos' services to and relations with the Romans. He acted as an ambassador to Greek cities on behalf of the Romans; συσταθείς: 'recommended' [cf. *SEG* XXXVII 1006 LL. 3 and 9]; πάτρωνας: cf. our lemma no. 1243 Col. II LL. 30/31, edd.pr. ll 15-48. hortative formula and decision to honor M. ; Προμήθεος (L. 20): M.'s genos; cf. the same name (Προμήθειος) in the Kolophonian list of subscriptions *AJPh* (1935) 352 L. 631; Prome-

thos was a son of the Athenian Kodros and settled as leader of the Ionians in Kolophon; the tribe Σελευκίς (L. 21) is also on record in the fragment *AJPh* (1935) 380 no. VI. For LL. 21-28 cf. our lemma no. 1243 Col. V LL. 27-36; ἐπαγγέλλεσθαι in L. 37 instead of ἐπαγγέλλεται (with διότι) || 48-51. 1342 voters, edd.pr., who add that new texts mention the following numbers of voters: 903 (3rd cent. B.C.); 1000 and ---; 2000 (2nd cent. B.C.); in older texts the numbers are: 1023, 1180, and 1270.

1245. Kolophon. Fragment of a decree. *AJPh* (1935) 380 no. VI. L. and J.Robert, *op.cit.* (cf. our lemma no. 1243) 66 note 3, suggest restoring in L. 1 [- - ἐπεκ]ληρώθη instead of [ἐκ]ληρώθη.

1246. Magnesia on the Maeander. Decree of Klazomenai for Magnesia, 206 B.C. *I.Magnesia* 53 (= *I.Erythrai* 507). F.Piejko, *RSA* 17/18 (1987/1988) [1989] 184, restores in LL. 2-4 στρατη[γῶν· προγράψασθαι (or προσάγειν) εἰς τὴν] πρ[ώτ]ην [ἐκκλ]ησ[ίαν, ἐπεὶ παραγένονται πρὸς ἡμᾶς φέ]ρ[ο]ντες [ψ]ήφισμα ἀ[πὸ Μαγνήτων οἱ πρεσβευταί, χρήσαντος τοῦ Ἀπόλλω]ν[ος] (no line-division) and in 42-46 ἀποδεῖξαι θεω[ρο]δό[κον] ὅ[ν]τι[να ἐπιμεληθῆναι, ὅταν ἤδη ἀποδέδεικ]το, τοῦ δήμο[υ κεχειροτονημένου αὐτὸν εἰς τοὺς νῦν καὶ εἰς τοὺς μετὰ ταῦτα χρό]νο[υς, [τῆς ἀεὶ ἀπο]δοχῆς [τῶν θεωρῶν τῶν ποτε παραγινομένων] | ἐπαγγέ[λλε]ιν τὸν ἀγῶ[να]. *I.Magnesia* 2-4: [---] πρ[ὸς τ]ὴν [ἐκκλ]ησ[ίαν | ---]φ.ντες [ψ]ήφισμα ἀ..... | [--- χρήσαντος τοῦ Ἀπόλλω]ν[ος]; 42-46: ἀποδεῖξαι θεω[ρο]δό[κον τ]ὸν τι | [---]το τοῦ δήμο[υ .....] | [---] | ..υς, [τῆς δὲ ἀποσ ?]τολῆς [---] | ἐπαγγέ[λλε]ιν τὸ[ν] ἀγῶ[να]. [partly wrong: ἀποδέδεικτο !!; either ἀποδέδεικται or ἀπεδέδεικτο; partly arbitrary and redundant: ὅταν -- χρόνους, Pleket].

1247. Magnesia on the Maeander. Decree of Antiochia in Persis concerning the acceptance of the Leukophryena, reign of Antiochos the Great. *I.Magnesia* 61 (*OGIS* 233; *SEG* XXXV 1126*). F.Piejko, *RSA* 17/18 (1987/1988) [1989] 179-184, republishes LL. 43-46 (for which see already *SEG* XXXVIII 1192) and 55-99, with occasional parallels for some restored words. In L. 13 P. restores [εἰσι τῶν εἰς σωτηρί]αν ἀνηκουσῶν, rather than [εἰσι τῶν πρὸς δόξ]αν ἀνηκουσῶν (M.Holleaux, *Études* I, 318/319), but εὐδοξίαν should not be excluded. Needless to say, in such mutilated texts restorations of this length are likely to remain speculative.

καὶ ἄλλων δὲ πόλεων
[καλὰ καὶ ἔνδοξα π]ροεψ[η]φ[ισ]μένων [τοῖς Μάγνησιν τὸ αὐ]τὸ
44 [ποι]εῖν πρὸ παντὸς οἴεται δεῖν, καιρό[ν τε μηδένα] παρα[λεί]πειν [πρέ]ποντα ἐν ὧι [καὶ] κατ' ἰδίαν ἐκ[άστωι καὶ κοινῆι πᾶ]σιν ἐ[να]ποδείξεται κτλ.

διαμένειν Μ[άγ]νησιν
εἰς τὸ[ν] ἅπαντα χρόνον ἐπὶ τύχηι ἀγαθῆι τὴ[ν] πολι[τεί]-

αν· ἀπ[ο]δέξασθαι δὲ τὴν θυσίαν καὶ τὴν πανήγυρι[ν]
καὶ τὴν ἐκεχ[ειρίαν καὶ τὸν ἀγῶνα στεφανίτην ἰσοπύθιον],
τόν τε μου[σικὸν καὶ γυμνικὸν καὶ ἱππικόν, ὃν τῆι θεᾶι]
συντελοῦ[σι Μάγνητες συγγενεῖς ὄντες καὶ φίλοι ἡμῶν],
διὰ τὸ πάτρι[ον ἡμῖν εἶναι αὔξειν τὰ τῶν θεῶν καὶ τῶν
φίλων τίμια [καὶ τὰ φιλάνθρωπα πάντα· συντελεῖν δὲ]
καὶ τὰ λοιπὰ ἄ[παντα ὅσα πρὸς τιμὴν καὶ δόξαν τῆι θεᾶι]
καὶ τῆι Μαγνήτ[ων πόλει ἀνήκει καὶ θεωροὺς ἀποστεῖλαι]
καθ' ἑκάστην [πενταετηρίδα· τούτους δὲ ἀφικομένους]
εἰς Μαγνησία[ν θύειν καὶ εὔχεσθαι Ἀρτέμιδι τῆι Λευκο]-
φρυηνῆι ἐπὶ σωτηρία[ι καὶ εὐδαιμονίαι ἀμφοτέρων τῶν]
πόλεων· δίδοσθαι δὲ α[ὐτοῖς ἐκ τοῦ δημοσίου εἰς ἐφόδια]
ὅσον ἂν ὁ δῆμος ψηφ[ίσηται ἱκανὸν εἰς ταῦτα ἔσεσθαι]·
[οἱ] δὲ οἰ[κονόμοι οἱ κατὰ μῆνα ἀεὶ καθεστηκότες τοῦ Ἡρα]-
κλείου μηνὸς [τῆι e.g. ἐνδεκάτηι ? τὰ ἱερεῖα ἕτοιμα παρα]-
σταθῶσιν· τοὺς δὲ [ἀποδημοῦντας προπέμψαι τὰς ἀρχὰς]
ἀπὸ τῆς ἑστίας τῆς [πόλεως ἕως τῶν πυλῶν· τοῖς δὲ παρα]-
γινομένοις θεωροῖ[ς εἰς ἐπαγγελίαν τοῦ ἀγῶνος δίδοσ]-
θαι ὑπὸ τῶν ταμιῶν ἐ[κεχείριον καὶ ξένια καθὰ δίδο]-
ται καὶ ταῖς παρὰ Ἀρ[τέμιδος τῆς Ἐφεσίας θεωρίαις]·
συνθυέτωσαν δὲ οἱ θ[εωροὶ μετὰ τῶν ἀρχόντων Ἀρτέμι]-
δι τῆι Λευκοφ[ρυ]ηνῆι τὰ [νομιζόμενα κατὰ τὰ πάτρια]·
τοῖς δὲ νικῶσιν τῶν [πολιτῶν τὸν ἀγῶνα τῶν Λευκο]-
φρυηνῶν εἶναι τὰς α[ὐτὰς τιμὰς καὶ προαγωγὰς παρὰ]
τῆς πόλεως καθὰ κ[αὶ τοῖς τὰ Πύθια νικήσασιν ἐκ τῶν]
νόμων ὑπάρχει, τὰ ἆ[θλά τε ὧν τυγχάνουσι οἱ τοῦ καλλινί]-
κου ἐφιέμενοι· πειρώ[μενοι οὖν ὡς ἐπιφανεστάτους ἄ]-
γεσθαι τοὺς ἀγῶνας [τὰς τιμὰς ἐψηφισάμεθα τὰς αὐτὰς]
ἔ[σ]εσ[θαι] καὶ τῶν παρὰ [Μάγνησιν νικῶν, ἵσαι οὖν ἔσονται]
αἱ τιμαὶ τῶν νικήσαν[τι τὰ Λευκοφρυηνά· τοὺς δὲ θεωροὺς]
καὶ τοὺς πρεσβευτὰς [ἀεὶ πέμψαι· τὴν δὲ ἀπαρχὴν ὅσην ἔτα]-
ξεν ὁ ἐπὶ τὴ[ν κ]οινὴν [πρόσοδον ταμίας δοῦναι τῆι θεᾶι, καὶ]
τοὺς πρυτάνεις ἀεὶ [ἐπιμέλειαν ποιήσασθαι ὅπως τῶν ὑπὸ]
τοῦ δήμου ἐψηφισμ[ένων μηδενὸς καθυστερῶσιν οἱ ἀφι]-
κνούμενοι παρὰ Μα[γνήτων θεωροὶ καὶ πρεσβευταί, ἀεί τε]
πάσης προεδρ[ίας] τ[ύχωσιν ἐμ πᾶσι τοῖς παρ' ἡμῖν ἀγῶσιν·]
ἵνα δὲ καὶ ἡ φιλία ταῖς πό[λεσιν διαμένηι εἰς τὸν ἅπαντα]
χρόνον αἱρεθῆναι δ[ὲ καὶ θεωροδόκον τὸν ἀεὶ ἐνεστῶτα],
ὅστις ὑποδέξεται τ[οὺς θεωροὺς τοὺς παραγινομένους πα]-
ρὰ Μαγνήτων· εἶνα[ι δὲ τὴν πόλιν εἰς τὸν ἐνεστῶτα ἐνιαυ]-
τὸν θεωροδόκον, ε[ἵς τε μετὰ ταῦτα καιροὺς ὃν ἂν ἀπο]-
δέδεκται ὁ δῆμος· [ὑπάρχειν δὲ τούτωι πρὸς τοῖς ἄλλοις]
προεψηφισμένο[ις τιμίοις καὶ ἀτέλειαν· ἐπὶ τοῦ δεῖνος]
ἱερ[έως ἠιρ]έθ[η ὁ δεῖνα Ἡγ]ησάν[δρου θεωροδόκος]

69. Or οἱ κατ' ἔτος ἀεὶ, P. [the construction οἱ οἰκονόμοι τὰ ἱερεῖα παρασταθῶσιν simply yields impossible Greek || 72. ἕως τῶν πυλῶν: no parallels given || 75. the restoration may be possible but remains arbitrary in the absence of precise parallels [It is taken -without indication- from J. and L.Robert: see *SEG* XXXII 1148, Herrmann] || 79. προαγωγὰς: unparalleled || 81-82. the combination ἆθλα καὶ τιμάς does occur, but not in this strange sequence (τὰ ἆθλά τε); καλλινί]κου ἐφιέμενοι: no parallels || 83-85. pure speculation; completely unparalleled and rather redundant after LL. 78-81 || 85-86. speculation; P. points out that ἀπαρχή is used in Magnesian inscriptions but does not show why we should think in terms of a gift to Artemis in the context of lines which seem to deal with ambassadors; ἀεὶ πέμψαι, of course, is arbitrary, Pleket]

1248. Magnesia on the Maeander. Honorary decree of the Teians for Glaukos, ca. 200-150 B.C. *I.Magnesia* 97. F.Piejko, *RSA* 17/18 (1987/1988) [1989] 182, restores in LL. 25/26 τὸ δὲ ταχθὲν δοῦναι τὸν δη[μόσια | χειρω]μένον. *I.Magnesia*: τὸ δὲ ταχθὲν δοῦναι τὸν δη[.....|.....]μένον [but δημόσια without τά is unacceptable; and one would expect a form of χειρίζω, not χειρόω, Pleket. M.Holleaux, *Études* I 336 thought of δη[λω|θησό]-μενον in the sense of ἀποδειχθησόμενον, Herrmann].

1249. Magnesia on the Maeander. Decree of an unknown city concerning the acceptance of the Leukophryena. *I.Magnesia* 60. Republished by F.Piejko, *RSA* 17/18 (1987/1988) [1989] 185-188, who adduces parallels for his restorations from similar documents from Magnesia, Kos and Teos.

[Ἐπειδὴ Μάγνητες οἱ ἀπὸ Μαιάνδρου συγγενεῖς κ]αὶ φί-
[λοι ὑπάρχοντες ἐξ ἀρχῆς τοῦ δήμου ἡμῶν καὶ οἰκεῖ]οι
[ὄντες ψήφισμα ἀπέστειλαν καὶ τοὺς θεωροὺς ε]ἰς τὸ
8 [ἐπαγγεῖλαι τὴν θυσίαν καὶ τὸν ἀγῶνα ἀκόλουθα] πρά-
[ξαντες τῆι τοῦ θεοῦ μαντείαι καὶ τῆι τοῦ βα]σιλέως
[Ἀντιόχου τοῦ εὐεργέτου αὐτῶν αἱρέσει, καὶ οὗ]τοι διε-
[λέγησαν ἀκολούθως τοῖς ἐν τῶι ψηφίσματι γε]γραμμέ-
12 [νοις, ἀξιοῦντες δέχεσθαι τήν τε θυσίαν καὶ] τὸν ἀγῶνα
[ὃν τίθησι τῆι θεᾶι Ἀρτέμιδι ὁ δῆμος ὁ Μα]γνήτων· ὑπὲρ
[δὴ τῶν ἀξιουμένων δεδόχθαι τῶι δήμωι]· συντελεῖν θυ-
[σίαν καὶ ἀποδέχεσθαι τὸν ἀγῶνα στεφα]νίτην ἰσοπύ-
16 [θιον, ὃν τιθέασι Ἀρτέμιδι τῆι Λευκοφρυ]ηνῆι ἀρχηγέ-
[τιδι τῆς πόλεως, καὶ εὔξασθαι εὖ γίνεσθα]ι τοῖς πολί-
[ταις Μαγνήτων καὶ ἐπαινῆσθαι αὐτοὺς ἐ]πὶ τῆι εὐνοί-
[αι ἣν ἔχοντες διατελοῦσι εἰς βασιλέα Ἀ]ντίοχον καὶ
20 [ἐπὶ τῆι φιλίαι εἰς τὰς Ἑλληνίδας πόλεις] καὶ τὴν ἡμε-
[τέραν πόλιν ἐμ παντὶ καιρῶι· ἐπαινῆσ]θαι δὲ καὶ τὸν
[βασιλέα, ὅτι εὐεργετεῖ αὐτοὺς καθὼς παρ'] αὐτῶν ἐψη-
[φίσθαι, περὶ ὧν καὶ αὐτὸς ἐπὶ τὴν πόλιν ἔ]γραψεν· δοθῆ-
24 [ναι δὲ τοὺς ταμίας τοῖς τῆς θεοῦ θεωροῖς ἀ]παρχὰς πα-

[ρὰ τῆς ἡμετέρας πόλεως τὰς ἐκ τοῦ νόμου δραχ]μὰς ἑκα-
[τὸν καὶ καλέσαι αὐτοὺς ἐπὶ ξενισμὸν εἰς τὸ π]ρυτανεῖ-
[ον ἐπὶ τὸ αὔριον] vacat

Since the preceding blocks contain decrees from Carian cities, our city could also be Carian, P. || [22-23. it seems that ἐψή|[φισται is meant, Herrmann] || 23. or περὶ ὧν καὶ πρότερον πρὸς ἡμᾶς ἔ]γραψεν, P. || [23-24. δοθῆναι does not go with τοὺς ταμίας: so either ὑπὸ τῶν ταμιῶν or another construction, Pleket] || 24-25. or παl[ρὰ τῆς πόλεως τὰς μεγίστας ἐκ τοῦ νόμου δραχ]μὰς, P. || 26. καλέσαι αὐτοὺς ἐπὶ ξένια would leave the line too short, P., who also considers παρακαλέσαι and another word for 'banquet', e.g. ἑστίασις, or καλέσαι ἐπὶ τὴν κοινὴν (τῆς πόλεως) ἑστίαν.

1250. Magnesia on the Maeander. Decree of an unknown city for Magnesia, Hellenistic period. *I.Magnesia* 62. F.Piejko, *RSA* 17/18 (1987/1988) [1989] 183, restores LL. 32-35 as follows: ὑπάρ[ξειν | δὲ καὶ νικ]ῶσιν τὸν ἀγῶνα τ[ῶν παρὰ Μάγνησιν | Λευκοφρυηνῶν ὅσα καὶ] τοῖς [τὰ Π]ύθια νι[κῶ|σιν ἐκ τῶν νόμων δίδο]ται. *I.Magnesia* : ὑπάρ[ξειν | δὲ καὶ τοῖς νικ]ῶσιν τὸν ἀγῶνα τ[ῶν | Λευκοφρυηνῶν κτλ. [νικῶσιν without τοῖς is unacceptable; A.Wilhelm, *JÖAI* 4 (1901) Beibl. 30 suggested for L. 32 ὑπάρ[χειν, Pleket].

1251. Magnesia on the Maeander. Inscription on a column. *IG* XII 8 595 col. II. E.Chairi, *BCH* 113 (1989) 335-342, agrees with J.Servais, *Aliki* I (Athènes-Paris 1980) 37 note 77 (cf. *SEG* XXXI 756-776), that the column (now in the Louvre at Paris) does not come from Aliki on Thasos. It comes from the S. stoa of the temple of Artemis at Magnesia; it may have been sent by C.Texier in 1843. The inscription is incomprehensible.

1252. Miletos. Decree on exiles, ca. 450 B.C. *Milet* I 6 100-104 no. 187; Meiggs-Lewis, *GHI* 43 (cf. *SEG* XXXVII 981). P.Carlier, *op.cit.* (cf. our lemma no. 1792) 439/440, argues that this inscription does not necessarily refer to the exile of the royal γένος of the Neleids (so G.Glotz, *CRAI* 1906, 511-529; J.Barron, *JHS* 82 (1962) 1-6). [The hypothesis concerning the Neleids has been rejected by others: M.Pierart, *AntClass.* 38 (1969) 369; H.-J.Gehrke, *Historia* 29 (1980) 26 ff., Herrmann].

1253. Miletos. Sacred law, 276/275 B.C. *LSAM* 48. J. and L.Robert, *op.cit.* (cf. our lemma no. 1243) 98 with note 231, restore in LL. 21-23: τοῖς δὲ Καταγωγίοις κατάγειν τὸν Διόνυσον τοὺς ἱερεῖς καὶ τὰς ἱερείας τοῦ [Διονύ]σου τοῦ Βακχίου μετὰ τοῦ [ἱερέως κ]αὶ τῆς ἱερείας πρ[ωῒ | τ]ῇ[ς] ἡμέρας κτλ (*LSAM*: πρ[ὸ τ]ῆς ἡμέρας).

1254. Miletos. Treaty between Miletos and Magnesia, after 185/184 B.C. *Milet* I 3 148 (*Syll.*^{3} 588; cf. *SEG* XXXVII 984). R.M.Errington, *Chiron* 19 (1989) 279-288, shows that the arguments for the traditional date of 196 B.C. are inconclusive and that this treaty should be placed in the second half of the 180s (not earlier than 185/184 B.C.): **1)** the absence of Roman legati does not point to the 190s, since even in the 180s the appeal to the Romans in such matters was optional: cf. the absence of Romans in the treaties of Miletos with Herakleia-on-the-Latmos (*Milet* I 3 150; *Syll.*^{3} 633; cf. *SEG* XXXVII 984) and with Pidasa (*Milet* I 3 149; *SEG* XXXVII 987); **2)** a sizeable war involving four of the largest cities in the area cannot reasonably be fitted into 196, since Magnesia probably stood under the protection of Antiochos III since 197; **3)** not all of the participant states in the negotations were close associates of Rhodes (if so, the treaty would fit well into the 190s, when Rhodes was extending her influence in the Aegean); the restoration Καυν]ίων in LL. 12/13 is quite speculative; Χ]ίων, Ἐρυθρα]ίων, Σμυρνα]ίων or others would equally well fit the gap; rather the total freedom which all parties seem to enjoy points to the period after 188 B.C.; **4)** prosopographical arguments already adduced by A.Rehm show that there is a close relationship between Miletos' treaty with Magnesia and those with Herakleia and Pidasa; they all belong to a period of 5-10 rather than of 15 years. The Herakleia treaty can now be dated after 185/184 B.C. (cf. *SEG* XXXVII 984); it precedes the Magnesia treaty, since Herakleia appears to be an active ally of Miletos in the latter text. The Magnesia treaty, therefore, equally dates after 185/184. E. dates the Pidasa treaty, which is chronologically linked with the Herakleia treaty, after 188/187 B.C.

Though his new date of the Miletos-Magnesia treaty cancels a cardinal fixed point in M.Wörrle's new chronology of the Milesian list of stephanephoroi (*Milet* I 3 124; *SEG* XXXVII 984), E. argues that W.'s results remain attractive. The new date of the treaty with Magnesia implies that the name of the stephanephoros in LL. 89-91 of this text should no longer be restored with the help of the names on record in the list of stephanephoroi, which ends in 190/189 B.C. according to both W. and E.

1255. Miletos. Honorary inscription for C. Iulius Epikrates, early Roman Imperial period. Marble base built into a cistern in Eskibalat; found in 1910; lost since 1912. Published on the basis of a squeeze and a copy of M.Schede by ed.pr. W.Günther, *MDAI(I)* 39 (1989) 173-178 (ph.; dr.).

[vacat Ὁ δῆμος ὁ Μιλησί]ων Γάϊον Ἰούλιον vacat
[Ἰουλίου Ἀπολλωνίου ἥ]ρωος υἱὸν Ἐπικρατέα v
[τοῦ Σεβαστοῦ πρῶτ]ον ἀρχιερέα γενόμεν[ον]

The honorand belongs to the well known Milesian family of the Gaii Iulii; for their stemma (2nd/1st cent. B.C.-early 1st cent. A.D.), in which the names Ἀπολλώνιος and Ἐπικράτης alternate by generation, see *Milet* I 2, p. 111; I 3, p. 249; I 7, p. 326, ed.pr., with further references and critical reflections on their alleged decline in the 1st cent. A.D.; C.Iulius Epikrates ἥρως is also known from P.Herrmann, *MDAI(A)* 75 (1960) 156 no. 52 (Samos; reign of Tiberius: Ἡ βουλὴ καὶ ὁ δῆμος | Ἰουλίαν Γαΐου Ἰουλίου | Ἐπικράτους ἥρωος | θυγατέρα Ἥρηι); that he was priest of the imperial cult (cf. L. 3: ἀρχιερεύς) appears from *IGR* IV 998 in the revised version of L.Robert, *Études Anatoliennes* (1937) 53 note 5: [Ὑπὲ]ρ σωτηρί[ας τοῦ ἀ]ρχιερέως Γαΐ[ου Ἰουλί]ου

Ἀπολ[λωνίου] ἥρωος υἱοῦ [Ἐπικράτ]ους φιλο[πάτριδ]ος. His brother, C.Iulius Eukrates, is also known as ἀρχιερεύς: *Milet* I 2 7a L. 4; Εὐκράτης is generally held to have been the first Milesian high-priest, but our inscription shows that this honor should be awarded to Epikrates, who was probably succeeded by Eukrates, ed. pr., with parallels for the expressions πρῶτος or πρῶτος καὶ μόνος referring to magistracies and agonistic performance; a fragmentary base found near the Southern market and inscribed [Γ]άϊον Ἰο[ύλιον Ἰουλίου Ἀπολλωνίου ἥ]ρωος υ[ἱὸν --] (*Milet* I 7, 256), which was probably dedicated to Eukrates (so already A.Rehm, *l.c.* 326), may have been a pendant to our base, ed.pr.

1256. Miletos. Building inscription ?, early Roman Imperial period. Inscription on a column drum built into the Justinian city wall. At present the right part of the text is covered. For a text in majuscles cf. B.F.Weber, *MDAI(I)* 39 (1989) 589 note 23.

Ἐπιμεληθέντ[ος or -ων --] | Καίσαρος καὶ [--] | Τιβερίου
Κλαουδίο[υ--] (sic) | υἱοῦ Κυρείνα Διον[--]

[2. Perhaps φιλο]καίσαρος || 3. is Κλαουδίου the correct reading ? One could think of Ti.Claudius Dion[ysodoros (*Milet* I 7 no. 204 a 2), Herrmann].

1257. Miletos. Inscriptions on seated female statues and on a funerary stele, Archaic period. V.von Graeve, *MDAI(I)* 39 (1989) 144, mentions three inscriptions on archaic female figures seated on a throne from Miletos, which show that this statue type was used for dedications rather than as funerary sculpture: **1)** V.von Graeve, *Münchner Jahrbuch der bildenden Kunst* 34 (1983) 23 note 14: ἀνέθηκε (erased in antiquity); **2)** C.Blümel, *Die archaisch griechischen Skulpturen der Staatlichen Museen zu Berlin* (1964^2) 53: APTE (the inscription is secondary, but could refer to its original function: perhaps the statue belonged to a temenos which survived the Persian destruction of Miletos in 494 B.C.; P.Herrmann, apud v.G. 144 note 13, points to an unpublished rectangular block from Miletos inscribed ACK ('in später Schrift'), perhaps the boundary mark of a temenos); **3)** Unpublished: IΔI (dative of a dedication; inscription on the left leg of the throne; now in the Basmahane Museum at Izmir; [perhaps Ἀρτέμ]ιδι ?; cf. APTE above).
On 145/146 v.G. points to the existence of a now illegible inscription in three lines on a late archaic funerary stele with anthemion (after 494 B.C.); separation of the lines by incised guidelines; words separated by three dots.

1258. Miletos. Dedication to Apollo Didymeus and others, 175-164 B.C. *Milet* I 2 p. 96 ff. For Timarchos, who together with his brother Herakleides dedicated this text, cf. A.Kneppe in *Migratio* 37-49.

1259. Miletos. Stamps on two lamps, 130-140 A.D. *SEG* XXXII 1192. W.Selesnow, *MDAI(I)* 39 (1989) 517-522 (ph.; dr.), points out that the manufacturer's name stamped on the bottom of two lamps is Ἐπαγάθου (*SEG*: ...Λ.ΑΟΟΥ). The lamps are Milesian imitations of Corinthian products; for Ἐπαγάθου on Corinthian lamps from the late 1st to the 2nd half of the 2nd cent. A.D. cf. O.Broneer, *Terracotta Lamps. Corinth* IV 2 (1930) nos. 557-559, 724-729; *SEG* XXVII 35 (no. 6) and 139; XXXVII 288 ? In the relief bust on the front side S. recognizes a portrait of Antinoos. He dates the lamps to 130-140 A.D.

1260. Priene. Regulation of affairs at Priene and Naulochon by Alexander the Great, ca. 285 B.C. *I.Priene* 1 (*OGIS* 1; *SEG* XXXV 1143*; cf. XXXVIII 575). N.G.L. Hammond, *op.cit.* (cf. our lemma no. 560) 216, with note 25, agrees with S.M.Sherwin-White (cf. *SEG* XXXV) that this text gives an extract from an ordinance of 334 rather than ca. 330 B.C. He disagrees with S.-W. on the following points: **1)** χώρα in L. 7 is the territory of what was Naulochon rather than that of Priene; **2)** φόροι in L. 13 is not the same as σύνταξις in L. 14; **3)** the land Alexander says he possesses is the spear-won land of Asia generally and not just 'an Achaemenid royal domain'.

1261. Priene. Rhodian arbitration in a boundary conflict between Priene and Samos. *I.Priene* 37; cf. *SEG* XXXVI 1009. O.Curty in *Historia Testis* 21-35, comments on and translates LL. 101-123. Discussion of the methods used by the Rhodian judges who carefully studied the Hellenistic historians invoked by the parties, and rejected the tradition of the Milesian historian Maiandrios, according to which the disputed territory originally belonged to Samos. The ἱστορίαι of the latter are said to have been ψ[ευδε]πιγράφους (L. 123). Parallels are adduced for the use of local historiographical sources in arbitrations and trials: *I.Priene* 500; *I.Magnesia* 105; *I.Pergamon* 245; importance of speeches both in the inscriptions and in Polybios; parallels in vocabulary in both sources (ἀμφισβητέω, κτῆσις ἐξ ἀρχῆς), and in source-criticism (cf. ψευδογραφέω in Polybios 16.14.8-10). For the links between historiography and epigraphy cf. *SEG* XXXVIII 1970 and our lemma no. 1790. Cf. Ph.Gauthier, *BE* (1990) no. 63.

1262. Priene. Honorary decree for Moschion, after 129 B.C. *I.Priene* 108. L. and J.Robert, *op.cit.* (cf. our lemma no. 1243) 96 note 214, suggest restoring in L. 258: μετὰ κηρύγματος ἐκάλεσεν ἐπὶ γλυκισμὸν τούς τε τῶν [ἀρχόν]των υἱοὺς καὶ τοὺς πολίτας πάντας κτλ. (*I.Priene*: τῶν [πολι]τῶν). [Cf. *BE* (1965) no. 348, against the restoration [πεσόν]των proposed by R.Koerner, *Philologus* 108 (1964) 140, Herrmann].

1263. Priene. Honorary decree for Menedemos, ca. 100 B.C. *I.Priene* 110. L. and J.Robert, *op.cit.* (cf. our lemma no. 1243) 25 note 64, suggest restoring in LL. 13-15: [τὰ] | μὲν π[ρὸς τοὺς θεοὺς εὐσεβ]ῶς, τὰ δὲ πρὸς τοὺς ἐνδια[ιτωμέ]νους | (or ἐνδια[ι-

τωμένους προγό]νους) φ[ιλανθρώπως καὶ πρ]ὸς τοὺς λοιποὺς πολίτας ε[ὐνόως] (*I. Priene*: τοὺς ἐν δια[φορᾶι γενομέ]νους).

1264. Priene. Honorary decree for Zosimos, after 84 B.C. *I.Priene* 112. L. and J. Robert, *op.cit.* (cf. our lemma no. 1243) 19/20, suggest restoring LL. 82-84 as follows: -- N · ἔθηκεν δι' ἐνιαυτοῦ κ[αὶ ἆθλα ἔμψ]υχα τῶν τε σωματικῶν πάντων κ[αὶ τ]ῶν [μουσικῶν μαθη]μάτων (*I.Priene*: -- ἀ]νέθηκεν δι' ἐνιαυτοῦ κ[αὶ ἀμίλλης | ἀγώνων δίπτ]υχα etc.). They refer to *I.Priene* 114 LL. 19-23 for ἆθλα and ἆθλα ἔμψυχα: 'living prizes', viz. animals.

1265. Priene. Honorary decree for Herakleitos, 1st cent. B.C. *I.Priene* 117. Cf. our lemma no. 1243 app.crit. ad Col. II L. 4.

1266. Priene. Dedication by Pedon, early 6th cent. B.C. *SEG* XXXVII 994. C. Ampolo and E.Bresciani, *Egitto e Vicino Oriente* 11 (1988) [1989] 237-243 (A.) and 243-253 (B.) (ph.), argue that the inscription should be dated to the early 6th cent. B.C. on the basis of the letter forms. The statuette was made during the reign of Psammetichos I (664-610 B.C.). Pedon was a Greek mercenary who dedicated the object in his home town after his service to the Pharaoh, whether Psammetichos I or II (595-589 B.C.). A.-B. point to a similar Egyptian statuette from Kamiros (*LSAG* 356 no. 10) dating from the reign of Psammetichos I and dedicated ca. 550 B.C. by a certain Smerdon, who in the light of the present inscription is likely to have been a mercenary in Egyptian service too. Reflections on Pedon's activities, who may have participated in the defense of the North Eastern Egyptian frontier (Herod. 2.152ff.), especially in the confrontation of Egyptians and Assyrians with the Babylonians in 616 and 610/609 B.C.), and on the gifts of Psammetichos to Pedon: a gold bracelet (a typically oriental gift, since the wearing of bracelets was despised by the Greeks) and a city. The latter does not refer to the command of a city; 'city' rather refers either to real estate consisting of lands and houses forming part of the στρατόπεδα mentioned by Herod. 2.154 (A., B.), or to the concession to live in a city (πόλις in the sense of πολιτεία; B.), or to a captured city outside Egypt given to Pedon as booty (B.). B. comments on the type of the statuette and adduces Egyptian sources for Greek mercenaries.

1267. Smyrna. Corpus. *SEG* XXXVII 995*. In a review of *I.Smyrna* D.M.Lewis, *CR* 39 (1989) 350/351, suggests restoring in no. 646 (*IGR* IV 1425; LL. 1-6 only) LL. 7/8 [ψηφισα]μένης τῆς βουλῆς | [καὶ τοῦ δήμ]ου (*I.Smyrna*: [ψηφισα]μένης τῆς βουλῆς | [----]OY) and in no. 647 (*SEG* XVIII 495) L. 4 [ψηφισαμένης τῆς βουλῆ]ς καὶ τοῦ δήμ[ου instead of [Κατὰ δόγμα τῆς βουλῆ]ς (*I.Smyrna*) or [δόγμα τῆς βουλῆ]ς (*SEG*).

1268-1269. Smyrna. Two epitaphs, ca. 140-100 B.C. Two stelai now in the Antikenmuseum Basel und Sammlung Ludwig. Ed.pr. R.Känel, *AK* 32 (1989) 50-58 (ph.), with commentary on the style (on which K.'s dates are based), the iconography and the interpretation of the reliefs and on the typology of Smyrnaean funerary reliefs in general. Photos of *I.Smyrna* 60, 81 and 152 = Pfuhl - Möbius nos. 156, 872 and 532.

1268: 50/51. **Epitaph of Artemidoros, ca. 140-120 B.C.** White-grayish pedimental marble stele with akroteria and a central rosette in the tympanon; under the pediment a wreath in a slightly recessed field with inscription ὁ δῆ|μος; at the left and right an inscription; below a relief in a recessed field representing a standing man clad in chiton and himation; at the right a boy in short chiton; two pillars in the corners supporting a writing tablet and a circular object (left) and a chest (right).

'Αρτεμίδωρον 'Ανδρονίκου

1269: 51/52. **Epitaph of Dionysios and Amphilochos, ca. 120-100 B.C.** White-grayish pedimental marble stele with akroteria and a central rosette in the tympanon; under the pediment three wreaths in slightly recessed fields, the left and central ones with inscriptions ὁ δῆ|μος; under these two wreaths the names of the deceased; below a relief in a recessed field representing from left to right a seated bearded man clad in chiton and himation, a standing boy in short chiton, a girl in peplos holding a huge torch with both arms, a woman clad in chiton and himation who touches the torch with her right hand (probably a priestess of Demeter) and a girl in peplos holding a vase; in the background behind the man a pillar supporting a chest and a writing tablet; behind the woman a pillar with a kalathos and a box.

A) Διονύσιον | Διονυσίου **B)** 'Αμφίλοχον | Διονυσίου

In the right wreath one expects the name of the woman, who probably commissioned the relief while still alive; after her death her name was not inscribed for unknown reasons, ed.pr. [The inscriptions, recording two men, do not seem to fit the relief, Pleket].

1270. Smyrna ? Signature on a terracotta statuette, ca. 100 B.C. D.Kassab, *Statuettes en terre cuite de Myrina* (Paris 1988; cf. *SEG* XXXVIII 1248) 78.W.Schürmann, *op.cit.* (cf. our lemma no. 989) 117/118 no. 413 (ph.; dr.), republishes a monogram (NI) on the back of a terracotta statuette of a semi-nude Aphrodite coming from Asia Minor, possibly from Smyrna.

LYDIA

1271. Lydia. Corpus. P.Herrmann published *TAM* V 2, devoted to the N.W.-part of Lydia. The Corpus contains the inscriptions from Attaleia (nos. 826-854), Thyateira (nos. 855-1181), Apollonis (nos. 1182-1230), Kamae (no. 1231), Hermokapeleia (nos. 1232-1243), Hierokaisareia (nos. 1244-1304), Hyrkanis (nos. 1305-1341), Magnesia on the Sipylos (nos. 1342-1395, largely identical with T.Ihnken's Corpus in IGSK: cf. *SEG* XXVIII 909), and the area North of Magnesia (Manisa; nos. 1396-1414). There are 92 inedita; no. 1252 is incorrectly included in the list of inedita on p. 532: see *SEG* XXXV 1155.

Most inedita are insignificant (fragments of) epitaphs. Worthy of some note are nos. **845** (dedication by κο[ινεῖ ?]ον τὸ νεώτερον to an imperial freedman, their benefactor), **892** (dedication to Εἶσις ἐπήκοος, κατ' ἐπιταγήν), **900** (dedication to Θεὸς Ὕψιστος καὶ ἐπήκοος), **962** (honorary inscription by the ὑμνωιδοὶ καὶ θεολόγοι τῆς Μητρὸς τῶν θεῶν for the priestess of Meter), **1087** (epitaph for a man who was φιλόφιλος), **1159** (Christian epitaph of Ἑλένη, ἡ τὸν ἀνγελικὸν ἐπὶ γῆς πολιτευσαμένη: a 'monarcha': nun), **1326** (funerary epigram for a διωγμείτης who died at the age of 19; 225/226 A.D.), **1344** (a heavily mutilated decree by a γερουσία), and **1407** (epitaph of a Καισαριανὸς δοῦλος).

For no. 923 cf. M.Christol, T.Drew-Bear, *JS* (1991) 210 note 49; for no. 1180 LL. 11/12 and 15 cf. S.Follet, *BE* (1991) no. 263; for no. 1304 cf. D.Feissel, *BE* (1991) no. 726, who suggests reading initio Ἰω(άννης) (μονα)χ(ός); Ἰωάννης is also [μ]αρμαρᾶς.

For nos. 1408 and 1409 see now G.Petzl, *EA* 15 (1990) 50/51 no. 3 (ph.) and 51/52 no. 4 (ph.) respectively. For no. 1051, especially the identity and date of Aemilius Iuncus (L. 7) cf. now *SEG* XXXVIII 1244 app.crit. ad L. 12.

For a review cf. S.Mitchell, *CQ* (1990) 438-440. Elaborate indices (more detailed than in V 1) and a concordance conclude this volume. We give a comparatio numerorum for *SEG*, Peek *GV*, *OGIS* and *IGR*.

SEG	*TAM* V 2	*SEG* XIX	*TAM* V 2	*SEG*	*TAM* V 2
II 653	970	710	1229	XXIX	
				1173	1231
XV		XXVI		1211	893
740	1306	1321	868	1212	1059
747	828	1322	1095	1213	1156
		1323	1062		
XVIII 554	1143	1324	1064	XXX 1390	1345
XIX		XXIX		XXXV 1155	1252
704	1236	1165-1167	1235		
705	1213	1168	1238	XXXVI	
706	1210	1169	1239	1075	1307
708	1185	1170	1253	1106	1059
709	1208	1172	1294	1107	1047

Peek *GV*	*TAM* V 2
259	837
574	1289
1396	847
1993	1108
OGIS	
211	901
314	1188
333	1396
460	1366
516	969
517	943
524	932
IGR IV	
1164	1191
1165	873
1167	829
1168	828
1169	1002
1170	837
1171	1107
1176	1400
1179	1398
1180	1399
1182	1402
1183	904
1184	1081
1185	1219
1186	1214
1187	1196
1188	856
1189	861
1191	918
1192	921
1193	869
1194	870
1195/1196	907/908
1198/1199	909/910
1200	911
1201	912
1202	1262

IGR IV	*TAM* V 2
1203	905
1204	913
1205	914
1206	871
1207	915
1208	876
1209	862
1210	917
1211	858
1212	923
1213	935
1214	985
1215	984
1216	986
1217	987
1218	988
1219	1031
1221	1125
1222	926
1223	927
1224	928
1225	931
1226	933
1227	934
1228	940
1229	944
1230	950
1231	951
1232	952
1233	954
1234	957
1235	924
1236	973
1237	974
1238	976
1239	978
1240	979
1241	980
1242	972
1243	1179
1244	966
1245	967

IGR IV	*TAM* V 2
1246	968
1247	969
1248	970
1249	990
1250	989
1251	1018
1252	1019
1253	1133
1254	996
1255	1003
1256	930
1257	932
1258	920
1259	936
1260	1026
1261	945
1262	1005
1263	1006
1264	1007
1266	949
1267	1009
1268	1008
1269	975
1270	960
1271	964
1272	1016
1273	998
1274	1039
1275	1051
1276	1098
1277	1083
1278	961
1279	1106
1281	1142
1282	1150
1283	1152
1284	1084
1285	1149
1286	1116
1287	943
1289	1167
1290	982

IGR IV	*TAM* V 2	*IGR* IV	*TAM* V 2	*IGR* IV	*TAM* V 2
1291/1292	1151	1331	1398	1352	1335
1304	903	1332	1318	1353	1337
1305	875	1333	1360	1354	1308
1306	1244	1334	1364	1355	1309
1308	1268	1335	1361	1357	1322
1309	1250	1336	1362	1361	1033
1310	1273	1337	1363	1494	1322
1311	1272	1338	1366	1735	1232
1312	1275	1339	1372	1736	841
1313	1144	1342	1345	1737	898
1314	1299	1343	1413	1743	1384
1315	872	1344	1368		
1316	1101	1345	1380	*IG* II^2 1088	1180
1317	1319	1346	1365		

1272. Lydia. The Μυσομακεδόνες. In the context of the publication of a new coin issued by the Μυσομακεδόνες, W.Leschhorn, *JNG* 34 (1984) 55-62, discusses the evidence for this δῆμος in the Eastern part of the Lydian Mesogis, which is on record in a honorary inscription from Antiocheia-on-the Maeander (K.Buresch, *MDAI(A)* 19, 1894, 102/103), three coins of the Augustan-Tiberian period and in literature (Plin. *N.H.* 5.120; Ptolem. 5.2.15). He argues, inter alia on the basis of *I.Pergamon* 249 (*IGR* IV 289; *OGIS* 338; *SEG* XXXVIII 1266*) L. 14, where Μυσοί and Μακεδόνες are mentioned among the military colonists who were awarded citizenship, that the 'Mysomakedonians' are the result of a fusion between settlements of Mysian and Macedonian colonists. They formed a new δῆμος, politically organized but without full municipal rights, which was awarded the right of coinage only once during a relatively short period.

1273. Apollonis. Honorary inscription for Attalos the brother of Eumenes II ? KP II 53 no. 113; L.Robert, *Villes d'Asie Mineure* (Paris 1935) 32 note 2; now *TAM* V 2, 1187. F.Piejko, *Historia* 38 (1989) 397 note 5, restores in L. 2 [Ὁ δῆμος Ἄτταλ]ον βασιλέως Ἀττάλου (KP, Robert: [--ο]ν βασιλέως [Ἀττάλου]) and in LL. 7-9 [καὶ πολλὰ] | ἄλλα περιποιήσαντα π[ρὸς σωτηρίαν καὶ] | εὐδαιμονίαν ἀνήκοντα (KP: [ἔτι δὲ καὶ τὰ] | ἄλλα περιποιήσαντα τὰ πρ[ὸς τὴν ἑαυτῶν] | εὐδαιμονίαν [ἀ]νήκον[τα; Robert: [καὶ πολλὰ] | ἄλλα περιποιήσαντα πρ[ὸς -- καὶ] | εὐδαιμονίαν [ἀ]νήκον[τα--]).

1274. Hypaipa. Inscription on an architrave, Roman Imperial period. *I.Eph.* 3821A (cf. J. and L.Robert, *BE* 1982 no. 352): [--] τῷ κεφαλικῷ ἐνκλήματ[ι--] | Ὑπαιπηνῶν πόλιν vacat. Now in the Museum of Tire. Republished by J.Vélissaropoulos-Karakostas in *Symposion 1985*, 405-413 (ph.), who on the basis of parallels (especially the Edicts of

Augustus from Kyrene; cf. our lemma no. 1719) argues that this fragment formed part of a legal text issued by the Roman emperor concerning crimes liable to be punished by death, κεφαλικὰ ἐγκλήματα, e.g. murder or violation of tombs or sacred places, rather than containing 'interdictions pour un *héroôn*' (J. and L.Robert). The community of Hypaipa was probably awarded the right of accusation in such cases, which at an earlier stage was reserved to the family of the victim.

1275-1279. Katakekaumene. Five new confession inscriptions. E.Varinlioğlu, *EA* 13 (1989) 40-50 nos. 1-5 (ph.), publishes the following texts, now in the Museum in Uşak. The era is that of Sulla (85 B.C.).

1275: 40-42 no. 1. **Confession text of Eutychis, 175/176 A.D.** Blue white marble stele with moulding above; under the moulding in a small recessed field representation of a standing woman, raising her right hand in adoration; to the left a crescent. Probably from Kula (see app.crit. ad LL. 2/3).

Μηνὶ Ἀξιοττηνῷ καὶ Μηνὸς
τεκούσῃ · Εὐτυχὶς Γ(αίου) Ἰ(ουλίου) Ἀνικήτου Περγαμηνοῦ θρεπτὴ εὐ-
ξαμένη τῷ θεῷ ἀσθενοῦσα,
εἰ μεταβολὴν σχῶ, στηλλογραφῆσαι, ἀκούσαντος τοῦ θεοῦ ἀπέδωκα τὴν εὐχήν, καὶ
εὐχαριστῶ τῇ δυνάμι αὐτοῦ ·
Ἔτους σξ΄, μη(νὸς) Ὑπερβερταίου β΄

1-2. For Men's mother cf. *SEG* XXIX 1152 and our lemma no. 1278 II 2-3. for this Pergamene cf. *TAM* V 1 253 (from Kula), ed.pr.

1276: 42/43 no. 2. **Confession text of Prepousa.** Blue white marble stele with moulding above; under the moulding a crescent and in a rectangular recessed field a standing man raising his right hand in adoration.

Μηνὶ Ἀξιοττηνῷ καὶ τῇ δυ-
νάμι αὐτοῦ · ἐπὶ (= ἐπεὶ) Πρέπουσα
ἀπελευθέρα τῆς εἰερείας
εὔξετο ὑπὲρ υἱοῦ Φιλήμονος, εἰ ἔσται ὁλόκληρος καὶ ἰατροῖς μὴ ποσδαπανήσι, στηλλογραφῆσαι, καὶ γενομένης
τῆς εὐχῆς οὐκ ἀπέδωκεν,
νῦν ὁ θεὸς ἀπήτησε τὴν εὐ-

χὴν καὶ ἐκόλασε τὸν πατέρα
Φιλήμονα· καὶ ἀποδίδι τὴν
12 εὐχὴν ὑπὲρ τοῦ υἱοῦ καὶ ἀπὸ
νῦν εὐλογῖ

Undated by ed.pr. || 3. the priestess was probably well-known in the region || 6. μήπος (= μήπως) δαπανήσι, ed.pr.; we give G.Petzl's text, to be published in an article on confession texts in *Metis* || 9. ἀπήτεσε, ed.pr.; ἀπήτησε, P. || 11. subject of ἀποδίδι (= ἀποδίδει = ἀποδίδωσι) is possibly the father (cf. the relief).

1277: 43-45 no. 3. **Confession text concerning Stratonike, 132/133 A.D.** Blue white marble stele with moulding above; under the moulding in a circle an u-shaped crescent; between the moulding and the circle L. 1 of the text; to the left and right of the circle L. 2.

Ἔτους σιζ΄, μηνὸς
Ὑπερβερτα[ί]-
ου ·
4 Στρατονείκη Μουσαί-
ου δανισαμένη παρὰ
Εὐτυχίδος πυρῶν
μόδινον τῶν ἱερῶν
8 τοῦ Ἀξιοτηνοῦ καὶ πα-
ρελκύσασα μέχρι σήμ-
ερον, κολασθεῖσα ὑπὸ
τοῦ θεοῦ κατὰ τοῦ δε-
12 ξιοῦ μαστοῦ τὰ συν-
αχθέντα σὺν τόκοις
ἀπέδωκεν εὐλογοῦ-
σα τῷ Ἀξιοττηνῷ

3-4. A Mousaios, father of Stratoneike, is on record in *SEG* XXXI 1004 LL. 2 and 4/5 (from the area of Saittai: Yabaci) || 7. τῶν ἱερῶν: S. borrowed wheat from one of the priestesses (ἱερῶν = ἱερείων), ed.pr. [rather: she borrowed from Eutychis a modius of sacred wheat, viz. wheat from the temple fields, Pleket]; for another suggestion cf. C.Brixhe - A.Panayotou, *BE* (1991) no. 506: gen. plur. of οἱ ἱεροί = 'temple personel'; for μόδινος cf. L.Dubois, *BE* (1990) no. 334 (contamination of μέδιμνος and μόδιος).

1278: 45-47 no. 4. **Confession text concerning Phosphoros, 160 A.D.** Blue white marble stele with moulding above; under the moulding a large crescent.

Μεγάλη Μήτηρ, Μηνὸς
τεκοῦσα, Μέγας Μεὶς
Οὐράνιος, Μεὶς Ἀρτεμι-
4 δώρου Ἀξιοττα κατέ-
χων καὶ ἡ δύναμις αὐτοῦ·
ἐπεὶ Πωσφόρος Ἀρτεμᾶ
παιδίον ὢν ἔτων ἓξ ἐ-
8 πενδύτιον ἐνεδύσε-
το σπίλους ἔχων, ὁ Θε-
ὸ⟨ς⟩ ἐπεζήτησεν, καὶ ἦρε
τρίφωνον καὶ ἐστηλ-
12 λογράφησεν τὰς δυ-
νάμις τοῦ θεοῦ· ἔτους
σμε΄, μη(νὸς) Πανήμου βι΄

1-2. For τεκοῦσα cf. our lemma no. 1275 || 7-8. ἐπενδύτιον: 'Überrock'; σπίλος: stain, ed.pr., who assumes that P. put on a dirty cloth and much later, as an adult, suffered from a disease [or did he put on a robe (and go into the temple) while he himself had some kind of physical blemish, i.e. was dirty and impure ?; I see no reason why P. suffered many years later as an adult, Pleket] || 10-11. for τρίφωνον ('three-voiced') cf. the next lemma LL. 11-13 (with ἀπαίρω, in the dative): P. 'lifted, removed the three animals (blind-rat; sparrow; tuna-fish), i.e. the disease'; the three animals carried away the disease; here they are identified with it, ed.pr., who on 48 quotes parallels from Mesopotamian rituals.

1279: 47-50 no. 5. **Confession text concerning Pollion, 238/239 A.D.** White marble pedimental stele; in the tympanon a crescent; under the pediment representation of a standing man raising his right hand in adoration.

Διεὶ Ὀρείτῃ μεγά-
λῳ κὲ Μηνὶ Ἀ-
ξιοττηνῷ
Περκον βασιλεύ-
οντα Πωλίων
ἐπί (= ἐπεί) με ἔλαθεν
κε ὑπερέβην τὸν
ὅρον ἄθετος, ἐκο-
λάσαντο αὐτὸν
οἱ θεοί · ἔτους τκγ΄, μη(νὸς) Δύσ-
στρου λ΄ · τριφώνῳ ἀπῆρεν
ἀσφάλακι κὲ στρουθῷ κὲ θι-
νίῳ κὲ τὴν θυμολυσίαν τὴν (= ἣν)
εἶχαν οἱ θεοὶ ἐν ἔθι ἀναστα-
νομένης τῆς στήλης · μόδιος
πυρῶν, οἴνου πρόχος α΄, ἄρισ-
τον τοῖς εἱερεῖσιν πυρῶν κύ-
προν α Γ, οἴνου πρόχον α Γ,
ἐρέβινθοι κὲ ἄλεια, κὲ ἱλα-
σάμην τοὺς θεοὺς διὰ τέκνα τέ-
κνων, ἔγγον᾽ ἐγόνων

1. Ὀρείτης: refers to the mountain Toma North of Kollyda, ed.pr.; cf. *SEG* XXXVIII 1236|| 4-5. read βασιλεύοντι; cf. *SEG* XXXVIII 1236 for the gods of the Περκηνοί || 8. ἄθετος: 'unfit', 'lawless', 'incompetent', *LSJ* || 11-14. cf. preceding lemma app.crit. ad LL. 10/11 and *SEG* XXXVIII 1237 LL. 10-17; κὲ in L. 13 is superfluous; Pollion was punished for his transgression by the gods with 'loss of his mind': he became mad or psychotic, ed.pr. || 14-15. ἀναστανομένης = ἀναστα θείσης [rather = ἀνισταμένης: cf. *BE* (1991) no. 506]; ἐν ἔθει: 'when he was in order again'. The meaning probably is: 'when he had "sent away" his madness and was in good shape again, he erected this stele'; subsequently he gave the temple and the priests the things mentioned in

LL. 15-19, for which cf. also *SEG* XXXVIII 1237 LL. 17/18 || 18. α Γ = 1 1/2, ed.pr. || 19. ἄλεια: 'wheat groats', ed.pr.

1280. Saittai. Epitaph of Glykon, 202/203 A.D. Marble pedimental stele with carved foliage on the akroteria and a disk in relief in the center of the tympanon and heart-shaped ornaments in its lower corners; in a recessed field under the tympanon a relief representing a bearded standing man clad in a himation and holding his right hand across his chest. Cf. *Sotheby's Catalogue New York, Antiquities and Islamic Art*, Wednesday 29th November 1989, no. 132 (ph.) and Thursday 25th June 1992, no. 136 (ph.). Text read by R.A.Tybout on the basis of the photo.

Ἔτους σπζ΄, μη(νὸς) Ἀπελλαίου γ΄· Ποπλιανὴ Γλύ|κωνα τὸν σύνβιον, ὁμοίως | Πόπλιος, Λούκις, Γλύκων, || Μηνόφιλος τὸν ἑαυτῶν | πατέρα ἐτείμησαν

1. σπζ΄ = 287 = 202/203 A.D. (Sullan era); small H above M. || 1-2. dots between all elements of the date. || 4. Λούκις = Λούκιος || [the provenance, not given in the catalogues, can be established thanks to a nice coincidence: *TAM* V I 168a (*SEG* XXVIII 921) is an epitaph erected three years earlier by the same family: Γλύκων, Ποπλιανή and their sons Γλύκων, Πόπλιος and Λούκιος honored their θρεπτός and σύντροφος Δημόφιλος; at that time Glykon Sr. was still alive and Menophilos was not yet born; the stele for the θρεπτός is simpler and probably cheaper, Tybout].

1281. Sardis. Rise and status of the polis. Cf. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 151-178, for a survey of the political structure of Sardis from the end of the 4th cent. B.C. to ca. 188 B.C.: *Syll.*^{3} 273 (shortly after 334 B.C.); *SEG* XXXVI 1011 (same period); Sardis under Seleukid and Attalid domination; the beginning of a true polis is to be dated ca. 226 B.C. (cf. also our lemma no.470). For some criticism cf. J.H.M.Strubbe, *Gnomon* 63 (1991) 612.

1282. Sardis. Lettering in royal documents. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 135-138, gives an analysis of the palaeography of the roughly contemporary royal documents published in our lemmata nos. 1283-1285. The differences in script are probably due to the fact that more than one mason was at work, and should serve as a warning to all those who want to date inscriptions on the basis of letter forms too confidently.

1283. Sardis. Letter of Antiochos III to the Sardians, March 5, 213 B.C. White marble block found during the excavations of the synagogue and now in the Garden of the American excavators; provisional text in *SEG* XXXIII 1025; now republished with translation and copious commentary by Ph.Gauthier, *Nouvelles Inscriptions de Sardes* II (Geneva 1989) 13-45 no. 1 (ph.).

[. .]ΤΑ/....ΕΙΑΝ⌉⏑ Ι[- - - ca. 22-24- - - -]ΙΩΙ
διορθώσεσθε ἐν ἔτεσιν τρισίν, ε[ὐ]θέ[ω]ς δὲ καὶ ξυλὴν
εἰς τὸν συνοικισμὸν τῆς πόλεως κόψαι καὶ ἐξαγαγέσθαι
4 ἐκ τῶν ἐν Ταρανζοις ὑλῶν καθ' ἂν συνκρίνῃ Ζεῦξις· vacat
παραλύομεν δὲ καὶ τῆς προσεπιβληθείσης εἰκοστῆς
ἐπὶ τὴν πολιτικὴν καὶ τὸ γυμνάσιον ὧι πρότερον ἐχρῆσθε
συντετάχαμεν ἀποκαταστῆσαι ὑμῖν καὶ γεγράφαμεν
8 περὶ πάντων πρὸς Ζεῦξιν καὶ Κτησικλῆν· ὑπὲρ αὐτῶν δὲ
τούτων ἀπαγγελοῦσιν ὑμῖν καὶ οἱ περὶ Μητρόδωρον· vacat
Ἔρρωσθε θq΄, Ξανδικοῦ ε΄

1. Possibly [κα]ταλ[ελυκ]εῖαν τὸ or τὸ[ν, ed.pr. (hesitatingly) || 2. after the suppression of Achaios' revolt and the reconquest of Sardis a heavy fine was imposed on the city, which is now reduced; for the reduced payment three years are allowed, ed.pr. || 2-4. various parallels for gifts of wood from royal forests and for exemption from taxes on imported wood; comment on ξυλή, συνοικισμός, συνκρίνω and the location of Ταρανζα (in the Tmolos = Boz Dağ) || [4. It seems from the photos as if the mason had first written καθ' ἃ συνκρίνῃ and corrected it by inserting a N; καθ' ἃ ἄν --- would be correct, Herrmann] || 5-6. Antiochos added a royal εἰκοστή to the already existing urban εἰκοστή: πολιτική, sc. εἰκοστή, ed.pr.; contra *SEG* XXXIII 1025 and K.J.Rigsby, *TAPhA* 118 (1988) 130 note 29: sc. χώραν or γῆν || 8. for Zeuxis cf. *SEG* XXXVII 859 and 1010; ed.pr. summarizes what we now know about Zeuxis and lower echelons of Seleukid administration (διοικητής, ἐκλογιστής); for Ktesikles cf. L. and J.Robert, *La Carie* II 285-302 no. 166 (reign of Antiochos III; between 214 and 190 B.C.) || 9. after the upsilon of ἀπαγγελοῦσιν the mason erroncously inscribed an omikron which he subsequently erased, ed.pr., who in Appendix 2 (pp. 139-142) lists the Sardian ambassadors known up to now, with detailed commentary on the ancestry of Metrodoros (cf. *SEG* XXXII 1237 LL. 8/9 and 13/14) || ed.pr. gives a survey of the political vicissitudes during Achaios' revolt and its suppression (216-winter 214/213 B.C.): Zeuxis was installed as viceroy in the winter of 214/213 B.C. and remained in power for ca. 25 years.

1284. Sardis. Decree of the Sardians, letter of queen Laodike and beginning of a letter of Antiochos III, June/July 213 B.C. White gray marble block found in the synagogue. Ed.pr. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 47-79 no. 2 (ph.), with translation and copious commentary.

A: Ἡρακλείδης Σωκράτου εἶπεν· ἐπε[ιδὴ....ca. 15..... τ]ὴν ἐπι-
στολ[ὴν τ]ὴν γραφεῖσαν παρὰ τῆς βασιλίσση[ς πρός τε τὴ]ν βουλὴν
καὶ τὸν δῆμον ὑπὲρ τῶν τιμῶν τῶν ἐψηφισμένων ὑπὸ τοῦ δήμου τῶι τ[ε]
4 βασιλεῖ καὶ τῆι βασιλίσσηι καὶ τοῖς τέκνοις αὐτῶν ἀναγράψαι εἰς τὴν
παραστάδα τοῦ ναοῦ τοῦ ἐν τῶι Μητρώιωι· δεδόχθαι τῆι βουλῆι καὶ τ[ῶι]
δήμωι ἀναγράψαι τὸν ταμίαν· τὸ δὲ ἐσόμενον ἀνήλωμα εἰς ταῦτα δοῦνα[ι]
αὐτὸν ἀφ' ὧν χειρίζει προσόδων Ὀλωίου

B:

8 Βασίλισσα Λαοδίκη Σαρδιανῶν τῆι βουλῆι καὶ τῶι δήμωι χαίρειν·
Μητρόδωρος καὶ Μητροφάνης καὶ Σοκράτης (sic) καὶ Ἡρακλείδης οἱ παρ' ὑμῶν

πρεσβευταὶ ἀπέδωκαν τὸ ψήφισμα καθ' ὃ τέμενός τε Λαοδίκειον ἀνεῖναι
ψηφίσαισθε καὶ βωμὸν ἱδρύσασθαι, ἄγειν δὲ καὶ πανήγυριν Λαοδίκεια
12 καθ' ἕκαστον ἔτος ἐν τῶι Ὑπερβερεταίωι μηνὶ τῆι πεντεκαιδεκάτηι
καὶ πονπὴν καὶ θυσίαν συντελεῖν Διὶ Γενεθλίωι ὑπὲρ τῆς τοῦ ἀδελφοῦ
ἡμῶν βασιλέως Ἀντιόχου καὶ τῆς ἡμετέρας καὶ τῶν παιδίων vacat
σωτηρίας, καὶ οἱ πρεσβευταὶ δὲ παρεκάλουν ἀκολούθως τοῖς ἐν
16 τῶι ψηφίσματι κατακεχωρισμένοις, τάς τε δὴ τιμὰς ἀποδε-
[δ]έγμεθα ἡδέως καὶ τὴν τοῦ δήμου προθυμίαν ἐπαινοῦμεν
[καὶ πειρασό]μεθα ἀεί τι ἀγαθὸν συνκατασκευάζειν τῆι πό-
[λει· ἀπαγγελ]οῦσι δὲ περὶ τούτων καὶ οἱ πρεσβευταί vacat
20 θϙ´ ἔτους, Πανήμου ι´

C: [Βασιλεὺς Ἀντίο]χος Σαρδιανῶν τῆι βουλῆι καὶ τῶι δήμωι χα[ί-
[ρειν· οἱ παρ' ὑμῶν πρεσ]βευταὶ Μητροφάνης, Μητρόδωρος, Μοσ[χίων ?]
[- - - - - - - - - - - - - - - - - - - Ἀρ]τεμιδ[ω]ρ[...ca. 9...]NT[- - - - -]

1. In the lacuna something like καθήκει, προσήκει τῶι δήμωι vel sim., ed.pr. || 5. παραστάς: either 'ante' or, in this case, 'pilastre mural' ('Wandpilaster'), ed.pr., who amply comments on the importance of the Metroon in the first stage of Sardis' political existence, and on the presence of at least two great temples (Artemis, Meter) || 7. Ὁλώϊος: variant of the common Macedonian month-name Λῷος, ed.pr., who adds that the year of (A) is the same as that in (B) L. 20, just one month after Panemos || 9. for the ambassadors cf. Appendix 2 of ed.pr. (pp. 139-142); Herakleides is possibly identieal with the proposer of (A) (cf. L. 1); Sokrates may be his father (ibidem), ed.pr. || 9-14. parallels for the creation of urban cults for Laodike in *I.Iasos* 4 and in the well-known decree in honor of Antiochos III from Teos (*SEG* XXVIII 887), ed.pr., with parallels for the dedication of a temenos with altar (no temple; no priests); for the panegyris during the Laodikeia cf. our lemma no. 1285; 15 Hyperberetaios = ca. 7 Sept. 213 B.C.; 7 Sept. was Laodike's birthday (γενέθλιος ἡμέρα), ed.pr., who refers to *I.Iasos* 4 LL. 76-106, assimilation of Laodike with Aphrodite and a festival to be held on L.'s birthday, in the month Ἀφροδισιών, probably the equivalent of Hyperberetaios || 13. Ζεὺς Γενέθλιος: protector of the family in general or of a particular family, ed.pr., who provides parallels for the cult of this deity (*ASAA* 41/42, 1963--1964, 324 no. 23, from Lepsia; *RFIC* 60, 1932, 446-452, from Telmessos; cf. our lemma no. 1410) and opts for Zeus as proteetor of family-life and family virtues in general in Sardis ('une tonalité familiale plutôt que civique'). The ancestral deity of the Seleukid family was Apollo. The Sardians honored Laodike, her husband/brother and their children (παιδία) and considered Zeus, protector of family-life, an appropriate deity in this connection, ed.pr., who adds that παιδία has a certain affective value, more so than τέκνα || 15-16. παρέκαλουν, sc. ἀποδέξασθαι τὰς τίμας, ed.pr. || ed.pr. summarizes the present state of our knowledge on the cults of Laodike (urban; state cult in 193 B.C.) || 22-23. for the ambassadors cf. Appendix 2, ed.pr. || 23. perhaps ἀπέδωκα]ν τ[ὸ ψήφισμα ?, ed.pr.; the royal letter was inscribed by the same hand; ed.pr. considers the possibility that LL. 21-23 are the beginning of the letter of Antiochos III in our lemma no. 1285.

1285. Sardis. Letter of Antiochos III, summer of 213 B.C. (between June 6th and September 7th). White marble block. Ed.pr. Ph.Gauthier, *op.cit.* (cf. our lemma no.

1283) 81-111 no. 3 (ph.), with translation and detailed commentary (possibly the continuation of (C) LL. 21-23 of the text in our lemma no. 1284; cf. app.crit. ad loc.).

[- συν]-
χωρήσαντες πάντα ἃ διέτε[ιν]εν πρὸς ἐπανόρθωσιν καὶ νῦν
προαιρούμενοι γενέσθαι ὑμᾶς ἐμ βελτίονι διαθέσει πεποήκαμεν τὰ
ἐνδεχόμενα· τοῖς τε γὰρ νέοις ἀποτετάχαμεν εἰς ἐλαιοχρίστιον
4 ἀνθ' ὧν πρότερον ἐλαμβάνετε κατ' ἐνιαυτὸν ἐλαίου μετρητὰς
διακοσίους καὶ εἰς τοῦτο τὸ πλῆθος συνετάξαμεν ἀποτάξαι vacat
προσόδους ἀφ' ὧν ἐξ ὑποκειμένου λήψεσθε εὐτάκτως καὶ εἰς
τοὺς κατασταθμευομένους δὲ παρ' ὑμῖν συνχωροῦμεν λαμβά-
8 νεσθαι ὧν ἔχετε οἰκιῶν ἀντὶ τῶν ἡμισέων τὰ τρίτα μέρη· ἀπολύο-
μεν δὲ ὑμᾶς καὶ τοῦ ἐνοικίου οὗ τελεῖτε ἀπὸ τῶν ἐργαστηρίων, εἴ-
περ καὶ αἱ ἄλλαι πόλεις μὴ πράσσονται· οἰόμεθα δὲ δεῖν καὶ ἐν τοῖς
ἀγομέ⟨με⟩νοις Λαοδικείοις ὑπὸ τῆς πόλεως ὑπάρχειν ὑμῖν ἀτέ-
12 λειαν ἐφ' ἡμέρας τρεῖς καὶ περὶ πάντων γεγράφαμεν π[ρὸς] Ζεῦξ[ιν]
- -

In the missing part at the beginning the ambassadors, their requests and the beginning of the royal answer were presumably mentioned, ed.pr. || 1. for the measures leading up to the epanorthosis cf. our lemma no. 1283, ed.pr. || 3. νέοι: 18-ca. 30 years old, ed.pr.; 200 metretai is ca. 8000 liters; for ἐλαιοχρίστιον and similar measures for neoi cf. *SEG* XXXVII 859 A L. 10; C LL. 2/3; the gymnasion of Sardis (cf. our lemma no. 1283) is the place where the neoi have their exercises, ed.pr. || 6. for ὑποκείμενον cf. *SEG* XXXVII 859 A L. 10: 'fonds réservé ou alloué' and not necessarily related to 'mortgage' or 'revenues hypothéqués', ed.pr., who comments on the three possibilities of financing the furnishing of oil: public revenues; revenues of a private foundation; revenues of the gymnasion itself (cf. Beroia: κοιναὶ πρόσοδοι; *SEG* XXXII 634) || 7. ed.pr. gives parallels for (exemption from) billeting (ἐπισταθμεία; ἀνεπισταθμεία); the king decides that of every house only one-third was to be given to the soldiers || 9. immunity from the rent paid by the Sardians for the use of the (work)shops belonging to the king and probably housed in colonnades around the agora, ed.pr. (cf. *SEG* XXXIV 1250), with parallels for (work)-shops owned both by kings and by cities and rented to private artisans and traders.

1286. Sardis. End of a letter of Antiochos III and honorary decree for Heliodoros, ca. 213 B.C. and ca. 200-150 B.C. (after 188 B.C. ?) respectively. Gray white marble block. Ed.pr. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 113-124 no. 4 (ph.), with translation and commentary.

A: - - - - - - - - L - -ca. 14/15- - - - ΚΑΘ . . ΑΣ [ἀπ]αγγελο[ῦ]-
[σιν ὑ]μῖν καὶ οἱ πρεσβευταὶ περὶ τῶν αὐτῶν· Ἔρρωσθε

B: Γνώμη βουλευτῶν· ἐπειδὴ Ἡλιόδωρος Διοδώρου τοῦ
Λέοντος πολλὰς καὶ μεγάλας χρείας παρείσχηται vacat
τῶι δήμωι κοινῆι τε καὶ ἰδίαι ἕκαστον τῶν πολιτῶν εὐεργετῶν

καὶ πρεσβεύων πολλὰ συνκατεσκεύακεν τῶν πρὸς δόξαν
καὶ τιμὴν ἀνηκόντων, ἅμα δὲ καὶ λυσιτελῶν, οὐ μόνον παρ' ἡμῖν
ποιούμενος τὰς ἀποδείξεις τῆς αὐτοῦ καλοκαγαθίας vacat
ἀλλὰ καὶ ἐν τοῖς πεμπομένοις δικαστηρίοις ὑπὸ τοῦ δήμου vacat
εἰς τὰς ἄλλας πόλεις, δυνατῶς καὶ ἐπιεικῶς ἐν ἑκάστοις vacat
ἀναστρεφόμενος, δι' ὃ καὶ τέτευχεν στεφάνων καὶ τιμῶν
ἐνδόξων· ἵνα δὲ καὶ οἱ πολῖται φαίνωνται τιμῶντες τοὺς ἀγαθοὺς
τῶν ἀνδρῶν, δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι στεφανῶσαι αὐτὸν
χρυσῶι στεφάνωι καὶ εἰκόνι χαλκῆι· ἀναγράψαι δὲ καὶ τὸ ψήφισμα· vacat
τὴν δὲ ἐπιμέλειαν τούτων ποιήσασθαι τοὺς στρατηγούς

A 1-2. Material aspects rule out the possibility that these lines are the end of the letter of Antiochos III in our lemma no. 1285, ed.pr. || 1. possibly ἐν τοῖς καθ' [ἡμ]ᾶς or [ὑμ]ᾶς || 7-8. Heliodoros obviously was an experienced legal expert and judge, which testifies to the development of polis life in Sardis, ed.pr. || 13. στρατηγοί: there is no evidence to support the view that the Attalids appointed these urban magistrates, ed.pr.

1287. Sardis. Fragment of a letter of Antiochos III, ca. 213 B.C. ? Three joining white marble fragments. Ed.pr. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 125/126 no. 5 (ph.).

Βασιλεὺς [Ἀντίοχος Σαρδιανῶν τῆι βουλῆι καὶ τῶι]
δήμωι χαίρ[ειν· ὁ δεῖνα, ὁ δεῖνα, ὁ δεῖνα (3 or 4 names) οἱ παρ' ὑ]-
μῶν πρ[εσβευταὶ ἀπέδωκαν ἡμῖν τὸ ψήφισμα ἐν ᾧι]
ἐγεγ[ράφειτε - - - - - - - ca. 29 - - - - - - - - - - -]
γῆ[ς or -ν -]
τοῖς [-]
καὶ ἐ[-]
ὅσοι Μ[ή ? -]
ΑΔΙΑ[-]
χιστ[-]
μηδ[έ or -έν vel sim. - - - - - - - - - - - - - - - -]
- -

9. ἀδια[ίρετος or ἀδιά[λειπτος or ἀδιά[πτωτος vel sim., ed.pr. || 9-10. [ὡς τά]χιστ[α or [τὴν τα]χίστ[ην, ed.pr.

1288. Sardis. Three fragments of a letter of Antiochos III, ca. 213 B.C. ? Three white marble fragments which do not join. Ed.pr. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 127-129 no. 6 (ph.).

A: [- -] ἀτέλειαν ἐ[τῶν figure - - - - -]
[- - διατ]ροφὴν καὶ σπέ[ρμα - - - -]

1. Cf. our lemma no. 1285 LL. 11/12, ed.pr. || 2. cf. M.Holleaux, *Études* II 73-125: decree found in Bursa and mentioning the strategos Korragos who asked a king (Eumenes II) to give grain εἰς σπέρμα καὶ διατροφήν (LL. 16-18), ed.pr.; in the same decree there is question of ateleia awarded for 3 + 2 years.

B: [Βασιλεὺς Ἀντίοχος Σ]αρδια[νῶν τῆι βουλῆι καὶ τῶι δήμωι χαίρειν]
[- - - - - - - - - - Ἀπολ]λώ̣ν̣[ιος (or Ἀπολ]λ̣ω̣ν̣[ίδης]) - - - - - -]

2. Possibly a Sardian ambassador.

C: ΚΟΜ[-]
ΑΕ̣ [-]
Γ̣ [-]

1. A form of κομ[ίζειν or κομ[ιδή, ed.pr. || 2. possibly ἀε̣[ί --, ed.pr.

1289. Sardis. Fragment of a letter of Antiochos III, ca. 213 B.C. Gray white marble fragment. Ed.pr. Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 129-134 no. 7 (ph.).

- - - - - - - - - - - - - - - - - - - -
- - - [ἡ] βασίλισσα γέγρα[φεν] - - -
- - - ΕΝΕΙ τῶν περὶ ΗΜΑΣΕΙ - - -
- - - ἐν τῆι περὶ Σάρδεις οἰκον[ο]μία[ι] - - -
4 - - - Πορσουδδα κώμην καὶ ΣΑΝΝ.ΦΕ̣ - - -
- - - ΤΑΙΣ̣ κατὰ τοὺς προϋπάρχοντ[ας περιορισμούς ?] - - -
- - - ΣΙΝ̣ ἐν ταῖς κώμ[αι]ς καὶ τοῖ[ς] ΑΓ̣ - - -
- - - Τ̣ΑΙ αὐτός τε καὶ οἱ ἔγγονοι αὐ[τοῦ] - - -
8 - - - - - - - - - Υ̣ - - - - - - ΠΛΗ.ΩΝΤΟ̣ - - -
- -

Above L. 1 on the right, traces of two vertical hastae, ed.pr. || 1. the queen is Laodike, wife of Antiochos III, ed.pr. || 2. initio before the E possibly a gamma; in fine either iota or kappa, ed.pr. || 3. οἰκονομία: district of Sardis under the direction of the oikonomos, ed.pr., with parallels for the use of οἰκονόμος followed by a geographicum, and with comment on the function of the οἰκονόμος (cf. *SEG* XXVII 929 L. 5; *RC* 20 L. 6; *SEG* XXIX 1613 and 1808) || 4. in fine E or H, ed.pr. || 5-6. [σὺν - - - τοῖς ὑπάρχου]σιν (or οὖ]σιν) ἐν ταῖς κώμ[αι]ς, ed.pr. || 6. in fine gamma or pi, ed.pr. || this is possibly a royal letter to an imperial functionary, ed.pr., who adduces Welles, *RC* 18 (*I.Didyma* 492) as a possible parallel (sale of an estate to queen Laodike); in our letter the king possibly gives land and a village (Porsoudda: L. 4) to the person mentioned in L. 7 (and perhaps also in L. 2: Ἑρμο- or Μηνο]γένει τῶν περὶ ἡμᾶς E, though after περί a toponym is not to be excluded: περὶ .ΜΑΣΕΙ. . .).

1290. Sardis. Boundary stone of the sanctuary of Artemis containing a decree of Caesar confirming the right of asylum, 4 March 44 B.C. White marble stele probably erected along the main entrance road from the city to the sanctuary of Artemis; found in 1982, 575 m North of the sanctuary in the bed of the Paktolos; reused in a later building. Ed.pr. P.Herrmann, *Chiron* 19 (1989) 127-164 (ph.; translation), on the basis of autopsy, photos and a copy by B.Burrell. We do not give B.'s readings presented by H. in his app. crit. The text now also in *L'Année Épigraphique* (1989) no. 684.

Ὅρος ἱερὸς ἄσυλος Ἀρτέμιδος
Σαρδιανῆς, ὃν προσώρισεν
ἐν Ῥώμηι Γάϊος Καῖσαρ αὐτοκρά-
τωρ καὶ ἀρχιερεύς, ὕπατος τὸ
πέμπτον, δικτάτωρ διὰ βίου,
πρεσβευσάντων ἐ[κ] τοῦ ἰδίου
[βί]ου Λυσιμάχου τοῦ Μηνοφίλου,
φύσει δὲ Μηνοφάντου, Δημητρ[ί]-
ου τοῦ Μενάνδρου, φύσει δὲ Δη-
μητρίου, Ναθείους vacat
⟦----------Ἀ ν τ ω ν ί ο υ⟧
⟦----------[Λ υ σ ί] μ α χ ο ς⟧
⟦----------[Μ] ε ν ά [ν]-⟧
⟦[δ]ρο[υ ?----------]Ε.....Π Ο⟧
⟦----------Ι Τ.⟧
⟦-------Ε----------Ε----------Τ Ω Ι⟧
⟦----------ΛΙ.. ¯Ο.⟧
⟦----------Σ Ο Ν Ο⟧
⟦----------Ε...Η⟧
⟦----------Α... ¯¯⟧
⟦----------Ι Ι Ο Υ Γ⟧
⟦----------Ε⟧
⟦----------Ω Ρ⟧
⟦----------Ο⟧
⟦----------⟧
⟦----------Ε⟧
⟦----------⟧
⟦----------Ο Υ Ι Ε⟧
⟦----------Ν.. ¯¯Ι⟧
⟦----------⟧ δελτογράφημα·
[Γ]ά[ϊ]ο[ς Κα]ῖσαρ αὐτοκράτωρ καὶ ἀρχιερεὺς δικτάτω[ρ]
[τ]ε διὰ βίου ἐπέκρεινεν πρὸ ἡμερῶν τεσσάρω[ν]
Νωνῶν Μαρτίων· vacat Ἐπεὶ συνφωνεῖται τ[ὴν]
πο[λ]ιτείαν τῶν Σαρδιανῶν ἐν τῆι φιλί[α]ι τοῦ δ[ή]-
μου τοῦ Ῥωμαίων διὰ παντὸς γεγονέναι

καὶ τὴ[ν ------- ca. 18 -------]ν πίστιν το[ῖς]
τοῦ δήμου πράγμασιν καὶ τῆι συκλήτωι (sic) παρεσχ[ῆσ]-
θαι [--------- ca. 25 ---------] Λυσίμαχο[ς]
Μηνοφίλου, [φύσει δὲ] Μηνοφάντου, καὶ Δημή-
τριος Μενάνδρου, φύσ[ει δὲ Δη]μητρίου, Νά[θ]ης
.ΣΤΕΑ[------- ca. 20 -------]ντες πολλά[ς]
τε ἐν [-------- ca. 23 --------] πεπραγ[μέ]-
νων εἰς τὴν ἡγεμονίαν [Ῥω]μαίων· vacat ἀντὶ το[ύ]-
των ἁπάντων ἀρέσκει αὐτοῖς συνχωρεῖν ἃ ἐ-
νεφάνισαν· vacat Τὸ ἱερὸν Ἀρτέμιδος Σαρδια-
νῆς ..... ἄσυλον εἶναι τ[αὐτῶ]ι δικαίωι ὧι κα[ὶ]
τὸ τῆς Ἐφεσίας Ἀρτέμι[δός ἐσ]τιν καὶ τὸν να[ὸν]
φύξιμ[ο]ν ὄντα [τῆς] Ἀ[θ]ηνᾶς Νικηφόρου κ[αὶ]
Τ[ca. 5] ΟΥ[ca. 8] ἄτινά ἐστιν ἐν τῆι πό[λει ?]
[ca. 7] ΙΤΟ [----- ca. 19 -----] ἐν Κολό[ηι ?]
[- ca. 10 -]ΡΛ[.]ΙΕ[- ca. 11 -]ΤΛ [..] ΛΙΚ[..]
[- ca. 10 -] Α [- ca. 9 -] Τ [....] ἐστὶν ἔν τε
[-- ca. 13 --] τ[ῆς] Σαρδιανῆς ὅροις οἷς
[- ca. 9 -]ΟΥ[..]Ν τε εἶναι Διὶ Μεγίστωι κ[..]
[--- ca. 17 ---]τῶι Χ..Λ..ηρίωι ὧι τ[.]
[---- ca. 18 ----] ΑΡΑ ἐστὶν ὡς ἐν
[-- ca. 13 --] ? Ἀπό[λ]λωνι συνεχώρησε
[-- ca. 13 --] ἐστὶν ἐν ὄρει Τμώλωι Ο[.]
[...]Ω[....]ΜΕΝΞ[.....] καὶ ἱερὸν Νυμφαῖον
[- ca. 7 -]Ε.Τ[- ca. 9 -]ΕΠΙΜΕ.ΙΛΙ Σαρδιανο[.]
[- ca. 12 -] ἐπὶ τοῖς αὐτοῖς δικαίοις οἷ[ς]
[- ca. 11 -]Ν vacat ? τούς τε δημοσιών[ας ?]
[- ca. 11 -]ΜΙΩ. κατ' ἐνιαυτὸν τελ[..]
τ[υν]χάνω[σι - ca. 6 -] ἐπώφειλον τοῖς τ[.]
[--- ca. 16 ---] ΑΙ Σαρδιανοῖς συνε-
[--- ca. 14 ---]ΝΟΥΣ τε τοῦ Σαρδια-
νῶν [-- ca. 13 --]Ν καὶ ῥάβδων ἠλευθ[έ]-
[ρ]ωσε [-- ca. 12 --] ἀντάρχοντας οἳ
[-- ca. 12 --]Ξ....Σ ἔσονται vacat ταῦ-
[τα .....] κα[θι]έρωσεν (?) ἔδωκεν συνεχώρ[η]-
[σεν -- ca. 12 --]Ε αὐτῶν ἀμύνεσθα[ι]
[- ca. 7 -]Ε[...]Α ἀρέσκει vacat μήτε ὑπεναν-
τ[ί]ως ὧι (?) Γάϊος Κα[ῖσα]ρ αὐτοκράτωρ καὶ ἀρ[χ ?]-
[ιερ]εὺς δικτάτωρ τε διὰ βίου συνεχώρη-
[σε]ν ἔδωκεν καθιέρωσεν ἔστησεν
[ποι]εῖν μήτε γίνεσθαι ἐᾶν

For the Sardian asylum cf. Tacitus *Ann.* 3.63.3; our document contains Caesar's confirmation of existing rights: 'Alexandri victoris id donum' (Tacitus *l.c.*), ed.pr., who comments on Caesar's concern with questions of asylum in Asia Minor: cf. J.Reynolds, *Aphrodisias and Rome* (London 1982) nos. 35 (cf. our lemma no. 1102) and 8 L. 41; *I.Didyma* 391 Col. II L. 8; *RDGE* 54 L. 13. They are dealt with in the context of general regulations concerning the status of cities (cf. LL. 62-69) and should be connected with P.Servilius Isauricus' activities in Asia Minor in 46-44 B.C. Our text probably was part of Caesar's political heritage known as the *Acta Caesaris*, which was attended to by M.Antonius (cf. LL. 11-30) || 1. cf. *TAM* V 2 1251: ὅρος | ἱερὸς | ἄσυλο[ς Ἀ]ρτέ[μιδος], our lemma no. 1102 and L.Robert, *Hellenica* VI 34 for further parallels, ed.pr. || 2. προσορίζω: enlargement of the asylum-territory, ed.pr. || 5. first epigraphical attestation of Caesar's dictatorship διὰ βίου, ed.pr. || 7. perhaps there is a connection with Λυσίμαχος Μηνοφίλου whose epitaph is preserved (*Sardis* VII 1 123), ed.pr., who does not identify the two, because the latter died at the age of 28 [but cf. M.Kleywegt, *Ancient Youth. The ambiguity of youth and the absence of adolescence in Greco-Roman society* (Amsterdam 1991), for extremely young politicians; cf. especially 183-186 for young lawyers, working for their cities, Pleket] || 10. Νάθης: for the genitive Ναθείους cf. *IGR* IV 1367, ed.pr. || 11-30. covering letter by M.Antonius erased after Actium, ed.pr. || 30. δελτογράφημα: document written on a wooden or wax table (here by Caesar), ed.pr. || 32-33. 4 March 44 B.C.; our text is the last document issued by Caesar known so far, ed.pr. || 36. possibly εὔνοια καὶ πίστις or a superlative before πίστις; cf. J.Reynolds, *Aphrodisias and Rome* (London 1982) no. 8 L. 28: ἐξοχωτάτης τε πίστεως, ed.pr. || 41.possibly]ΑΝΤΕΣ, ed.pr. || 45-47. legal conditions like those of the Artemis sanctuary of Ephesos, which apparently served as a model: cf. J.Reynolds, *Aphrodisias and Rome* (London 1982) no. 8 LL. 40/41 and 55-57, ed.pr. || 46. perhaps ΩΣ or ΟΙΣ before Α, ed.pr. || 47-60. the right of asylum was also confirmed for other sanctuaries in the city and territory (cf. ad L. 53) of Sardis, ed.pr. || 47-48. Ἀθηνᾶ Νικηφόρος: cf. L.Robert, *Hellenica* IX (1950) 7-25, for the agon in honor of this Pergamene goddess and Sardian policy towards Pergamon between 188 and 133 B.C., ed.pr. || 48. φύξιμος: variant of φύγιμος, φύκτιμος: probably an aspect of ἀσυλία, ed.pr. || 50. Κολόη: a lake North of Sardis (cf. *SEG* XXXII 1267), with a nearby sanctuary of Artemis: cf. Strabo 13.4.5, ed.pr. || 53. [γῆς or χώρας τῆς ?] Σαρδιανῆς ὅροις: the boundaries of Sardian territory, ed.pr. || 54. Ζεὺς Μέγιστος: cf. Μέγιστος Πολιεὺς Ζεύς on record in *Sardis* VII 1 47 L. 4, ed.pr., with further references || 55. -ηρίωι: perhaps epithet of a divinity, ed.pr. || 57. Apollo ?: cf. *SEG* XXXII 1237, ed.pr. || 62-66. decision on tax problems; probably exemption from debts to publicani (cf. J.Reynolds, *Aphrodisias and Rome* (London 1982) no. 8 LL. 58-60) and restriction of their geographical range (cf. *RDGE* 23); the regulation perhaps concerned all the sancturies mentioned before, ed.pr. || 60. perhaps ἐπιμε[λ]ίαι (though there is hardly space for the lambda) or μερίδι, ed.pr.;]μενοι Σαρδιανο[ί ?, M.Wörrle apud ed.pr. || 61. δικαίοις: the first iota added above the line || 62-63. or δημοσιων[ικούς, ed.pr. || 65-66. perhaps συνεί[χώρησε, ed.pr. || 68. perhaps ἄρχοντας ἢ], which, however, would leave a space of 3-4 letters before ἄρχοντας; cf. the Latin formula magistratus prove magistratu, ed.pr. || 69-67. probably a prohibition for Roman magistrates to enter the city accompanied by lictores (cf. L. 67: ῥάβδοι = fasces), ed.pr. || 69-76. the last paragraph, which contains a confirmation of the privileges awarded by Caesar, could be part of a later elaboration of Caesar's original text, ed.pr. || 69. before ἔσονται: Ἀσίας ?, M.Wörrle apud ed.pr. || 72. perhaps πάντα before ἀρέσκει, ed.pr. || 73. ᾧι or ᾗι, ed.pr.

1291. Sardis. Letter of the high-priest Charinos to the Sardians concerning Menogenes, 4 B.C. *Sardis* VII 8 (text no. VII). Cf. D.Knibbe - H.Engelmann, *op.cit.* (cf. our lemma no. 1180) 108 note 2, who suggest restoring in L. 76 [διοικήσεων] instead of [πόλεων].

1292. Sardis. Catalogue of victories of M.Aur.Demostratos Damas, 212-217 A.D. *Sardis* VII 79. A.J.S.Spawforth in Walker-Cameron, *op.cit.* (cf. our lemma no. 1823) 195 note 21, suggests reading in B L. 21 [Καισάρ]εια ἐν Ἰσθμῷ δ′ instead of [Ἑλλώτ]εια etc.

1293. Sardis. Lead seal. Lead seal with two crosses and an inscription found in a room of the residential quarter at the site of the so-called Colossal Lydian Structure. Mentioned by C.H. Greenewalt Jr., *AS* 39 (1989) 183 and *Türk Arkeoloji Dergisi* 28 (1989) 267. The text is given by C.Brixhe - A.Panayotou, *BE* (1991) no. 510: Κοσμᾶ διακόνου.

1294-1314. Uşak. Inscriptions in the Museum. E.Varinlioğlu, *EA* 13 (1989) 17-36 nos. 1-21, publishes a series of epitaphs. The stones are either from N.E. Lydia or from Phrygia. The era is that of Sulla (85 B.C.). There are no photos.

1294: 17/18 no. 1. **Epitaph of Bassa, 256/257 A.D.** White marble stele with an arch, flanked by two columns; in a relief a standing young woman clad in a peplos; grapes and vines at both sides.

Ἔτους τμα′, μη(νὸς) Δίου δ′ ·
Ἀφφιὰς Βάσσαν τὴν θυγατέ-
ρα καὶ οἱ ἀδελφοὶ αὐτῆς
καὶ ὁ σύνβιος αὐτῆς Ἀμιανὸς
ἐτείμησαν μνίας χάριν

2. Ἀφφίας, ed.pr.; rather Ἀφφιάς (fem.), Pleket || probably from N.E. Lydia (form of stele; epigraphic formulas), ed.pr.

1295: 18 no. 2. **Epitaph of Antipatros, 159/160 A.D.** White marble pedimental stele; in the tympanon a small circular shield and two leaves.

Ἔτους σμδ′ , μη(νὸς) Δαισί-
ου ηκ′ · Δημήτρις καὶ
Ἰάσων Ἀντίπατρον
τὸν ἴδιον ἀδελφὸν
ἐτείμησαν μνείας
χάριν

2. Δημήτρις for Δημήτριος, ed.pr.

1296: 18/19 no. 3. **Honorary bust of Gaius.** Bust of a man in the shape of a large white marble medallion: Γαΐου τειμή

τειμή: 'image honorifique', ed.pr., with many references.

1297: 19/20 no. 4. **Epitaph of Euphronios, 97/98 A.D.** Blue marble stele with an arch supported by two columns; in a relief the bust of a beardless young man; under it the date on the moulding; under the moulding representation of an open diptych, a set of styli and a bookroll; under these the rest of the inscription.

Ἔτους ρπβ΄, μη(νὸς) Δαισίου γ΄ ·
Εὐφρόνιος υἱῷ Εὐφρονίῳ
καὶ Δημήτρειος τῷ ἀδελφῷ
4 μνήμης χάριν · [ὅσ]τις ἂν προσθῖ
χῖρα τὴν βαρύφθονον, οὕτως ἀώροις
περπέσοιτο συνφοραῖς

Square sigma (⊏); Δ ; looks like a script later than 97 A.D.; possibly another era was used here, ed.pr. || 4. [ὅσ]τις or [εἴ] τις [Strubbe saw the stone long ago and noticed a vacat before τις: Τὶς ἂν etc.; the stone probably comes from the area of Kadoi]; on the squeeze ed.pr. reads ΠΡΟΣΟ̣Ι, with illegible small scratches above ΟΙ: προσθ̣ῖ (= προσθῇ) rather than προσοίσι; for the curse cf. *SEG* XXVIII 1609, ed.pr. || 6. ΠΕΡΠΕ, lapis; for περπέσοιτο cf. *BE* (1991) no. 507; περ⟨ι⟩πέσοιτο, ed.pr.

1298: 20/21 no. 5. **Epitaph of Tatianos, 111/112 A.D.** White marble naiskos stele with an arch supported by two columns; under the arch an eagle sitting on a dish, a bird on a wreath and a diptych; LL. 1-4 between the diptych and the moulding, LL. 5-7 under the moulding.

Ἔτους ρqF΄, μηνὸ-
ς Αὐδναίου δκ΄ ·
Ζεῦξις καὶ Ἀσ-
4 κληπία ἐτείμη-
σαν Τατιανὸν
τὸ ἴδιον τέκνον
μνήμης χάριν

Lunar sigma and epsilon; Δ : possibly later than 111 A.D. (cf. preceding lemma) || for the eagle as symbol of the soul of the deceased cf. *SEG* XXXV 1426. The relief points to a Phrygian provenance.

1299: 21 no. 6. **Epitaph of Chreste.** White gray pedimental stele; in the pediment a rosette; LL. 1/2 on the moulding; in a relief a standing man and a woman with two small servants.

Ἐὰν δὲ τῇ στή[λ]ῃ προσαμάρ[τ]ῃ τις,
ἀώρων τέ̣κ̣νω̣ν σάρκας ἀνορύ[ξ]αι ·
Μάνιος Τ̣ριβώνιος Διονύσιος
4 Χρήστην, γυναῖκα δὲ Ἀντήνο-
ρος, ἐτείμησεν

Undated by ed.pr. || 2. ἀνορύξαι, optative || ed.pr. conjectures that Chreste was the widow of Dionysios' friend Antenor [or was she a slave-woman 'married' to the slave Antenor ?, Pleket].

1300: 22 no. 7. **Epitaph of Asklepas and Tation.** White marble stele with an arch; representation of two lions attacking a bull, an open diptych, a purse ?, a grape and a mirror on a table ?; under these, remnants of a door.

Αὐρ(ήλιος) Κρήσκης κ(αὶ) Ἄππης πατρὶ Ἀσκληπᾷ
κ(αὶ) μητρὶ Τατίῳ γονεῦσι[ν] μνήμης χάριν

Undated by ed.pr. || 1. Ἄππης: often attested in Phrygia; the shape and decoration of the stele also points to that area, ed.pr.

1301: 22/23 no. 8. **Epitaph of Rhythmos and Nereis.** Pedimental stele; in the tympanon a small disk and two leaves; in a relief representation of a standing man and woman.

Ζῇ ·
Ῥυθμὸς Ῥυθμοῦ τὸν
πατέρα τὸν ἴδιον τὸν
Ῥυθμοῦ υὸν καὶ Νηρεΐδα τὴν μητέρα ἐτείμησεν

Undated by ed.pr., who adduces similar stelai from Phrygia apud Pfuhl-Möbius no. 797 || 1. ζῇ: implies that the owner of the tomb is still alive, ed.pr., following L.Robert, who rejected a magic, apotropaic meaning [in that case it is the son Rhythmos who is still alive (and not his parents, as ed.pr. seems to suppose), Pleket].

1302: 23-25 no. 9. **Funerary epigram for Teimogenes, 224/225 A.D.** White gray marble pedimental naiskos stele with an arch supported by two columns; in the naiskos a standing boy, holding a bird in his right and a grape in his left hand.

Νηπίαχον παῖδαν ἀπαλὸν | δέμας ἐνθάδ' ἔθηκεν
Τειμογένης ὁ πατὴρ καὶ μήτηρ Εὐτυχιανή,
Παιδέρως καὶ Γλυκία τὸν | ἔγγονον ἐτείμησαν ·
οὔνομα Τειμογένην γράψαν ψυχῇ στενάχοντες · | Ἔτους τθ'

4-5. γράψαν = ἔγραψαν, ed.pr. || *TAM* V 1 550 (from Maionia (Menye)) is from the same atelier and concerns the same family, ed.pr., who gives a stemma of the whole family [for the symbolism of grape and bird cf. *SEG* XXXIII 850; it looks as if our stele strongly resembles that of *SEG* XXXV 1165 (area of Kula), Pleket].

1303: 25 no. 10. **Epitaph of Ammion, 109/110 A.D.** White marble pedimental stele; in the tympanon a shield and two 'Palmettenkolben'; under an arch, supported by

two columns, representation of a standing woman resembling that of the stele in our lemma no. 1301.

Ἔτους ρqδ΄, μη(νὸς) Πανή-
μου β΄ · Σωκράτης Ἀπολ-
λωνίου Ἄμμιν τὴν αὐ-
τοῦ γυναῖκα, Ἄμμιεν
Τειμαίου καὶ Τείμαιος
τὴν αὐτῶν θυγατέρα
καὶ Ἀσκληπιάδης καὶ Πα-
πας τὴν αὐτῶν ἀδελ-
φὴν ἐτείμησαν

4. Ἄμμιεν = Ἄμμιον, ed.pr.; cf. *BE* (1991) no. 507: either Ἄμμι(ο)ν or Ἄμμ(ει)ν = Ἄμμιν.

1304: 25/26 no. 11. **Epitaph of Iulianos, 248/249 A.D.** White gray marble stele; under an arch representation of a standing boy in loosely hanging garment, holding a grape in his right hand.

Ἔτους τλγ΄, μη(νὸς) Δίου δ΄ · Ζή-
νων καὶ Ἰουλία οἱ γονῖς καὶ
οἱ ἀδελφοὶ Ζήνων καὶ Τατι-
ανὸς καὶ Ζηνᾶς καὶ Ἰουλία
ἡ ἀδελφὴ Ἰουλιανὸν ἐτεί-
μησαν

1305: 26/27 no. 12 = *TAM* V 1 207 (ph.).

1306: 27/28 no. 13. **Funerary epigram for Soteris, 221/222 A.D.** White gray marble pedimental stele; in the tympanon two 'Palmettenkolben'; under an arch representation of a standing woman.

Ἰουλιανὸς στήλλην Σωτηρίδι θήκατο τύμβου
ὅττι γλυκὺν βίοτον καὶ | ἀμεμφέα θῆκε σὺν αὐτῷ,
εἴτε τις ἀθανάτη ψυχῇ | χάρις εἴτε βρότοισιν,
εἴτε καὶ ἐμ' φθιμένοισι | πέλοι βιότοιο τελευτῆς
Ἔτους τF΄, μ(ηνὸς) Περειτίου η΄

2. ὅττι = ὅτι; θῆκε: 'periphrastisch für ἐβίωσε', ed.pr. || 3. ἀθανάτη χάρις: 'divine grace', ed.pr. || 4. in fine τελευτῆς (gen.) instead of τελευτή or τελευτής (nom.) like τελέτης, ed.pr.

1307: 28/29 no. 14. **Epitaph of Antiochos and Charitine, Roman period.** Bluish pedimental naiskos stele; in the tympanon two pigeons; the pediment is supported by two columns; in the naiskos representation of two wreaths, a round mirror, a comb, a bottle, a hammer, an open diptych, and a stone mason's mallet.

Ἀπολλοφάνης κ(αὶ) Ἀν-
τίοχος Ἀντιόχῳ

πατρὶ κ(αὶ) Χαριτίνῃ μη-
τρὶ γλυκυτάτοις μνή-
μης χάριν

Probably from Phrygia, ed.pr.

1308: 29/30 no. 15 = *SEG* XXIX 1388 = M.Waelkens, *Türsteine* - - - (cf. *SEG* XXXVI 1191) no. 404.

1309: 30 no. 16. **Epitaph of Thalamos, 111/112 A.D.** White gray pedimental naiskos stele; in the tympanon a flower; the pediment is supported by two columns; in the naiskos a wreath, a woolbasket, a bird, a set of styli, an open diptych, and a case.

Ἔτους ϙqF΄, μηνὸς Γορπι-
αίου δι΄ ·
Ἀυίδιος Παντάγαθος Θαλάμῳ
ἀδελφοῦ υἱῷ σὺν Ζωσίμῳ τῷ
πατρὶ καὶ Ἐπί{ε}κτησι μητ{ε}ρὶ
τοῦ τέκνου αὐτῶν μνήμης
χάριν

Lunar sigma; cursive omega: a date after 111/112 A.D., ed.pr. ‖ 3. Ἀυίδιος = Avidius, ed.pr. ‖ 5. ΕΠΙΕΚ and ΜΗΤΕΡΙ, lapis; the mason tried to correct the superfluous epsilon, ed.pr. [Evidently from Phrygia, Herrmann].

1310: 30/31 no. 17. **Epitaph of a woman, 246/247 A.D.** White marble pedimental stele; in the tympanon two 'Palmettenkolben'; under the pediment a wreath.

Ἔτους τλα΄, μη(νὸς) Ὑπερβερ-
ταίου λ΄ · Ἀφροδείσιος ἐ-
τείμησεν τὴν ἑαυτοῦ
σύνβιον καὶ Λούκιος καὶ
Μητρόδωρος τὴν ἑαυτῶν
μητέρα καὶ Πρέπις τὴν μητέ-
ρα μνείας χάριν ἐτείμησα-
ν

1311: 31/32 no. 18. **Epitaph of Tatianos.** Blue marble pedimental stele with an arch; under the arch a bird with a plant; relief representing the bust of a man and a woman; the man holds a pruning knife. Inscription in one column on the stone.

Ἄμμιον κ(αὶ) Πα- πύλ- ος ἀδελ- φὸς

κ(αὶ) Ὀνή-
σιμος
σύν-
τρο-
φος
Τατιανῷ

ἀνδρὶ
κ(αὶ) Ὀνη-
σίμο[υ]
υἱὸς
σὺν
τοῖς

ἀδε-
λφοῖς
μνήμης
χάρι-
ν

Undated by ed.pr.

1312: 32/33 no. 19 = *TAM* V 1 26 (ph.); from the area of Aktaş.

1313: 33 no. 20. **Epitaph of Nikomachos and Amia.** Doorstele with pediment; in the tympanon an arch with representation of two lions; under the arch a door divided into four parts; representation of a diptych, spindle and distaff, a comb, a bird on a woolbasket, a round 'Schlüssellochplatte'.

Τατεις Νεικομάχῳ καὶ Ἀμίᾳ ἐγγόινοις μνήμης χάριν

Undated by ed.pr.

1314: 33/34 no. 21. **Epitaph of Claudius, 2nd/3rd cent. A.D.** Blue white marble block.

Τοῦτο τὸ ἡρῷόν ἐστ(ι)ν Κλ(αυδίου) [- -]
ἐν ἑῷ κηδευθήσεται αὐτὸς Ο[- - - - - - -]
καὶ τὰ τέκνα αὐτοῦ καὶ οἷς ἂν [- - - - - - συγ]-
χωρήσῃ

Upsilon: ϒ || 1. ΕΣΤΝ, lapis || 2. ἑῷ = ᾧ, ed.pr.

AIOLIS

1315-1318. Kyme. Various inscriptions, Hellenistic period-2nd cent. A.D. Four new inscriptions found during excavations and surveys after the publication of *I.Kyme* (cf. *SEG* XXVI 1325) in 1976. Ed.pr. B.Holtheide, *Belleten* 53 (1989) 545-548 nos. 1-4 (ph.).

1315: 545 no. 1. **Honorary inscription for Pyra, Hellenistic period.** Inscription on a block of Phokaian stone: Πύρα Ἀπολλοδώρου | Πύραν Ματρίου

Πύρα for Πύρρα, ed.pr., who dates this text 'in die Zeit des nicht zu späten Hellenismus' on the basis of the letter forms (Α, Γ, Ν).

1316: 546 no. 2. **Dedication to Sarapis, 1st-early 2nd cent. A.D.** Inscription on a gray marble cylindrical base.

Σαράπιδι | Ἀπολλωνίδης οἰκονό|μος τῆς || πόλεως | ἀνέθηκε | τὸ σπονδεῖ|ον

3-5. For the oikonomos and the cult of the Egyptian gods cf. *I.Stratonikeia* 1103, ed.pr. [for οἰκονόμος τῆς πόλεως cf. *SEG* XXXVIII 710; cf. also our lemma no. 1227, Pleket] || 7-8. σπονδεῖον: cup for libations, ed.pr. || for the cult of the Egyptian gods at Kyme cf. *I.Kyme* 41-44, ed.pr.

1317: 546/547 no. 3. **Honorary inscription, 2nd cent. A.D.** Gray white marble moulded base; inscription in a recessed field; LL. 4/5 on the frame.

[τὰ --- δα]πανήματα | [ἐκπληρώσ]αντα τὸ ἐνλεῖ|[πον τῆς χρυ]σῆς
στεφάνης | [ἄτινα] αὐτοπροχώρησαν εἰς τὴν τῶν || [ἔργ]ων κατασκευήν

1. NHM in ligature || 2-5. in different script, ed.pr. [4. read: [--] αὐτὸ προχωρῆσαν εἰς κτλ. For (προ)χωρέω εἰς ('une somme d'argent "affectée" à tel ou tel emploi') cf. L.Robert, *Études Anatoliennes* 380 ff.; J.Nollé, *ZPE* 48 (1982) 270 ff.; προχωρῆσαν seems to go with ἐνλεῖ[πον] in L. 2; so in L. 4 [ἄτινα] cannot be right, Herrmann].

1318: 547/548 no. 4. **Honorary inscription for Menodoros, late 2nd cent. A.D.** Inscription on a block of Phokaian stone.

[Οἱ ---]ανοι Μηνόδωρον Μη|[νοδώρ]ου τοῦ Παρμενείτου
ἀπολιπόν|[τα κατ]ὰ διαθήκην τῇ γερουσίᾳ δηνά|[ρια --]κόσια

1. Perhaps Βλακει]ανοί after the name of the village Βλακεία belonging to Kyme, ed.pr.

1319. Myrina. Signatures on terracotta statuettes, late 1st cent. B.C.-early 1st cent. A.D. W.Schürmann, *op.cit.* (cf. our lemma no. 989) 127/128 nos. 441/442, 139/140 no. 477 (ph.; dr.), republishes three signatures on terracotta statuettes also included in D.Kassab, *op.cit.* (cf. our lemma no. 1270): Σωσιβίου (no. 441; Kassab 58; seated Eros with Kythera; signature incised on the back of the base), Σωσιβίου (no. 442; Kassab 58; Eros on chariot drawn by two goats; signature incised on the back above the base) and Μηνοφίλου (no. 477; Kassab 50; male figure clad in himation; signature incised before firing on the back of the base).

TROAS

1320. Antandros. List of names. Cf. our lemma no. 1816.

1321. Ilion. Honorary inscription of Attalos II for his brother Eumenes II. *I.Ilion* 41. F.Piejko, *Historia* 38 (1989) 397 note 5, thinks that this dedication may well be for the living Eumenes, rather than the posthumous (so *I.Ilion*, which dates the text to 159-138 B.C.).

1322. Ilion. Honorary decree for Diaphenes, 3rd cent. B.C. *I.Ilion* 40. T.Dorandi, *Prometheus* 15 (1989) 37/38, repeats W.Crönert's suggestion (Sitz.Ber. Berl.Akad.Wiss., Phil.-Hist.Kl., 1904, 471/472) that the honorand is identical with the Stoic philosopher Διαφάνης Τημνίτης mentioned in the *Index Stoicorum Herculanensis* of Philodemos. Since Diaphenes (Διαφένης: Aeolic form) was a pupil of Chrysippos (281/277-208/204) he is likely to have lived in the 2nd half of the 3rd cent. and to have been active (διατρίβων παρὰ τῶι βασιλεῖ) at the court of Attalos I (241-197 B.C.) rather than of one of the Seleukids in the beginning of the 3rd cent. B.C. (*I.Ilion*).

MYSIA

1323. Biga (area of: between Kyzikos and Lampsakos). Building inscription, 520-510 B.C. L.Robert, *Hellenica* IX (1950) 78-80. Republished by W.Koenigs, *MDAI (I)*39 (1989) 289-295 (ph.; dr.; German translation). He argues that the inscribed column formed part of a roofed construction sheltering a portable shrine for a cult statue.

--ηνο τὴστέγην ἐποίησεν κοὶ ξυνεῶνες ἀπὸ τῶν τεμεlνέωγ καὶ τῶν δερμάτων· vacat l
-- ὁ Λευκίππο τὸν νεὼν ἐξεποίησεν αὐτοχερίηι

1. στέγην: roofed shelter, K. ‖ 3. νεών = ναόν: a wooden, portable shrine for a cult statue (cf. Herod. 2.63), ed.pr.

1324. Gambreion. Funerary law and lease of farm land, Hellenistic period and 326/325 B.C. *Syll.*^{3} 1219 (*LSAM* 16) and *Syll.*^{3} 302 (*CIG* 3561 + add. p. 1127; cf. *SEG* XXXI 1650). K.J.Rigsby, *Hermes* 117 (1989) 246-250, focuses on the contradiction implied in the occurence of three different urban officials in these two documents: the ἱερονόμος Δημήτριος at the start and the Δημήτριος στεφανηφόρος at the end of *Syll.*^{3} 1219 (they may but

need not be the same man), and the πρύτανις in *Syll.*^{3} 302. R. argues that the stephanephoros is the eponym of Gambreion, whereas the hieronomos is mentioned here because the funerary law is a ἱερὸς νόμος which falls under his jurisdiction. He assigns *Syll.*^{3} 302 to Pergamon, whose eponymous magistrate was a prytanis. Κρατεύας (L. 2) is more likely a local farmer than an official. The text was probably set up on the land in question at private expense and may have to be connected with the disrupted exploitation of the land caused by the temporary expulsion of the Pergamenes from the citadel a generation earlier than our contract (*OGIS* 264).
Ph.Gauthier, *BE* (1990) no. 264, points to the possibility that after 326/325 B.C. the stephanephorate may have been awarded to the eponymous prytanis; for parallels he refers to J.Vanseveren, *RPh* 1937, 344-347.

1325. Kyzikos. Honorary decree for Machaon, period of or just after Aristonikos' revolt. *IGR* IV 134. L. and J.Robert, *op.cit.* (cf. our lemma no. 1243) 33/34, suggest reading in L. 19 διετ[έλει τὰ]--- δίκαια (*IGR*: no τὰ), in L. 20 συστρατευόμενος α[ὐτοῖς οὐ διέ]λειπεν (*IGR*: -- ἀπέ]λειπεν and in L. 23 ἐπὶ τῆς [συμμαχία]ς (συμμαχία: military contingent furnished by Kyzikos; *IGR*: τῆς [---]ς).

1326. Kyzikos. Oracle of Ammon, 123-132 A.D. *SEG* XXXIII 1056. J.R.Somolinos in *Actas del VII Congreso Español de estudios clasicos (Madrid, 20-24 de abril de 1987)*, Madrid 1989, 287-293, comments on LL. 10-13 and subscribes to the view of the edd.pr. that the oracle of Ammon gave the people of Kyzikos the advice to address themselves to the oracle of Klaros. He adduces parallels for the mutually tolerant attitude of oracles: gods of oracle A recommending consultation of oracle B; evidence of a certain specialization of oracles: Klaros focuses on plagues, earthquakes and pirates, Didyma on problems of private religion. S. favors in L. 10 edd.pr.'s ὑμνη]τῆρας.

1327. Kyzikos (or its area). Christian epitaph of an anonymous octavarius, 4th/5th cent.A.D. *IGC* 10. T.Corsten, *ZPE* 77 (1989) 181/182, reprints the text with translation and comments on several points, inter alia on the hapax ὑποσπιρίτης in L. 2 ('eine Art Sockel oder Euthynterie worauf sich die Stufen für den Sarkophag erhoben'), and especially on Ἄττου κώμη in L. 3, see our lemma no. 1328. An octavarius collects a tax called octava.

1328. Miletoupolis (area of: Karacabey). Dedication to Dionysos, 2nd cent. B.C. ? *I.Kyz.* II 10; *SEG* XXXVIII 1262. Th.Corsten, *ZPE* 77 (1989) 182/183, reprints the text with translation. C. rejects the interpretation of Διονύσωι Ἄττου | [Ἡ]λίου (LL. 2/3) as Dionysos, son of (the god) Attis-Helios. He interprets (with G.Mendel) Ἄττου as the genitive of the proper name Ἄττας or Ἄττης, and Ἡλίου as the second name of Attas. Attas was probably the founder of the local cult of Dionysos. The village Ἄττου κώμη (see our lemma no.

1327) was no doubt the place where this cult was founded and presumably took its name from the same Attas. It was situated in the neighbourhood of Kyzikos. But cf. *SEG* XXXVIII 1262.

1329. Pergamon. For a text found near Gambreion but perhaps to be assigned to Pergamon see our lemma no. 1324.

1330. Pergamon. The position of Attalid mercenaries. *OGIS* 266 (*I.Pergamon* 13; *Staatsverträge* III 481). For some comment cf. I.Kertész in *op.cit.* (cf. our lemma no. 573) 129-135, especially on the status of the Attalid mercenaries with whom Eumenes I concluded a treaty at the end of their mutiny. Brief discussion of C.B.Welles, *RC* 51 (*I.Pergamon* 158), which shows that Eumenes II wanted to integrate the mercenaries into civilian society by giving kleroi to them, and of *OGIS* 338 (*I.Pergamon* 249), which shows that ca. 133 B.C. sedentary mercenaries lived in village communities and served, together with citizens, in the royal army.

1331. Pergamon. The temenos for the ruler cult. A.F.Wensler, *AA* (1989) 33-42, argues that on archaeological grounds the first phase of the construction of the temenos should be dated to the reign of Eumenes II rather than to that of Attalos I (so E.Boehringer in *Altertümer von Pergamon* IX, Berlin 1937). Epigraphical data support this view: stones from the temenos bear quarry marks (mainly ⍓ in various forms; cf. *op.cit.* 79) found inter alia on parts of the sanctuary of Demeter probably to be dated to the early reign of Eumenes. The abbreviation AB plus other letters (mostly κε) on brick stamps from cisterns under the temenos (*op.cit.* 50/51, 79ff., 132 ff.; *I.Pergamon* pp. 393ff.) stands for Ἀττάλου βασιλεύοντος plus regnal year (*I.Pergamon*) rather than for the name of the manufacturer (Boehringer). They date at the earliest from the 25th regnal year, i.e. late in the reign of Attalos; the walls of the temenos were built somewhat later. Epigraphical and literary data on ruler cult in general suggest that an official cult is not likely to have been established by the Diadochoi, but by the second generation of dynasts. W. argues that it was established in Pergamon by Eumenes II after the deification of Attalos. The temenos built for his cult was probably called the Ἀττάλειον, as may be concluded from *OGIS* 326 (*CIG* 3069; cf. our lemma no. 1792) L. 20 (Teos; reign of Attalos II), which mentions τὸ Ἀττάλειον τὸ πρὸς τῷ θεάτρῳ. This Attaleion cannot be our temenos, but the wording presupposes the existence of another building with the same name.

1332. Pergamon. Letter of Eumenes II to Temnos granting the city certain subsidies, 197-160/159 B.C. *I.Pergamon* 157 (*RC* 48; *SEG* XXXVII 1016; XXXVIII 1264). F.Piejko, *Historia* 38 (1989) 401, suggests restoring in D LL. 3-8 [ἵνα δὲ καὶ ἱκανῶς ἔχητε εἰς τὴν διο]ίκησιν τῆ[ς π]όλεως καὶ [εἰς τὰ | ἱερὰ καλῶς ἔχων εἶναι ἐδόκει μοι ὑπο]υργ[ήσασθα]ι κατὰ πόλιν σ[τοάν, | ἀφ' ἧς ἡ ἀεὶ γενησομένη πρόσοδος προστι-θεῖ]το ταῖς ἄλλ[αις ταῖς τῆι | πόλει ὑπαρχούσαις προσόδοις καὶ προσπεσο]ῦνται τὰ τ[ελεσόμενα | καθ' ἕκαστον μῆνα εἰς τὸν δημόσιον λόγον τελ]έσματ[α--] (*I.Perga-*

mon: [--διο]ίκησιν τ[ῆς π]όλεως κα[τ--ι-- μ]υ[ρ]ι[--] κατὰ πόλιν σ--ι--το ταῖς ἄλ[λαις --ι--ε]υνται τὰ τ--ι--ψηφ]ίσματα; *RC*: [-- εἰς τὴν διο]ίκησιν τῆς π]όλεως καὶ [.....] | [--]υργ[.....]ι κατὰ πόλιν σ[....] | [--]το ταῖς ἄλλ[αις --ι-- ἀποδείκν]υνται τατ[--ι-- ἀκολούθως τοῖς ἐν τῶι ψηφ]ίσματ[ι]).[5. ἔχον !; 7. Τ[ελεσθησόμενα, Herrmann].

1333. Pergamon. Honorary decree for Diodoros Pasparos, Mithridatic period. *IGR* IV 293. L. and J.Robert, *op.cit.* (cf. our lemma no. 1243) 42, suggest restoring in Column II L. 5: εἰς τὸ τοῦ δή[μου καὶ τ]ο⟨ῦ⟩ ⟨θ⟩[ρέψ]αντος ἐδάφους - -συμφέρον [ed.pr.: δή[μου καὶ] . οτο . σταντος ἐδάφους; he proposed δή[μου καὶ τ]ὸ το[ῦ] παντὸς ἐδάφους). For ἔδαφος cf. our lemma no. 1243 Column III LL. 18/19.

1334. Pergamon. Dedication to Dionysos Kathegemon and Attalos I, ca. 230-220 B.C. Rectangular gray marble statue base found in 1966; reused in a 1st cent. B.C. foundation wall near the later 'Hallenstrasse'; the statue was probably erected nearby. Ed.pr. H. Müller, *Chiron* 19 (1989) 499-553 (ph.). Cf. also W.D.Lebek, *ZPE* 82(1990) 297/298, whose readings we adopt for LL. 4-6, A.Kerkhecker, *ZPE* 86 (1991) 27-34 (especially on the dialect) and M.Sève, *REG* 104 (1991) 232- 235 (on the date of the sculptor Thoinias).

Παῖς ὁ Δεινοκράτους με σοί, Θυώνης
κοῦρε, καὶ βασιλῆι τὸν φίλοινον
Ἀττάλωι Διονυσόδωρος εἶσεν
Σκίρτον οὐΞικυῶνος - ἁ δὲ τέχνα
Θοινίου, τὸ δὲ λῆμμα πρατίνειον -
μέλοι δ' ἀμφοτέροισιν ὁ ἀναθείς [με]

The epigram consists of six hendekasyllabi; the first five are phalaecei, ed.pr., with further comment on the metre; cf. also S.Follet, *BE* (1990) no. 57; on the phalaecei cf. R.Kassel, *ZPE* 84, 1990, 299/300. ‖ 1-2. Thyone: name of the deified Semele, saved by her son Dionysos from the underworld after his second κάθοδος; our epigram testifies to worship of Διόνυσος Καθηγεμών as early as the reign of Attalos I, ed.pr., with further references (cf. also *SEG* XXXVII 1020) to the cult of this god of mysteries (cf. *SEG* XXIX 1264), theatre and literature, his relation to the Attalid House and speculations on the relations between the Delphic, Rhodian and Pergamene Dionysos ‖ 1 and 3-4. the dedicator and his brother Δεινοκράτης commanded the Attalid fleet in the battle of Chios in 201 B.C. (Polyb. 16.3.7-14, 16.6.1-11, 16.8.4-5); in 198 B.C. Dionysodoros participated in the negotiations between T.Quinctius Flamininus plus allies (inter alia Pergamon) and Philip V in Nikaia (Polyb. 18.1-2 and 6; Liv. 32.32-34); his Sikyonian origin, unknown so far, may explain the special attention of Attalos I to Sikyon in 198/197 B.C., which honored him for his benefactions (Polyb. 18.16; cf. Liv. 32.39.2-4), ed.pr., with further thoughts on Dionysodoros' career ‖ 4. οὐΞικυῶνος, ἅδε τέχνα; ed.pr.; Σκίρτος: either one of the 'skirtoi', i.e. jumpers/dancers belonging to Dionysos' komos, or the satyr Skirtos, son of Hermes (cf. below ad L. 5 and *SEG* XXXVI 1263), ed.pr. ‖ 5. Θοινίας: a Sikyonian sculptor known from Delos (*IG* XI 4 1088), Oropos (*IG* VII 384, 431), Tanagra (*IG* VII 521) and his native city (*IG* IV 427/428); probably our statue was commis-

sioned by Dionysodoros in Sikyon ca. 230-220 B.C. and erected at Pergamon before 201 B.C., ed.pr., with speculations on the date of its destruction (perhaps by Philip V in 201); Dionysodoros' voyage ca. 198 B.C. would be another possible occasion for the erection, Sève; Sève argues that the date recently proposed for *IG* IV 428 (*SEG* XXXVIII 299*) by P.Cabanes (ca. 190 B.C. rather than 260-220 B.C.; cf. *SEG* XXXVIII 456; rather 185-180 B.C. if the Naia actually became crown games in 192 B.C., Sève) is hardly reconcilable with the further data of Thoinias' career as discussed by Müller on 516-521 and with the fact that Thoinias' father Teisikrates was active as a sculptor in Eretria in 273/272 B.C. (V.Petrakos, *AD* 17, 1961/1962, A 211-214); Sève argues that *IG* IV 428 should be dated earlier: either the Naia became crown games already ca. 219 B.C. or the victories in the category 'childhood' were not all in crown games; the use of the term would then be proleptic and testify to the great prestige of the Naia which resulted in their becoming crown games in 192 B.C.; λῆμμα: 'concept', 'idea'; πρατίνειον: refers to Pratinas, a contemporary of Aischylos known in the Hellenistic period as the creator of the satyr play; the statue was probably that of a young, drunken bearded satyr; in *AP* 7.107 LL. 3/4 Dioskourides describes Skirtos as the imaginary funerary statue of Sositheos, a Hellenistic author of satyr plays. Our epigram was possibly composed by Dionysodoros himself in imitation of Dioskourides; it testifies to the flourishing of philological studies at Pergamon as early as the reign of Attalos 1, ed.pr., who suggests that the city had a library and a flowering theatrical life at that time || 6. ἀναθείς, ed.pr.; Lebek argues that ὁ ἀναθείς is likely to have been read with krasis.

1335. Pergamon. Names on an architrave block, 2nd cent. B.C. *SEG* XXXVI 1131. F.Queyrel, *RA* (1989) 289/290, argues that these names in the genitive are not signatures, but indicate the makers of already existing statues which were assembled to decorate the 'Marmorsaal' of the Heroon in the 2nd cent. B.C. (or in the early Augustan period, if one prefers W. Radt's date). He suggests restoring Φιλίσκου, Π[υρομάχου ? ---], Νικηράτου. Pyromachos (cf. Pliny *NH* 34.84) is known to have collaborated with Nikeratos, presumably in the 3rd cent. B.C. (cf. our lemma no. 713): J.Marcadé, *Recueil des signatures de sculpteurs grecs* II, 79-82.

1336. Prokonnesos. Saraylar (area of: Harmantaş). Quarry marks, 4th-6th cent. A.D. Marks on walls of a marble quarry at Harmantaş. Ed.pr. N.Asgari, *MDAI (I)* 39 (1989) 49-63, especially 57-59 (dr.): † BA and

Either the initials of quarry workers or indications of the size of blocks to be quarried, ed.pr., with parallels. Ed.pr. suggests that the large, unfinished column drum found in this quarry was being prepared for the column of Theodosius in Constantinople (Forum Tauri); this would date our marks to ca. 385 A.D., since the column was under construction in 386 A.D.

1337. Soma. Two letters of Attalos the brother of Eumenes II concerning the tax-exemption of the katoikoi of Apollo Tarsenos, 185 B.C. *RC* 47. Republished by F.Piejko, *Historia* 38 (1989) 395-409, who adduces parallels for his lengthy restorations. For

the restoration of B LL. 4/5 cf. already id., *Chiron* 18 (1988) 58 note 9; for B LL. 4-8 cf. also *OAth.* 18 (1990) 142. We refrain from giving an app.crit.

A
Ἄτταλος [.....] χαίρειν· ἀνέδωκαν ἡμῖν
[ἀξίωμα ὁ δεῖνα (7-8) ὁ ἀρχ]ιερεὺς τοῦ Ταρσηνοῦ
['Απόλλωνος] καὶ οἱ συμπορευόμενοι τῆς γινομέ-
[νης πανηγύρεως κά]τοικοι, δ[ίκ]αι' ἀξιοῦντες·
[ἡμεῖς μὲν οὖν δίδομ]εν αὐτοῖς ἀτέλειαν προβά-
[των ὥστε μηκέτι τελ]εῖν [τ]ὴν ἀπὸ τούτων προσ-
[πίπτουσαν πρόσοδον]· βούλονται δὲ τὰ συγχωρη-
[θέντα φιλάνθρωπα ἀνα]γραφῆναι εἰς στήλην
[λιθίνην· σύνταξον οὖν ἀνατ]εθῆναι αὐτὴν ὑπὸ
[τοῦ ἀρχιερέως εἰς τὸ ἱερ]ὸν καὶ ἀναγραφέντων
[τὰ δεδομένα. Ἔδοξέ μοι] ὑπὲρ τούτων πεμφθῆναί
[σοι ἵνα εἰδῆις τὴν] πανήγυριν ἐν τῶι ἱερῶι γενέ-
[σθαι ἀτελῆ, τό τε ἱερὸν ἄσυλον]. Ἔρρωσο.
ιβ', Δύστρου ιϝ'
Μένανδρος ἐκ Περγάμ[ου].

B
['Ἄτταλος τῶι δεῖνι χαίρειν· ὁ δεῖνα] ὁ ἀρχιερεὺς καὶ οἱ μ[ετ']
[αὐτοῦ συμπορευόμενοι κάτοικοι τ]οῦ Ταρσηνοῦ ['Απόλ]λων[ος]
[ἀνέδωκαν ἀξίωμα ὅπως τὸ παρ' αὐτοῖς ἱερὸ]ν τοῦ ['Από]λλωνο[ς]
[ἄσυλον ἦι, καὶ ὑπάρχειν τῶι θεῶι ἀτέλει]αν καὶ προβάτων
[καὶ τῶν ἄλλων, καθάπερ αὐτοῖς πρότερον 'Αντίοχ]ος ἔδωκεν,
[ὅτε παραγενόμενος τὰ φιλάνθρωπα] ταῦτα ἐν στήληι συν-
[κεχώρηκεν ἀναγραφῆναι καὶ ἀνατέ]θεικεν (ἐν) [τ]ο[ῦ 'Απ]όλλ[ω]-
[νος τοῦ Ταρσηνοῦ τῶι παρ' αὐτοῖς ἱερῶι], προσεμφανίζοντε[ς]
[ὅτι ἐν ταῖς ὑπὲρ τῆς ἡμετέρας σω]τηρία[ς] ἐπιτελουμέναις θυ-
[σίαις νῦν ἀναλίσκοντες δέονται] ἐπαύξειν τ[ὰς προσ]όδους
[τῶι θεῶι ---

[A. 10-11. ἀναγραφέντων: how does it fit into the syntax ? || B. 4. strange infinitive-construction after preceding ὅπως, Pleket] [B 7. is wholly incredible: arbitrarily altering Schuchhardt's reading (ΟΦΑΛ), unreasonable for the sense: ἀνατέ]θεικεν scil. Antiochos ?!, Hermann].

1338. Yirce. Epitaph for Q.Rasinius and his wife Ammia. Marble block reused in the Roman period. Mentioned by H.Taeuber, *Araştirma Sonuclari Toplantisi* 7 (1989) 219 (ph.). We deciphered the text on the photo.

Γάϊος καὶ Μᾶρκος | καὶ Κόιντος Κοίντῳ | 'Ρασινίῳ καὶ 'Αμμίᾳ τοῖς | γονεῖσι

Undated by T. [probably late Republican or earlier Imperial period: no apices, sigma with horizontal lines]. T. points out that on the back of the stone there are traces of a Hellenistic honorary text, with a wreath; the ethnikon of the honorand is legible: Μακεδον[(or -ων).

BITHYNIA

1339-1340. Bithynion-Klaudiupolis. Two gladiator inscriptions. D.French, *EA* 13 (1989) 91-97 nos. 1/2 (ph.), publishes the following two texts found near the Imam Hatip Okulu, in the mahalle of Tepecik (S.W. of Bolu); now in the Museum in Bolu.

1339: 90/91 no. 1. **Grave monument for gladiators, 2nd cent. A.D. ?** White limestone grave monument in the form of a curved shield; at the top a helmet with crest and eyeholes; on the helmet the outline of a dolphin; at sides: a herm (parallels given by ed.pr. in a gladiatorial context), the head of left hard figure lost; in each of the four corners of the shield an incised dolphin.

Θῆκε με μουνομάχοις ἱερεὺς
τόδε σῆμα Σεκοῦνδος ·
leaf Ἡμέρα leaf πρώτη ·
Κάμπανος (vac) σεκ(ούτωρ) ν(ικῶν) ξε′
leaf Μύρων (vac) ἐσσε(δάριος) · ν(ικῶν) μγ′ ·
leaf Ἡμέρα (vac) δευτέρα ·
Ἁπλέρως (vac) προβο(κάτωρ) · ν(ικῶν) νβ′
Χρυσάμπελος (vac) προβο(κάτωρ) · ν(ικῶν) · λε′ ·
rose Ἡμέρα (vac) τρίτη rose
Μαργαρείτης (vac) ἐσσε(δάριος) · ν(ικῶν) · οε′ ·
leaf Βίκτωρ (vac) σεκ(ούτωρ) · ν(ικῶν) · νη′
KAIME[.]A (vac) αρηνα [?] leaf
Ποσειδών[ι(ο)]ς (vac) ἐσσε(δάριος) · ν(ικῶν) · κδ′ ·
Σκίρτος (vac) ῥητιάρ(ιος) · ν(ικῶν) · ιη′
Σπεκίης (vac) ἱππε(ὺς) · ν(ικῶν) · λε′ ·
Ἀχιλλεὺς (vac) μυρμί(λλων) · ν(ικῶν) · μ′ ·
Εὔχρους (vac) προβο(κάτωρ) · ν(ικῶν) · ν′ ·
Πανθὴρ (vac) ῥητιάρι(ος) · ν(ικῶν) · ιε′ ·

1-2. A hexameter, ed.pr. ['Secundus, the priest, has erected me, this monument, for (the following) gladiators', Pleket] || three days of games, ed.pr., with parallels [the suggestion that these games were part of the isolympic Κλαυδιανοί is to be rejected; athletic sacred-crown games are a separate category of events, Pleket] || 8. the roses may reflect the habit of throwing roses into the arena, ed.pr. || 12. KAIME.A vacat APHNA, ed.pr., who suggests καὶ με[τ]ὰ ἀρῆνα[ν] (or

ἀρῆνα[ς]), signifying deaths after combat in the arena, or καὶ με[γ]ά(λη) ἀρῆνα vacat (S.Şahin); cf. also M.Sève, *BE* (1990) no. 143: names of the opponents of the victims.

1340: 92 no. 2. **Epitaph of Philokynegos, 2nd cent. A.D.** White limestone cylindrical grave altar.

'Ο τὸ πάλαι παίζων leaf
leaf πᾶσιν δὲ λέγων
τὰ γελοῖα δεῦρ' ἴδε
πῶς κατάκειμαι μόνος
μόνος, ἄλλο γὰρ οὐδέν· leaf
Φιλοκύνηγος ἐγὼ Μακεδὼν
ῥητιάρις ἄλειπτος leaf
τῷ χαλκει στεφάνῳ
μοῖραν ἴσην ἔλαχον ·
'Ανατολὴ Φιλοκυνήγῳ
ἀνδρὶ leaf ἐκ τῶν ἰδίων
vacat
αὐτοῦ μνήμης χάριν

[8. What is the meaning: χαλκείῳ στεφάνῳ or χαλκειστεφάνῳ ?; χαλκει makes no sense, Herrmann].

1341. Kalchedon. Dedication to Hestia, undated. *I.Kalchedon* 8. G.Thür, *ZRG* 104 (1987) 705, suggests interpreting the ἀνκριτῆρες (L. 1) as the equivalent of the Athenian diaitetai (in Athens ἀνάκρισις = 'Vorprüfen') rather than as a 'Richterkollegium'.

1342. Nikomedeia (area of: Kaymakci Çiftliği, ca. 6 km. East of Nikomedeia). Inscribed lead weight, 245/246 A.D. Lead weight of pedimental shape found on a local estate; inscription on both sides (front LL. 1-10; back LL. 11-25); the area, in which several other estates were situated, probably housed an emporion along the main road from Nikomedeia to the East. On the front the name of the agoranomos has been engraved vertically at the right side (in our text now L. 10); the weight has a rectangular hole through which it could be hung on a pair of scales. Ed.pr. S.Şahin in *Festschrift Akurgal* 309-316 (ph.); id., *EA* 16 (1990) 139-146; cf. J.Nollé, *JNG* 37/38 (1987/1988) 96 note 12.

Ἔ|τους | β΄ τῶν κυρ|ίων ἡμῶν αὐτο||κρατόρων Μ. Ἰουλίου Φιλίππου κ|αὶ Μ. Ἰουλίου Φιλίπ|που Καίσαρος, υἱοῦ τοῦ Σεβαστοῦ, || Ἰού(λιος) Οὔλπι(ος) Ποσιδώ(νιος), | [ὑ]|πατεύοντος | τῆς ἐπαρχ||ίας τοῦ λαμπ|ροτάτου ὑπατικοῦ Μ. Αὐρηλίου | Ἀρτεμιδώρου π|ρεσβευτοῦ καὶ ἀ||ντιστρατήγου τ|ῶν Σεβαστῶν, ἀ|γορανομοῦντος | Ἰουλίου Οὐλπίου | Ποσειδωνίου · ἀ||γοραῖος λεῖτρα

Many ligatures, especially ϐ || 11-21. M.Aurelius Artemidoros is probably identical with the homonymous *curator alvei et riparum Tiberis et cloacarum urbis* (*CIL* VI 863 and 1224; 244 A.D.); he was consul suff. in 243 A.D. at the latest and curator in 244 and became consular governor of B.P. in 245/246 A.D., ed.pr., who adds that several Aurelii Artemidori are on record as magistrates in Ephesos; for ὑπατικός, which from ca. 200 A.D. denotes the governor of an imperial province, cf. W.Eck, *ZPE* 90 (1992) 199-206, especially 203; cf. also our

lemma no. 1650 ll 18-20. in spite of τῶν Σεβ. Philippus Jr. was still Caesar in 245/246 A.D.; he became Augustus in 247 A.D., ed.pr. ll 24-25. 'market-litra'; the weight weighs 500 gr.; this could be approximately 1 1/2 Roman duodecimal pound, which weighed 327,34 gr. (1 1/2 x = 491,2 gr.), ed.pr., who refers to *TAM* IV 1 258 and 341 for λίτρα in funerary fines. For a similar weight cf. our lemma no. 1753 bis.

1343. Prusa ad Olympum. Foundation of the city. Th.Corsten, *Tyche* 4 (1989) 33/34, argues that the foundation of Prusa ad Olympum by the Bithynian king Prusias I between 188-183 B.C. (Plin., *N.H.* 5.148) was preceded by a foundation in the 6th cent. B.C. by a Bithynian king probably called Προυσῆς (cf. for this indigenous name an inscription from Megara from the Roman Imperial period: A.G.Kalogeropoulou, *AAA* 7, 1974, 287-291; cf. J. and L.Robert, *BE* 1976, no. 289). It is to this earlier foundation that Strabo 12.4.3 (564) and Steph. Byz. s.v. Προῦσα refer. Pfuhl-Möbius nos. 947 (probably 3rd cent. B.C., on the basis of the relief) and 1278 (*SEG* XXIX 1272; dated to the 3rd cent. B.C. by Pfuhl-Möbius, which, however, can not be regarded as certain) may show that the city existed before the early 2nd cent. B.C.

1344. Prusias. Epitaph of Domitius Koitonikos. *I.Prusias* 91; *SEG* XXXVIII 1277. G.Thür, *ZRG* 106 (1989) 738, wonders whether πράσοντι (L. 29) means 'eintreiben', in which case the preceding word could have indicated the fine. He rejects *I.Prusias'* [ἀν]ερ[εύ]-νην. Cf., however, *SEG* XXXVIII 1277 for another solution.

1345. Unknown provenance. Cf. our lemma no.1733.

PONTOS

1346. Amastris. Geography and history. C.Marek, *MDAI (I)* 39 (1989) 373-389 (maps), focuses on the geography, topography and the archaeological remains of Amastris. Inscriptions are briefly mentioned; most of them can be found in *SEG* XXXV 1310-1350. On 386-388 some observations on the urbanisation and the increasing wealth of Amastris and its territory, and in particular on the two prominent families of the Iulii and Vibii. The career of Sextus Vibius Gallus (cf. *IGR* III 1432-1434) is generally connected with the Dacian Wars of Trajan, but its last post (praefectus castrorum), recorded in *IGR* III 1432, should be dated some years later than 109 A.D. (i.e. more than three years after the end of the second Dacian War: *IGR* 1434, which records him as primipilaris only) and should probably be related to Trajan's Parthian campaign.

1347. Sebastopolis. Published inscriptions. In the context of Turkish-French archaeological explorations on the site of ancient Sebastopolis, now the village of Sulusaray, ca. 70 km. S.W. of Tokat, B. Le Guen-Pollet, *EA* 13 (1989) 51-81 (cf. also ead., *EA* 17, 1991, 101/102), collects the literary testimonia concerning the city and the inscriptions, known and published so far, with translations. She gives a good map and a brief survey of the very few travellers who visited the site. The era is that of 3/2B.C., annexation by the Romans and assumption of the name of Augustus.

We give a comparatio numerorum for the texts, which were published in Corpora or other epigraphical standard works. Less well-known texts are presented in one composite lemma (cf. our lemma no. 1348-1364). For some critical remarks, especially on the translation of Greek passages, cf. *BE* (1990) no. 28. Simultaneously and independently T.B.Mitford, *ZPE* 87 (1991) 181-243, posthumously presents a complete collection of all the texts found in the past in Sebastopolis, as a 'baseline for the epigraphy of the city'. Mitford retains the numbering of F.Cumont in *Studia Pontica* III and inserts new texts, found and published after that volume, in the numbering by adding an A. Mitford gives a concordance between G.-P.'s and his own texts. In the comparatio numerorum we add Mitford's numbers. *SP* = *Studia Pontica.*

***IGR* III**	**Le G.-P.**
110	2 (cf. our lemma no. 1349); Mitford no. 1 (*SP* 282)
112	4 (in LL. 4/5: ἐκ τῆς πα]ιτρῴας ἐπ[αγγελίας and in fine ἐξ ἰδία[ς ἐπαγγελίας]); from 117 A.D. ?; Mitford no. 7 (*SP* 287)
111	5 (ph.); Mitford no. 8 (*SP* 286)
113	6 (from ca. 160 A.D.); Mitford no. 9 (*SP* 288), who reads in L. 11 ἔ̣τ̣ο[υ]ς ρνγ′ (153/154 A.D.)
114	7 (ph.; in L. 4 in fine ι[ς′]; in L. 17 ἔτους ρξγ′= 160/161 A.D.); Mitford no. 10 (*SP* 289)
115	10 (cf. *BE* 1990 no. 28 on LL. 16-25); Mitford no. 12 (*SP* 290)
116	14 (ph.; in L. 1 Τὴν; in LL. 2/3 Κελσελλίαν; comment on the signum Ἀμαζονίς); Mitford no. 19 (*SP* 295)
117	18; Mitford no. 28 (*SP* 301)
118	15 (ph.; Μάξιμον γραμματικῆς ἐπιίστορα τέχνης; with a few parallels for village-schoolmasters); Mitford no. 27 (*SP* 300)
1442	18 (for L. 4 cf. L.Robert, *RPh* 1959, 184: Ῥωμ[αῖα])
OGIS	
529	10; cf. above ad *IGR* III 115
***IG* II/III²**	
3303	8 (L. 5: Καπίτων Σκιπίων perhaps identical with the Σκίπιος Καπίτων in our lemma no. 1354; [rightly rejected by S.Demougin, *EA* 17 (1991) 103-112, especially 106 note 30]; two ambassadors, not three; cf. our lemma no. 1354)

Peek,*GV*

1168 16; Mitford no. 22 (*SP* 296)
1184 15 (ph.); cf. above ad *IGR* III 118.

1348-1364. Sebastopolis. Published inscriptions. Cf. our lemma no.1347. B. le Guen-Pollet, *EA* 13 (1989) 57-81, presents the published inscriptions from the city. We reproduce the less well-known ones. We do not give the two insignificant fragments nos. 29 and 30. Mitford refers to T.B. Mitford's article in *ZPE* 87 (1991) 181-243.

1348: 57 no. 1. **Dedication to Zeus Pylaios, Roman period.** T.B.Mitford, *Byzantion* 36 (1966) 475; Mitford no. 2 (*SP* 282 A); not found by Le G.-P.

[Δ]ιὶ Πυλαίῳ | Σεπτίμιος | Ἀπολλινάριος || [β(ενε)]φ(ικιάριος) ὑπα(τικοῦ)

1. [Δ]ιὶ or [Θε]ῶι, M.

1349: 57/58 no. 2. **Dedication to Pylon, ca. 124/125-127/128 A.D.** *IGR* III 110; rediscovered by T.B.Mitford, *Byzantion* 36 (1966) 474; not found by Le G.-P.; Mitford no. 1 (*SP* 282).

Πύλωνι ἐπηκλόῳ Δομίτιος Οὐάλης βενεφικ(ιάριος) | Στατωρίου Σεκολλύ[ν]-δ[ο]υ ὑπατικοῦ

1. Πύλων: unattested as deity, M. [personification of a gate ?] || 4-5. the successor of Bruttius Praesens and the predecessor of Rosianus Geminus (128/129 A.D.), B.Rémy apud Le G.-P.

1350: 58/59 no. 3. **Dedication to Asklepios.** F.Cumont, *REG* 17 (1904) 333; not found by Le G.-P.; Mitford no. 3 (*SP* 283): Θεῷ Ἀσκλη|πιῷ Σωτῆρι

In Çermik, ca. 3 km. S.W. of Sebastopolis, thermal baths have been found.

1351: 64/65 no. 9. **Honorary inscription for Iulia Domna, 199/200 A.D.** G. de Jerphanion, *MFO* 3 (1908) 453 no. 16; Mitford no. 44 (*SP* 279 C).

Ἰουλίαν Δό-
μναν Σεβ(αστήν),
μητέρα κάστρων
Σεβαστοπολει-
τῶν Ἡρακλεοπο-
λειτῶν βουλή,
δῆμος,
οἱ περὶ Ἰούλιον
Ποτεῖτον ἄρ-
[ξ]αντες·
ἔτους βσ΄

8-9. Ἰούλιος Ποτεῖτος is on record in *IGR* III 116 (= Le G.-P. no. 14) as ποντάρχης ‖ 11. year 202 = 199/200 A.D.

1352: 67/68 no. 11 (ph.). **Honorary inscription for M. Pontius Novellius.** L.Renier, *RA* 33 (1877) 202 (after D.Damon, *Syllogos* 7, 1872/1873, 2 Γ′); Mitford no. 13 (*SP* 292).

Μ. Πόν[τι]ον Νοουέ[λ]-
λιον Μ. Ποντίου
Νοουελλίου υἱὸν
Σεβαστοπολειτῶν
ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν τῆς εἰς
τὴν πόλιν διηνεκο[ῦς]
εὐνοίας ἕνεκεν

Undated by Le G.-P.

1353: 68/69 no. 12 (ph.). **Honorary inscription for Leontinus.** D.Damon, *Syllogos* 7 (1872/1873) 2 Δ′; Mitford no. 16 (*SP* 292 A).

Λεοντεῖνον τ[ὸν]
καὶ Λόγγον Κορ-
βούλωνος τοῦ
Στατίου Λόγγου υἱ-
όν, σωφροσύνης ἕ-
νεκα καὶ εὐκοσμία[ς]
καὶ τῆς περὶ παιδείαν
φιλοτειμίας καὶ τῆς
ἄλλης ἀρετῆς ἣν μει-
ζόνως τῆς ἡλικίας κομι-
[δ]ῇ νέος ὢν ἐπετήδευσεν,
[ἄξι]ον παρέχων ἑαυτὸν τῆς
[μεγίστης τιμῆς ?. . .]

Undated by Le G.-P.; cf. *BE* (1990) no. 28.

1354: 74/75 no. 17. **Epitaph of Scipius Archegenes.** Bruckner, *Études Comp. Jésus* 55 (1892) 515 no. 1; Mitford no. 18 (*SP* 294); cf. also S.Demougin, *EA* 17 (1991) 103-112, who tends to assign the text to the 2nd cent. A.D.

Σκίπιον Ἀρχη-
γένην τὸν καὶ
Ὀλύμπιν, Σκιπί-
ου Καπίτωνο[ς]
χειλιάρχου υἱ-
[ό]ν, Σκίπιος Πο-
λέμων τὸν
γλυκύτατον
ἀδελφιδοῦν

3. Ὀλύμπιν = Ὀλύμπιον: signum, Le G.-P. ‖ 3-4. Σκίπιος Καπίτων: the same as Καπίτων Σκιπίων, sent as ambassador to Athens on the occasion of the first Olympia under Hadrian (*IG* II/III^2 3303 = Le G.-P. no. 8; cf. the comparatio numerorum in our lemma no. 1347) ?, Le G.-P.; if that is true, the date would be Hadrianic; contra Demougin, who comments on the nomen Scip-(p)ius, to be distinguished from Scipio ‖ 5. χειλίαρχος: tribunus militum; cf. Demougin for some parallels for expressions like υἱὸς or πατὴρ χειλιάρχου ‖ 9. 'neveu', *BE* (1990) no. 28.

1355: 75/76 no. 19. **Epitaph of Archigenis and Saturnina.** G. de Jerphanion, *MFO* 7 (1914) 8; Mitford no. 47 (*SP* 279 B). Found near Kadiʂehir.

Μαξιμίων
καὶ Ἀλέξανδρος
οἱ σύνγαμβροι,
Ἀρχιγενί[δι] καὶ Σα-
τορνίλ[ᾳ] ταῖς γλυ-
κυτάταις ἰδίαις γυναι-
ξὶν ἀνέστησαν
μνήμης χάριν

Undated by Le G.-P. ‖ 3. σύνγαμβρος: brother-in-law ‖ [4-5. Le G.-P. thinks of Saturnilla, but the form Σατορνῖλος for Saturninus is well-known: cf. *BE* (1972) no. 242, Herrmann].

1356: 76 no. 20. **Inscription of L. Iulius Valens.** G. de Jerphanion, *MFO* 3 (1908) 452 no. 14; Mitford no. 46 (*SP* 279 A); from Kadiʂehir: Λούκ(ιος) Ἰούλιος Οὐάλην[ς]

Undated by Le G.-P.

1357: 76/77 no. 21. **Fragment of an epitaph.** G. de Jerphanion, *MFO* 3 (1908) 452/453 no. 15; Mitford no. 45 (*SP* 279); from Kadiʂehir. We give Mitford's text which is more complete than that of G.-P.

[Ἡ δεῖνα --- σήμα]-
[τι τῷ]δ' ἔχε[ται ἡ τηλύ]-
γετον υ[ἱὸν ἔτικτε κα]ὶ πό-
σιν ὤνησε[ν ἄμεμ]πτον
ὅλβον ἐπειδοῦσα·
Ἀνθ' ἧς ε[ὐχ]αρηστε[ί]ης
τήνδε στήλην ἀνέ-
θηκεν μνήμης χάρ[ιν
φίλων πάντων καὶ ἐσθλῶ[ν]
παροδει[τ]ῶν

Undated by Le G.-P.

1358: 77 no. 22. **Epitaph of Publius.** G. de Jerphanion, *MFO* 7 (1914) 11 no. 14; Mitford no. 50 (*SP* 281 A); from Dutluca.

Ἐνθάδε κῖται
Πόπλιος Ποπλί-
ου τοῦ Κοά[ρ]του·
[Χ]α[ί]ρετε οἱ πολῖ-
ται · Ὑγιένεται οἱ ἄ-
[πα]ν[τ]ες

Undated ‖ 5. ὑγιένεται = ὑγιαίνετε ‖ 5-6. or οἱ ἀ[παντῶ]ν[τ]ες, Le G.-P. ('vous qui passez') [one thinks of (παρ)άγοντες: cf. T.Corsten, *EA* 12 (1988) 74; *BE* (1989) no. 733, Herrmann].

1359: 77/78 no. 23 (ph.). **Epitaph of Gregoria, Christian period.** Bruckner, *Études Comp. Jésus* 55 (1892) 515; Mitford no. 35 (*SP* 304).

† Ἔνθα κα|τάκιτε ἐ| δούλε τοῦ | Θ(ε)ο(ῦ) Γρεγορί||α †

1360: 78 no. 24. **Epitaph of Basilios, Christian period.** F.Cumont, *REG* 17 (1904) 333; G. de Jerphanion, *MFO* 7 (1914) 11 no. 15; Mitford no. 49 (*SP* 280); from Dutluca.

† Παῖς Βασίλ|ιος ἐνθάδε | τέθαπται | τέκνος Σοφ||ίης, ἣν ἐγ|γύθι κατέ|[χ]ει [χ]θόν| †

Le G.-P. gives de J.'s text; Cumont proposed in LL. 4-7 τέκος σοφ|ίης ἦν, ἐγ|γύθι κατ[αθρ]|εῖ θ⟨ε⟩όν.

1361: 78/79 no. 25. **Epitaph of Theodoros, Christian period.** F.Cumont, *REG* 15 (1902) 320 no. 19; Mitford no. 33 (*SP* 303); found in Zile, where it was brought from Sulusaray: † Θέκα (sic) | Θεωδ|ώρο[υ] | τοῦ Καλ[λι]||ρόης

1362: 79 no. 26. **Epitaph of Maria, Christian period.** F.Cumont, *REG* 15 (1902) 320 no. 20; Mitford no. 38 (*SP* 305); from Çiftlik, near Çamlibel: Ἔνθα κατάκιτε | Μαρία ἡ μονο|γενὴς Ἰοάνου

1363: 79 no. 27. **Fragmentary epitaph, Christian period ?** F.Cumont, *REG* 15 (1902) 320 no. 22; *SP* 346 A; from Ereğli: - -] μνήμης | ἔνθα κ[α]τακίτη | ἔτη ς´ (?) μακάριος

1364: 80 no. 28. **Fragment of an epitaph.** G. de Jerphanion, *MFO* 7 (1914) 11 no. 16; Mitford no. 52 (*SP* 281 B); from Dutluca: - - - - - -| χρόνον μνημοσύνης | καὶ εὐχαριστείας ἕνε|κεν ἀνέθηκεν

Undated by Le G.-P.; Mitford gives some traces of letters before χρόνον: ια..ιω..ης

1365. Sinope. Bronze prize hydria, ca. 470-450 B.C. *SEG* XXX 1456. On the basis of a close study of photos and of copies made by others in the Ankara Museum C.B.Kritzas, *Πρακτικὰ τοῦ β´ τοπικοῦ συνεδρίου Ἀργολικῶν Σπουδῶν* (Athens 1989) 11-16, suggests reading the lower inscription as follows: Ἐκ Φ̣ε̣νεο̃ν ἄ̣ε̣θ̣λα̣ πὰ̣ρ̣ Δ[ι]ο̣σ̣κό̣ρ̣οιν.

K. argues that the hydria was dedicated by the first victor in the Dioskoureia at Pheneos in the local sanctuary of the Dioskouroi, subsequently to be awarded for the second time to the Sinopean athlete, who won in the Argive Heraia (upper inscription).

1366. Sinope. Amphora stamps. Chronology. N.Conovici, *Studii şi Cercetari de Istorie Veche şi Arheolojia* 40 (1989) 29-44 (in Rumanian, with German summary), studies the

chronology of the Sinopean amphora stamps, especially those belonging to Group IV of the classification of B.N.Grakov. He dates this group to 282-260 B.C. (Grakov: 183-150 B.C.; V.Grace: 281-259 B.C.). On 40 a list of the 23 ἀστυνόμοι of Group IV.

1367-1370. Sinope. Amphora stamps, late 4th-early 2nd cent. B.C. Four amphora stamps found in Athens, Samaria and on Rhodes. Republished and assigned to Sinope by N.Jefremov, *Klio* 71 (1989) 550-554. The stamps were not included in the survey article on Sinopean amphora stamps found outside Pontos by F.Alabe (cf. *SEG* XXXVI 1493 p. 449 sub 375-389).

1367: 550/551 (dr.). **Athens; late 4th-early 3rd cent. B.C.** Found in the Kerameikos. F.Tiersch, *Abh. Philosoph.-Hist. Classe der Bayerisch. Akad. der Wissensch.* 2, Abt. 3 (1838) 796: [Ἐπ]ιδήμ[ου] | ἀστυνομοῦντο[ς] | [Φιλ]οκράτους kantharos

3. Manufacturer's name, J.

1368: 551/552. **Athens; 265-220 B.C.** Found on the West slope of the Acropolis. E.Pridik, *MDAI (A)* 21 (1896) 162 no. 177 ('Knidian').

[Ἀστυνόμου] | Καλλισθένου | τοῦ Ἑστιαίου | Στεφάνου

[Ἐπὶ φ]ρ[ουράρχου] | Καλλισθένου[ς] | τοῦ Ἑστιαίου | Στεφάνου, P. || Date: probably early in the period 265-220 B.C., J.

1369: 552/553. **Samaria; late 3rd-early 2nd cent. B.C.** G.A.Reisner and others, *Harvard Excavations at Samaria 1908-1910*, vol. 1 (Cambridge 1924) 315 no. 2 ('unknown provenance').

[Ἀστυνομοῦντος] Ἰστ[ιαίο]υ τοῦ | Ἀρτεμιδώ̣[ρου] | Μένων̣ kantharos

Ἰστ....υ τοῦ | Ἀρτεμιάδι | Μενω...ω, Reisner.

1370: 553. **Rhodos (Ialysos); late 3rd-early 2nd cent. B.C.** *IG* XII 1 1268 (*CIG* IV p. 260 no. 24 = III praefatio XX no. 17).

Ἀσ[τυνομοῦντος] | Αἰσχρί[ωνος τοῦ] | Ἀρτεμιδ[ώρου] | Μηνίσ[κος]

ΑΣΤΥΜΗΙΑΙCΧΡΥΟΝΙΑΡΤΕΜΙΣΙΜΗΝΙΣ, *IG*; ΑΣΙΑΣΑΡΙΙΑΡΤΕΜΙΔΙΜΗΝΙΣ, *CIG* III and IV; J. erroneously prints Αἰσχρί[ων τοῦ] and Μ⟨η⟩νίσ[κος].

GALATIA

1371. Ankyra. Inscription on a capital, ca. 530-500 B.C. E.Akurgal, *Die Kunst Anatoliens* (1961) 279/280 (ph.). For the inscription on this capital, which supported a lion, cf. W.Koenigs - H.Philipp in *Festschrift Akurgal. Anadolu (Anatolia)* 21 (1978-1980) [1987] 157-170, especially 164 (ph.). The inscription runs Μῖκος Μητροδώρο: probably an epitaph.

PHRYGIA

1372. Phrygia. Epitaphs on doorstones. Cf. our lemma no. 1415.

1373. Phrygia. Marble quarries. Cf. *SEG* XXVI 1384; XXX 1476; XXXV 1364; XXXVI 1194. J.C.Fant, *Cavum Antrum Phrygiae. The organization and operations of the Roman imperial marble quarries in Phrygia* (BAR Intern. Ser. 482; Oxford 1989), publishes 238 new Latin inscriptions on quarry products from Dokimeion and other places. Single or short groups of Greek letters, often worn and hard to read, are scattered throughout the texts (e.g. nos. 4i; 5a; 9e; 6b; 8c; 9e; 11f; 12i; 13b; 236a-e). F. (25) hesitatingly interprets them as marks of individual quarry men. On the base of the Latin inscriptions F. in his introductory chapters I-III comments on the history of the Phrygian quarries (I 6-11), the administrative and fiscal organization of the Dokimeion quarries (II) and the operation of the quarries in the Antonine period (III). For the use of (Latin) inscriptions in imperial quarries in general see 11/12.

1374. Afyonkarahisar. Letter of Septimius Severus to an unknown city (Prymnessos ?), ca. 197/198 A.D. ? *CIG* 3878 LL. 1-10 (LL. 11-27 = *IGR* IV 672; now also in J.H.Oliver, *Greek Constitutions* 433 no. 214; letter of Septimius Severus to an unknown city). G.A.Souris, *Hellenika* 40 (1989) 54/55 no. 5, argues that the fragmentary LL. 1-10 conceal another letter of Septimius Severus rather than a city's decree (*CIG*). On the basis of *CIG*'s majuscle copy he reads in L. 1 [πατὴρ π]ατρίδ[ος], in L. 3 [ἄρχ]ουσι καὶ τ[ῇ βουλῇ], in L. 6 δ⟨η⟩μοσίας (ΔΙΜ, *CIG*), in L. 7 κατορθωμα[--], in L. 9 ὁ υἱός [μ]ου (= Caracalla) and in L. 10 Θεόφιλος (perhaps the name of the city's ambassador). Forms of δημοσία and κατορθόω occur in three Severan letters written in 197 and 198 A.D.: *IGR* IV 566 LL. 12/13, 17/18 (Severus to Aezani; 197 A.D. ?), *IGBulg* II 659 LL. 25/26 (Severus and Caracalla to Nicopolis ad Istrum; 198 A.D.) and J.Reynolds, *Aphrodisias and Rome* (London 1982) no. 17 LL. 9/10 (Severus and Caracalla to Aphrodisias, 198 A.D.).

1375-1376. Amorion. Two epitaphs, 2nd cent. A.D. ? Two limestone doorstones found ca. 1 km North-East of Hisarköy. Ed.pr. R.M.Harrison, *AS* 39 (1989) 169 nos. 1-2 (ph.).

1375: 169 no. 1. **Epitaph of Gaius.** Relief stele with pediment with akroteria and central patera; at the left and right twisting vines and grapes; four recessed door panels with knocker and key-plate above and a fish suspended from a bar and a slate with stylus (?) below; inscription on the protruding upper part.

Λούκιος Γαΐῳ υἱῷ | γλυκυτάτῳ μνή|μης χάριν leaf

1376: 169 no. 2. **Epitaph of Rufus.** Relief stele with pediment with akroteria and central patera; four door panels with knocker and key-plate above and four-petalled and six-petalled rosette below; inscription on (LL. 1/2) and under (L. 3) the protruding upper part: Ἄλφιος Σατουρνεῖνος Ῥούφῳ υἱῷ | μνήμης χάριν.

1377. Çavdarlihisar. Dedication to Apollo. *SEG* XXXII 1268. R.Fleischer in *Festschrift Akurgal* 127-141 (ph.), points out that one should read the dedication mentioned in *SEG* XXXII in fine as follows: Ἀμμία Ἀλεξάνδρ[ου] | Ἀπόλλωνι | εὐχήν [L.Robert had Ἀμία; Ἀμμία already in *SEG* XXXII, Pleket]. Discussion of the iconography of the relief: not the two Nemeseis of Smyrna but another tradition of the double Nemesis.

1377 bis. Hierapolis. Alphabetical oracles. T.Ritti, *MGR* 14 (1989) 245-286, presents texts, bibliographies, commentaries and translations of two alphabetical oracles: *ASAA* 41/42 (1963/1964) 351-370 (*HP* I; ph.; mentioned in *SEG* XXXVIII 1338 app.crit. under (1); cf. also *SEG* XXIX 1402) and *SEG* XXXV 1387 (*HP* II; ph.). In the latter text R. suggests:

L. 2: βροτοῖ[σι ? φίλη θεός, ὦ ξέν[ε Πειθώ ?]; cf. *SEG* XXXVIII 1328 L. 8
L. 3: in fine ἀνθρωπο[ισι -- [cf. already 1387 app.crit.]
L. 7: in fine [ἀκτίς]
L.10: in fine χ[έλυες]. **L. 11:** in fine ἀντιαάλοισι.

For the sake of completeness we give the text of *HP* I, as presented by Ritti.

[Α]ὐτός σοι τελέσει καιρῷ θεὸς ὅσσα μεριμνᾷς
Βουλαῖς ταῖς ἀγαθαῖσι Τύχη πρέσβειρα παρέσται
Γειαρότης, ὥς φασι, δέχου κόλποισιν ἔχιδνα
Δείματα δεινὰ φοβοῦ, σκέπτου δὲ πρὶν ἢ σέ τι δρᾶσαι
Εὐάντητον ἔχων Νέμεσιν, ἔργοις ἐπιθάρσει
Ζωῆς εἰσι χρόνοι· τί μάτην, ἄνθρωπε, μεριμν[ᾷς]
Ἡ Νέμεσις θνητοῖσι Δίκη⟨ς⟩ πλάστινγα σαλεύε[ι]
Θαρραλέως τὴν πρᾶξιν ὑπόστα καὶ κατάπραξο[ν]

Ἰσχύν, ἐργασίην δώσει κλυτότοξος Ἀπόλλων
Κύμασι{ν} μάχεσθαι χαλεπόν, ἀνάμεινον βραχύ
Λάμβανε, κυνώνει καὶ προσδέχου λοιπὸν χαράν
Μάτην ἐπείγῃ· μὴ τάχυν'· οὐ συνφέρει
Νυκτὸς ἀπὸ ζοφερῆς ἐφάνη ποτὲ φωσφόρος ἀκτί[ς]
Ξεῖνοι σύνβουλοί σε ποδηγήσουσιν ἄμεινο[ν]
Ὄμφαξ, ἢν μείνῃς, ἔσται, καιροῖσι πέπειρο[ς]
Πτηνοὺς καὶ κόρακας νωθεῖς προθέουσι χέλ[υες]
Ῥεῦμασι μὴ πειρῶ, πλ⟨είω⟩ν μόνος, ἀντιφέρεσθαι
Σώσει σ' ἀθανάτων βασιλεὺς χρησμοῖσι Καρείο[υ]
Τί σπεύδεις δύνασαι μείνας ἰλαρώτερος ἐλθεῖν
Ὕστερον οὐκ ἔσται τι, καὶ εἰ νῦν ἐστίν, ὕφοπτον
Φαύλους φεῦγε φίλους, πίστευε δὲ τοῖσιν ἀρίστοις
Χάρμα σοι ἀπρο⟨τ⟩ίελπτον ἄγει θεὸς ὅς σε φυλάσσει
Ψυχῆς ἐρχόμενον καὶ σώματος ἴσθι καθαρμόν
Ὦ θεὸς εἵλαος ἐστι, τύχην προσένειμε Κάρειος

Date ca. 150 A.D.; inscribed on same block as *SEG* XXXIII 1132 (ph.) but not related to it; perhaps inscribed by a private person, R., with some remarks on the fate of the stones in the 3rd/4th cent. A.D.

1378. Upper Tembris Valley. Epitaph of Kyrilla and parents, 239/240 A.D. Gray white curved stele with pedimental arch supported by two pilasters; in a niche three standing figures (man, wife, small child) clad in tunic and toga (palla) and holding their large right hands on their breast; man and wife have a twisted garland over their heads; the man holds a pruning knife, the wife a spindle and distaff; on the two pilasters representation of vine and grape motive; inscription A is between the heads of the two adults; B is on the base of the stele. Originally in a private Collection and now in the Krannert Art Museum in Urbana-Champaign, Illinois. Edd.pr. A.B.Terry - R.G.Ousterhaut, *Bulletin Krannert Art Museum* 6, 1 (1980) 15-28 (ph.).

A: Ἔτ|ους | τ κ δ' (year 324 = 239/240 A.D.; Sullan era: 85 B.C.)
B: Αὐρ(ήλιος) Ἀλέξανδρος κ(αὶ) Φλαβιὰς τέκνῳ Κυρίλλῃ κ(αὶ) ἑαυτοῖς ζῶντες μνήμης χάριν

G.Koch in M.True - G.Koch, *Roman Funerary Monuments in the J.Paul Getty Museum* vol. 1 (Occasional Papers on Antiquities 6; Malibu 1990) 124/125 no. 20 (ph.).

1379. Upper Tembris Valley. Epitaph of Tatianos, Ammiante and Trophimos, 245/246-254/255 A.D. Rectangular marble funerary stele slightly tapering and gabled at the top. Flat reliefs in a crude style; in a small niche on the gable the bust of a child; at left and right two pilasters carved with scrolling grapevine surmounted by stylized capitals; between the pilasters in a recessed arched niche a frontally rendered standing couple; the man at the left is clad

in a tunica; around his waist a cingulum with small circular disks; he holds a dagger in his right and a shield decorated with carved branches in his left hand; over his left shoulder an elongated object curved at the top, which is probably a stylized fold of the garment hanging over his shoulder; the woman wears chiton, himation and a necklace and holds a spindle and distaff in her left hand; all hands are very large; the folds of the cloths are rendered quite schematically. Inscriptions on flat surfaces above the capitals (a and b) and under the main relief (c). Cf. *Sotheby's Catalogue New York, Antiquities and Islamic Art*, Wednesday 29th November 1989, no. 137 (ph.). Text read by R.A.Tybout on the basis of the photo.

a) Ἔτο̣[υς] | τλ.΄ | A--- | κὲ --- | ----
b) Τατιανlῷ κὲ Ἀμlμιάντlῃ κὲ Τρlloφίμlῳ
c) τοῖς ἐν βαρβάροις τεθν̣[----] | μνήμης χάριν

a). 2. τλ.΄ can be any number between 330 and 339, which yields 245/246-254/255 A.D. (Sullan era) || 3-5. names of at least two dedicants; KE (in ligature) = κὲ = καὶ (cf. b)); the first name e.g. Ἀμμία(ς)), Tybout || b) KE twice in ligature. || (c). 1. τεθν̣[ηκόσι], or rather τεθν̣[ῶσι], the shorter form perhaps followed by an adverb or adjective of ca. 8 letters (e.g. δύσμορως/-οις); for the disyllabic form τεθνώς common in later Antiquity see *LSJ* s.v. θνῄσκω; cf. e.g. *SEG* XXVIII 1101 (plain of Altintaş L. 8: θεθνῶτι; sic), also featuring the name Ἀμμίαντος (L. 5), Tybout || 2. NH in ligature || on the provenance, style and historical context of this stele see R.A.Tybout in *EA*, forthcoming.

1380. Upper Tembris Valley. Epitaph of Aur.Tatianes, Papias and Trophimos, 212-ca. 325 A.D. White marble stele; in top of the gable a palmette, in the outer corners half-palmettes; in between at the right a comb. In an arched niche a standing man and woman holding their right hands across the breast; in the left hand the man holds a whip, the woman spindle and distaff. On either side a pilaster, decorated with vine tendrils with leaves and bunches of grapes. On the surface below the niche at the left a pair of oxen yoked to a plough, at the right the bust of a young man, holding his right hand across the breast. Inscriptions above the left (A) and right (B) pilaster, in the niche between the heads of the couple (C), on the surface below the figures between the two reliefs (D) and at the right of the bust (E). Now in the Antikenmuseum at Basel. A photo is published by E.Berger, *AK* 22 (1979) 45/46 (with translation) and Taf. 17; cf. also id., *AK* 31 (1988) 39 and Taf. 11. Text read from the photo by J.H.M. Strubbe. [Cf. now T.Lochman in *Antike Kunstwerke aus der Sammlung Ludwig* III: *Skulpturen*. Veröffentlichungen des Antikenmuseum Basel Bd 4/3 (1990) 483 no. 263, Herrmann].

A) Αὐρ. Ταlτιανὴς | Παπίᾳ | ἀνδρὶ κὲ || ἑαυτῇ | ζῶσα

B) κὲ Ἀλέξαlδρος γανlβρὸς κὲ Κlυρίλλα || κὲ Παπίlας

C) κὲ Τατιανlὸς γοlνεῦσι μνlήμης χάllριν; D) Τατιlανὴ[ς] | Τροφίμῳ

E) Τὶς ἂν | ποσοίσει | χεῖρα τὴ|ν βαρύφ||θονον, [Ἑ]|κάτης μ̣|ελαίνης̣ | περιπέ|σοιτο δ||α̣ίμο|σιν

A-B. KE in ligature || B 1-2. Ἀλέξαδρος: phonetical rendering of Ἀλέξανδρος [Lochman: Ἀλέξανδρος] || C. possibly added later, B. || [E. for the formula cf. *SEG* XXVIII 1609; XXXV 1402, Herrmann] || probably from a village in the Altintaş valley; the stele was probably made in the same workshop as *SEG* XXVIII 1088 and 1089, both from that area, B.

1381. Unknown provenance. Epitaph of Onesime, Roman Imperial period. Rectangular marble doorstone; top with floral motives and a bird in a recessed circular panel above a relief in a semi-circular recessed niche representing the busts of a bearded man clad in himation and a woman with her himation worn over her head, both holding their right hands across their chests; at the right of this relief a bird sitting on a kalathos; in the lower part a recessed relief representation of a door divided into four panels; a door lock in relief in the upper, hammer, diptych, spindle and distaff in the lower panels; scrollings at both sides of the door; inscription above and at the right of the door. Cf. *Sotheby's Sales Catalogue London, Antiquities*, Monday 11th December 1989, 56/57 no. 93 (ph.). We give the text communicated to us by A.W.Johnston.

[Ὀ]νησίμῃ γυναικὶ κ(αὶ) ἑαυτῷ ζῶσ[ι] | καὶ ΜΝΗΣΑΣ
τοῖς ἑαυτοῦ γονεῦ|σιν | μνή̣||μη|ς χά|ριν

1. ꓘ = κ(αὶ) [The name of Onesime's husband seems to be missing; μνήσας ('in memory of') in addition to μνήμης χάριν is strange; could it be the name of a son: Μνησᾶς ?, Herrmann].

PISIDIA

1382. Pisidia. For an inscription possibly coming from Pisidia cf. our lemma no. 1759.

1383. Pisidia. Honorary inscriptions for Terentius Marcianus, after 278/279 A.D. *IGR* III 351 (with *BCH* 7, 1883, 268 no. 12; Sagalassos); *IGR* III 454 (*TAM* III 1 251; Termessos); *L'Année Épigraphique* (1915) no. 53 (Trebenna). For the historical context of this governor of Lycia and Pamphylia cf. S.Mitchell in D.H.French-C.S.Lightfoot (edd.), *The Eastern Frontier of the Roman Empire. Proceedings of a colloquium held at Ankara in September 1988* (BAR Intern. Ser.553; Oxford 1989) 311-328, especially 319-323. On 320 M. publishes a Latin dedication from Kremna to the emperor Probus erected by Marcianus when he commanded the siege of Kremna, which was occupied by the Isaurian brigand Lydius. This text dates the siege to 278/279 A.D. In its aftermath the cities of the region eagerly sought to honor the successful commander for fear of being implicated in the uprising which he had suppressed.

1384. Sagalassos. Honorary inscription for Caracalla, after 199 A.D. *IGR* III 353 (*CIG* 4368b). G.H.R.Horsley, *AS* 39 (1989) 81 note 10, points out that L. 15 contains the entirely legible Ἀδιαβηνικοῦ.

1385. Sagalassos. Milestone, 198-209 A.D. White limestone column found 4 km along the Ağlasun-Isparta road. Ed.pr. G.H.R.Horsley, *AS* 39 (1989) 79-82 (ph.).

Αὐτοκράτορσι
vacat Καίσαρσι
Λουκίῳ Σεπτιμίῳ
Σεο[υήρ]ῳ εὐσεβεῖ
Περτίνακι καὶ Μάρ-
κῳ Αὐρηλίῳ Ἀντω-
νείνῳ Σεβαστοῖς
Μεγίστοις Ἀραβι-
κοῖς Ἀδιαβηνικοῖς
Παρθικοῖς [[καὶ Ποπ]-
[[λίῳ Σεπτιμίῳ Γέτᾳ]]
[[Καίσαρι Σεβαστῷ ?]]
[[υἱῷ καὶ ἀδελφῷ]] τῶν
μεγάλων βασιλέων
vacat
α΄

Date: 198-209 A.D.; erasure shortly after 27 February, 212, ed.pr., with comment on road-building and repairing activities in Asia Minor under the Severi || the stone's original location must have been at Sagalassos, the only likely caput viae from which this distance marker was set up; its wording is almost identical with the dedication to the Severi and Iulia Domna *IGR* III 341, ed.pr. || 10-13. no traces of letters; restoration on the basis of similar texts; or [[καὶ Π. | Σεπτ. Γέτᾳ ἐπιφανεστάτῳ Καίσαρι | υἱῷ καὶ ἀδελφῷ]], ed.pr.

PAMPHYLIA

1386. Pamphylia. For an inscription possibly coming from Pamphylia cf. our lemma no. 1759.

1387. Attaleia. Honorary inscription for L.Celer Marcus Calpurnius Longus, end of Hadrian's reign. *SEG* XVII 570. C.P.Jones, *JHS* 109 (1989) 189-191, suggests restoring LL. 7-9 as follows: τὰ πολι]|τικὰ παιδία τὰ [ὑπ' αὐτοῦ ἀναl|τ]ρεφόμενα instead of τὰ οἰκε]|τικὰ etc. The text refers to an alimentary scheme, financed by the honorand and meant to feed a numerus clausus of 'boys with citizen fathers'. Calpurnius is praised as [τὸν ἑαυτῶν αἰ]ώνιον τροφ[έα καὶ πά]τρωνα. Jones briefly surveys the evidence for imperial and private alimenta in the West and the East. W.Eck, *ZPE* 86 (1991) 97-106, points out that in LL. 6/7 the restoration [ἀνθύπατον | Ἀ]χαίας, followed by ὕπ[ατον] is certain. *SEG* XXXII 466 (cf. also our lemma no. 430) dates Calpurnius' governorship of Achaia to the period 125/127-135 A.D. Eck gives a stemma of his family.

1388. Perge. Dedicatory inscriptions on an arch, September 81-83/84 A.D. Inscriptions on the West and East atticas of a travertine arch at the intersection of the two colonnaded streets; the main text (LL. 3-7) is identical on both sides and is pieced together from the combination of two fragmentary texts; that on the West side is the more complete version. Ed.pr. J.Inan, *MDAI (I)* 39 (1989) 237-244 (dr.), on the basis of a text by G.E.Bean. Cf. S.Şahin, *EA* 17 (1991) 115-118.

West

Σεβαστῆι	Σωτῆρι Παμφύλων	Σωτείραι ἀσύλωι	Εὐ[σεβεῖ φιλοκαίσ]αρι
Εὐνομίαι	ἐπηκόωι Ἀπόλλωνι	Περγαίαι Ἀρτέμιδι	[------] Πέργηι

East

Θε[ῶι Σεβαστ]ῶι	[- - - - - - - - - - - - - - -]	[Θ]εῶι Σεβασ[τ]ῶι
Οὐεσ[πασιανῶι]	[- - - - - - - - - - - - - - -]	Τίτωι

West and East

Ἱερεὺς τῆς Ἀρτέμιδος καὶ δημιουργὸς καὶ γυμνασίαρχος νέων τε καὶ γεραιῶν καὶ παίδων
4 Δημήτριος Ἀπολλωνίου Ἐπικύδρου εὐσεβὴς φιλόκαισαρ καὶ φιλόπατρις, πανάρετος, υἱὸς τῆς Πόλεως, καὶ
Ἀπολλώνιος Ἀπολλωνίου Ἐπικύδρου ὁ ἀδελφὸς αὐτοῦ ἐκ τῶν ἰδίων κατασκευάσαντες ἀνέθηκαν, καθιερούντων
Γαίου Καριστανίου Φρόντωνος πρεσβευτοῦ ἀντιστρατήγου τοῦ Αὐτοκράτορος [Δομιτιανοῦ] καὶ
Λουκίου Οὐειήνου Λόγγου ἐπιτρόπου τοῦ Σεβαστοῦ

West 1-2. Apollo and Artemis were the main gods of Perge; for the city patroness Artemis cf. *SEG* VI 672 LL. 2/3 (Ἄρτεμις Περγαία Ἄσυλος) and *SEG* XXXIV 1306 L. 11 (Διάνη Περγαία or Περγησία; cf. L. 1: Πέργη ἡ μόνη ἄσυλος); Πέργη: personification, ed.pr. || East 1-2. the rasura contained the name of Domitian, ed.pr. || 6. τοῦ Αὐτοκράτορος [Δομιτιανοῦ] καὶ, Ş.; τοῦ Αὐτοκράτορος καὶ, ed.pr. [the dr. of the East side, which preserves the most complete version of this part of the text, seems to support Ş.'s reading, Tybout] || 6. C.Caristanius Fronto is known from inscriptions from Pisidia, Lycia and Phrygia; he was legatus pro praetore of the province Lycia and Pamphylia from 81 to 84 A.D., ed.pr., Ş. || 7. L.Vienus Longus: not known so far, but Ş. argues that his name occurs in two Lycian inscriptions: in *IGR* III 690/1523 (*CIG* 4300w; *LBW* 1292; dedication of baths to Titus and Domitian; 80 B.C.; from Aperlai) L. 6 καὶ Λ(ουκίου) Οὐειήνου Λόγγου ἐπιτρόπου rather than Γαίου Βιήνου κτλ. should be read; in *IGR* III 729 (*CIG* 4304b; *LBW* 1317; dedication of a building to Domitian; from Limyra) LL. 9-11 Ş. suggests διὰ Γαίου [Κα]ρισ[τανίου Φρόντωνος πρεσβευτοῦ ἀντι]στρατήγο[υ τοῦ Σεβαστοῦ καὶ Λουκίου Οὐειήνου Λόγγου] | ἐπιτρόπ[ου] (*IGR*: διὰ Γαίου [Κα]ρισ[ίου ? ---- πρεσβευτοῦ καὶ ἀντι]στ[ρ]ατήγο[υ τοῦ Σεβαστοῦ, καὶ τοῦ δεῖνος] | ἐπιτρόπ[ου]); for the lacuna in LL. 1/2 of 729 Ş. supposes a rasura: [Δομιτιανῷ | Γερμανικῷ], which dates the inscription to the end of 83 or the beginning of 84 A.D.; in L. 4 Ş. restores [-, πατρὶ πατρίδος, σωτῆρι] rather than [-, πατρὶ πατρίδος, τειμητῇ, σωτῆρι]. The activities of L.Vienus Longus are to be dated to 80-84 A.D.; presumably he was charged with the supervision of the dedication of buildings to the emperor, Ş.

1389. Perge. Series of acclamations, 275/276 A.D. *SEG* XXXIV 1306. Cf. C.Roueché in M.M.MacKenzie - C.Roueché (edd.), *Images of Authority. Papers presented to Joyce Reynolds on the occasion of her 70th birthday* (Cambridge Philological Society, Suppl. vol. no. 16; Cambridge 1989) 206-228, for a translation of and a detailed commentary on this text; cf. also P.Weiss, *Chiron* 21 (1991) 353-384.

LYCIA

1390. Lycia. Languages. C. Le Roy in *Festschrift Akurgal, Anadolu (Anatolia)* 22 (1981-1983) [1989] 217-226, studies the relations between the Greek, Lycian and Aramaic languages as shown by the inscriptions of the 5th and 4th cent. B.C. Aramaic is the language of the Persian administration and disappears with the latter; Lycian predominates until Alexander the Great; until ca. 400 B.C. Greek is the tongue of a small group of immigrants and of those who serve the Lycian dynasts as 'intellectuals'. During the Hekatomnids it becomes the administrative language par excellence and causes the virtual disappearance of Lycian in the Hellenistic period. Cf. C.Brixhe - A.Panayotou, *BE* (1991) no. 549. For the position of Greek cf. also M.Wörrle, *Chiron* 21 (1991) 223.

1391. Kadyanda. Honorary inscription for Iulia Memme. Limestone block with moulding above. Edd.pr. E.Frézouls, M.-J.Morant, *Ktema* 11 (1986) [1990] 239/240 no. 8 (ph.). For a description of the site of Kadyanda cf. *ibidem* 225-238.

Καδυανδέων [ἡ β]ουλὴ | καὶ ὁ δῆμος ἐτ[εί]μησεν | Ἰουλίαν Ἑρμο[λύ]κ[ο]υ θυγατ[έ]|ρα Μέμμην [Ῥω]μαῖαν καὶ [Κα]||δυανδίδα προ[γό]νων ἐνδ[ό]|ξων καὶ ἐπισήμ[ω]ν κ[αὶ] τῶ[ν] - -

Undated by edd.pr. || the ancestors of the honorand presumably were enfranchised under Caesar or Augustus, edd.pr.

1392. Kadyanda. Honorary inscription for -- Phanias. Limestone block with moulding above and with two inscriptions; of the one at the left only traces of some letters are preserved. Edd.pr. E.Frézouls, M.-J.Morant, *art.cit.* (cf. our lemma no. 1391) 242/243 no. 15 (ph.).

Καδυαν[δέων ἡ βουλὴ καὶ ὁ δῆμος]
ἐτείμ[ησεν - - - - - - - - - - - - -]
Φανία[ν - - - - - - - - - - - - - -]
4 πόλε[ι or -εως or -ιτευόμενον - - -]

Undated by edd.pr. || the traces of the inscription at the left are \ / ; αι or δι; -α-; τε
λ
TE

1393-1396. Kadyanda. Fragments of honorary inscriptions, undated. Cf. E.Frézouls, M.-J.Morant, *art.cit.* (cf. our lemma no. 1391) 240-242 nos. 9-12 (ph. except for no. 11).

1393: 240 no. 9. Limestone block; inscription in a recessed field.

[Καδυανδέω]ν ἡ βουλὴ καὶ ὁ | [δῆμος ἐτείμ]ησεν χρυσῷ [στε|φάνῳ - -

1394: 241 no. 10. Small limestone block broken above and at the left; at the right the inscription continued on another block.

[Καδ]υανδ[έων ἡ βουλὴ καὶ ὁ δῆ|μος] ἐτείμ[ησεν - - - -|- - -]ευτε

3. EYTE: part of a name: Εὐτείχης ?, edd.pr.

1395: 241 no. 11. Fragment of a limestone base with moulding above.

- - - καὶ Ἐπαγάθου κ[αὶ|- -] ΛΛΛΙΚΟΥ τοῦ καὶ Ἐ[- -|
- -]κεους Καδυανδέων

2. - - λαλλικου, - - λλαλικου - - or αλλαικου, edd.pr.

1396: 241/242 no. 12. Limestone fragment broken on all sides, except the right.

- - - ισε - - - |- - -ακας - - - | [Καδυαν]δέων - -

1397. Kadyanda. Honorary inscriptions for Aphphion and for Dositheos. Limestone block with moulding above; two inscriptions separated by a vacat and each continuing on an adjoining block. Edd.pr. E.Frézouls, M.-J.Morant, *art.cit.* (cf. our lemma no. 1391) 243/244 no. 17.

A: [Καδυανδ]έων ἡ βουλὴ καὶ
[ὁ δῆμος] ἐτείμησεν
[- - - -]νίδα τὴν καὶ Ἄφφιον
4 [Κα]δυανδίδα καὶ [- - - - -

B: Καδυανδέω[ν ἡ βουλὴ καὶ ὁ δῆ]-
μος ἐτείμη[σεν κατ' εὐεργεσί ?]-
αν Δωσίθεον [τοῦ - - - - - -]
4 φυλῆς Ἀπολλ[ωνιάδος - - - -]

Undated by edd.pr., who conjecture that Aphphion may have been the wife of Dositheos ‖ A 3. Ἡγεμο]νίδα ?, edd.pr.; cf. our lemma no. 1403 ‖ B 3. perhaps [Φανίου], edd.pr. ‖ B 4. the tribe Apollonias is attested in Lycian

cities, edd.pr. || [B 3. after Δωσίθεον there is no need for τοῦ; τοῦ often is used after a preceding genitive, Pleket].

1398-1409. Kadyanda. Epitaphs. Cf. E.Frézouls, M.-J.Morant, *art.cit.* (cf. our lemma no. 1391) 242-253, nos. 13/14, 16, 18-26 (ph.).

1398: 242 no. 13. **Epitaph of Karpos, undated.** Limestone block:

Κάρπος ΠανκράΙτου, ἥρως

1399: 242 no. 14. **Epitaph of Oikonomos and relatives, undated.** Limestone block.

Τὸ ἡρῷον κατεσκεύασεν Οἰκονόμος
δὶς αὐτῷ καὶ γυναικὶ αὐτοῦ καὶ τοῖς
ἐξ αὐτῶν τέκνοις κατὰ δια[θήκην]

1400: 243 no. 16. **Epitaph of Phanias.** Limestone crowning block probably belonging to a heroon: Φανίας Δωσιθέου

Presumably related to the Phanias and Dositheos on record in our lemmata nos. 1392, 1397 and 1401-1402.

1401: 244/245 no. 18. **Honorary epitaph for the wife of Phanias.** Limestone block.

- - - - - - - - - - - - - - - - - -
[Καδυανδ]ίδα καὶ Τελμησσίδα
[γυναῖκα Φ]ανίου τοῦ Δωσιθέου
[Καδυαν]δέως τοῦ γεγονότος
4 [γραμματ]έως Λυκίων τοῦ κοι-
[νοῦ, ζήσα]σαν σωφρόνως καὶ κοσ-
[μίως καὶ φι]λοδόξως καὶ πάσῃ ἀ-
[ρετῇ διε]νένκασαν vacat

2. For Phanias and Dositheos cf. our lemmata nos. 1392, 1400 and 1402.

1402: 246 no. 19. **Epitaph of Dositheos, 2nd cent. A.D.** Funerary altar 'en brèche rosâtre', moulded above.

Δωσίθεον Φανίου δίς leaf
τοῦ Δωσιθέου vacat
Αἴλιος Φανίας καὶ
4 Αἰλία Ἀρσασὶς οἱ
γονεῖς ἥρωα vacat

1403: 246 no. 20. **Epitaph of Aelia Hegemonis, 2nd cent. A.D.** Funerary altar 'en brèche rosâtre', with moulding above.

Αἰλίαν Ἡγεμονί-
δα Αἴλιος Φανί-
ας καὶ Αἰλία Ἀρ-
4 σασὶς οἱ γο-
νεῖς ἡρωίδα

On 247/248 edd.pr. present a tentative stemma of the family whose members are on record in our lemmata nos. 1392, 1397 and 1400-1403.

1404: 248/249 no. 21. **Epitaph of Onesimos and Tyche and relatives, undated.** Limestone block from the nekropolis.

Τὸ μνημεῖον κατεσκεύασαν | Ὀνήσιμος Μενίππου καὶ Τύχη Ὀνη|σίμου ἑαυτοῖς καὶ τῷ υἱῷ αὐτῶν Ὀ|νησίμῳ καὶ τῇ γυναικὶ αὐτοῦ Ἀμμίαι || καὶ τοῖς ἐξ αὐτῶν κατὰ διαδοχὴν | μηδενὸς ἑτέρου ἔχοντος ἐξουσίαν | ἐνκη-δεῦσαί τινα ἐὰν μὴ ὁ υὸς ἡμῶν | ἐπιτρέψῃ· ἐὰν δέ τις ἐνθάψῃ τινα, ἀπο |-τείσει τῷ δήμῳ ∗ φ´ vacat

1405: 249/250 no. 22. **Epitaph of Rodope, undated.** Limestone cylindrical altar with base and moulding above; the altar has three registers; in the middle and upper register representation of a standing, veiled woman and on both sides of her representation of an arm and fist; in the lower register an inscription; from the area between the theatre and the nekropolis: Διογένης δὶς | Ῥοδόπην | μνήμης χάριν

1406: 250/251 no. 23. **End of an epitaph, undated.** Limestone block, from the nekropolis.

[. . . ἔχει]ν ἐξουσίαν πλεῖον ἐ[νκη|δεῦσ, or -ντα | φῆν, or ἰστε | θῆν]αι ἢ οἷς δι' ἀρχείων συνεχώ[ρη|σ]α ἢ ὀφείλειν τῷ δήμῳ (δηνάρια) . . . | [μ]ηδενὸς ἔχοντος ἐξουσί||αν μηδὲ εἰς τὰ ἐμὰ μέρη ἐ|νθάψαι τινὰ ἕτερον · ἐὰν [θάψαι] τις εἰσβιάσηται, ὀφειλέ[τω] τῷ δήμῳ προστείμου ∗ φ[´ | ὧν ὁ] ἐλένξας λήμψεται τὰ || . . .η

[6-7. [ἕτε|ρόν] would be better || 10. perhaps [ἡμίσ]η, Herrmann].

1407: 251/252 no. 24. **Epitaph of Symmachos, undated.** Limestone fragment, from the nekropolis: Σύ]μμαχ[ον - -|- -]ου τὸν πατ[έρα]

1408: 252 no. 25. **Epitaph of Aur. Alexandros Andreios, 3rd cent. A.D.** Lintel above the door of a heroon: Τὼ (sic) ἡρῷον Αὐρ(ηλίου) Ἀλεξάνδρου Ἀνδρείου

2. A + ligature of nu and delta: [illegible] ('assez insolie' [photo shows something like ⟨3⟩].

1409: 252/253 no. 26. **End of an epitaph, undated.** Limestone block, from the nekropolis.

. . . αὐτῇ καὶ ἀνδρὶ κ[αὶ τέ]|κνοις, ἕτερ[ος δ]ὲ οὐδε[ὶς] | ἐνθάψει ἢ ἀποτείσει | προστ[είμ]ου τῇ πόλι | ∗ φ΄

[2. ἕτερ[ον ?, Herrmann] || edd.pr. mention two tiny fragments on 253, nos. 27 and 28; no. 27 has --α καὶ --; no. 28 has the following traces of letters: ΛΝ⌜⌝ΛΚ¹ ||⌞

1410. Limyra. Dedication to Zeus Genethlios. Small limestone column moulded below. In 1962 P.Bernard gave a copy of the text to L.Robert. The stone was seen by G.E. Bean: cf. *AAWW* (1962) 9. Cf. now Ph.Gauthier, *op.cit.* (cf. our lemma no. 1283) 68/69.

Ναΐς | Κλεα⟨ι⟩νέτου | Διὶ Γενεθλίωι

For Zeus Genethlios cf. our lemma no. 1284 app.crit. ad L. 13.

1411. Oinoanda. Honorary statue of an anonymous governor of Lycia-Pamphylia, 70-72 A.D. ? *SEG* XXXIV 1312. M.Heil, *Chiron* 19 (1989) 165-184, presents a new reconstruction of the career of Μᾶρ. Ἴρριος Φρόντων Νεράτιος Πάνσα, on the assumption of ed.pr. A.S.Hall that he actually was the honorand-governor (contra K.Strobel, *ZPE* 61, 1985, 173-180; cf. also H. 177 note 52: the copy of Heberdey-Kalinka seems to yield for L. 1]ΠΟΝΤ[rather than]ΡΟΝΤ[). H. on 177/178 suggests restoring in L. 3 λεγεῶνος εἰκοσ[τῆς πρώτης καὶ τρίτης] or εἰκοσ[τῆς δευτέρας καὶ τρίτης] rather than εἰκοσ[τῆς πρώτης γενόμενον ὑπὸ]: a reference to a command in Africa, which H. expects on the basis of his restoration [exercit]us qui in A[frica-- instead of A[rmeniam or A[lanos or A[lbanos in L. 5 of an inscription from Saepinum (M.Torelli, *JRS* 58, 1968, 170-175). Contra H.Halfmann in *Asia Minor Studien 3. Studien zum antiken Kleinasien* (Bonn 1991) 41-43, who argues that Torelli's interpretation of the Saepinum inscription and Hall's restoration of]ΡΟΝΤ[in our inscription are correct. The latter text should be dated during or shortly after Pansa's governorship of Lycia-Pamphylia in 70-72 A.D. rather than ca. 95 A.D., since Vespasianus (L. 4) is not styled divus.

1412. Oinoanda. Diogenes the Epicurean. *SEG* XXXVI 1211*; XXXVII 1220*; XXXVIII 1460*. D.Clay, *GRBS* 30 (1989) 313-335, comments on the spread of Epicureanism throughout the Empire and on some Epicurean motives in Diogenes' treatise, which he subsequently studies in the context of the intellectual, cultural and religious life of the 2nd half of the 2nd cent. A.D. He calls Epicureanism a 'subculture', which 'defined itself against the dominant civic, religious, and philosophical culture of its age'. Special attention to the rivalry between Epicureans and philosophical/religious sects like that of Alexander of Abonouteichos; to Diogenes' controversies with the 'orthodoxy' over the value of oracles, the prophetic power of dreams and

the fate of the soul; to the construction of Diogenes' stoa as a benefaction, 'the wealthy philosopher's answer to Opramoas' baths' [sc. in Oinoanda; *IGR* III 739 XIX L. 28)]; to inscriptions on walls as 'manifestos' of religious culture. As to the date of the inscription (for different opinions cf. *SEG* XXIX 1443; XXXVIII 1460), D. identifies ABEI[-- on record in NF 10 Col. I LL. 6/7 with L.Hedius Rufus Lollianus Avitus, Roman legate to Bithynia and Pontos in 165 A.D. (cf. Lucian, *Alex.* 57; Apul. *Apol.* 24.94). Graphic reconstruction of the disposition of the text.

1413. Sidyma. Mythological chronicle, 150-200 A.D. *TAM* II 174 (*SEG* XXVIII 1222*). Republished with translation and commentary by A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (cf. *SEG* XXXVIII 1970) 75-85 no. T 19 (dr.), who argues that Block A contained a second column with 16 lines which is now lost and that column I occupied less space than was assumed so far (18-20 rather than 23-30 letters per line). He gives the following text of Col. I (block A) with shorter restorations than all previous editors.

[.....]σ[-------]
[.....]στα[------]
['Αρτ]εμεισίου α΄ [----]
Τλωέων πρυτά[νεις Σιδυ]-
μέων πρυτά[νεσι χαί]-
ρειν· κατέστη [εἰς ἡμᾶς]
'Ιέρων β΄ τοῦ 'Απο[λλωνίου]
ὁ καὶ Λυσίμαχος [Τλωεὺς]
καὶ Ξάνθιος βου[λόμενος]
ἐκγμαρτυρηθῆ[ναι σαφῶς]
πρὸς ὑμᾶς, ἐξ ὧν π[αρέθετο]
πρὸς μνήμην εὖ[νοιάν τε]
ἀνανεώσεων συ[γγενει]-
ῶν καὶ ἱστοριῶν κα[ὶ χρησ]-
μῶν, τὴν πρὸς ὑμᾶ[ς καὶ]
Πιναρεῖς γενεαλ[ογίαν]

TAM offers the following restorations: 2. [μηνὸς] || 3. α΄ ? Πιναρέων καὶ] || 4-5. πρυτά[νεσι καὶ βουλῇ ? Σιδυ]|μέων || 5-6. πρυτά[νεσι βουλῇ δήμῳ ? χαί]|ρειν || 6. Κατέστη[ν κατεναντίον ὑμῶν] || 7. 'Απο[λλ----] || 8. [πολείτης ὑμῶν] || 9. βου[λόμενος σαφῶς] || 10. ἐκγμαρτυρηθῆ[ναι τούτῳ τῷ λόγῳ] || 11. π[ρότερον ἐποίησα] || 12. εὐ[σέβειάν τε τῆς θεοῦ] || 13-14. συ[μπασῶν ἐπιφανει]|ῶν || 14-15. κα[ὶ παλαιῶν χρησ]|μῶν || 15. ὑμᾶ[ς καὶ Τλωεῖς καὶ] || 16-B 1. γενεαλ[ογίαν τὴν Τρεμίλο]υ || for LL. 4-8 L.Robert proposed alternative restorations (*SEG* XXVIII 1222). || in Col. III L. 16-Col. IV L. 3 (= block B/C) C. restores σεσαλ[λευμένου Κράγου 'Αρτεμι]ν δ[---] | ταφ[----]ένων γυν[αι]|κὸς [..... 11-12 .....]ς (*TAM*: σεσαλ-[λευμένου Κράγου τῶν τε κρο]|τάφ[ων διανεωγμέ]νων γυν[αι]|κὸς [ἰδούσης τινός]); in Col. IV L. 6 C. restores ἀρ[μέ]νης (*TAM*: ἀ[ραμέ]νης; Wilhelm in *TAM* app.crit.: τὰ μέ⟨γιστα⟩); in Col. V (= block D a) L. 4 C. gives ἐπάσματι (*TAM*: ἀσ{ε}πάσματι; Zingerle in *TAM* app.crit.: ἐπ' ἄσματι) and in L. 7 τῆ⟨σ⟩δε (*TAM*: τῆ⟨ς⟩ δέ; ΤΗΝΔΕ, lapis).

1414. Xanthos. Inscriptions in honor of the Lycian dynast Arbinas, early 4th cent. B.C. *SEG* XXVIII 1245 B; XXXVIII 1475*. In advance of his full publication of this inscription on the base of a bronze statue found in the Letoon, *Fouilles de Xanthos* 9 (forthcoming), J.Bousquet provided P.A.Hansen with the following new text which the latter has now printed as *CEG* 2. 888. Hansen prints an extensive app.crit. with restorations of Bousquet, J.Ebert, M.L.West, and himself.

i, in latere antico

[- ⏑̄⏑̄8-9 (-) Ἀρβ]ί[ν]ας παῖς Γέργ[ιος - ⏑⏑ - -]
[- ⏑̄⏑̄ca. 13 - ⏑̄⏑̄ -] ἀρετῆς ουνε [⏑⏑ - -] |
[- ⏑̄⏑̄ca. 7 - εἰκὼν] δὲ ἥδε ἔστη μνῆμα θ[εᾶσθαι ?] |
[- ⏑̄⏑̄ca. 8 - ἄρ]ξας συνέσει δυνάσει τε κ[ράτιστος] |
ἀρ[χῆι] ἐφ' ἡλικίας πέρσας ἐμ μηνὶ τρία ἄσ[τη] |
Ξάνθον τε ἠδὲ Πίναρα καὶ εὐλίμενον Τελ[εμεσσὸν] |
πολλοῖσιν Λυκίοισι φόβον παρέχων ἐτυρά[ννει·] |
τῶν μνημεῖα ἀνέθηκε θεοῦ φραδᾶι Ἀπόλλ[ωνος·] |
Πυθῶι ἐρωτήσας Λητῶι με ἀνέθηκεν ἑαυτο[ῦ] |
εἰκόνα, τῶν δὲ ἔργων τὸ σχῆμα ἐπιδείκνυ[ται] ἀ[λκήν·] |
κτείνας γὰρ πολλός, πατέρα εὐκλείσας τὸν ἐ[αυ]το[ῦ,] |
πολλὰ μὲν ἄστεα ἔπερσε, καλὸν δὲ κλέος κ[ατὰ] πᾶ[σαν] |
γῆν Ἀσίαν Ἀρβίνας ἑαυτῶι προγόνοις τε λέλοιπ[ε,] |
πάντα ἐμ πᾶσι πρέπων ὅσαπερ σοφοὶ ἄνδρες ἴ[σασιν,] |
τοξοσύνηι τε ἀρετῆι τε, ἵππων τε διώγματα εἰδ[ώς·] |
εἰς τέλος ἐξ ἀρχῆς, Ἀρβίνα, μεγάλα ἔργα τελ[έσσ]ας |
ἀθανάτοισι θεοῖς κεχαριμμένα (sic) δῶρα ἀ[νέ]θηκα[ς]

ii, ibidem

Σύμμαχος Εὐμήδεος Πελλανεὺς μάντις ἀ[μύμων] |
δῶρον ἔτευξε ἐλεγῆια Ἀρβίναι εὐσυνέ[τω]ς

iii, in latere dextro

Nonnulli versus [? 8-10 Bousquet] perierunt

[.....]τεισ[- - - - -] |
[..5-6..]ι προδόσε[ι] . . .[- - - - -] |
[- ⏑ 4 μ]άχηι κοσμῶν τ[- - - - -] |
[? οὗτο]ς δ' εἴκοσι μῶνον ἔ[τη γεγαὼς ⏑⏑ - -] |
[εἰν ἐ]νὶ μηνὶ πόλις τρεῖ[ς (-) ⏑̄⏑̄ - ⏑⏑ - (-)] |
[Ξάνθ]ον καὶ Τελεμεσσὸν [⏑ - ⏑̄⏑̄ ἠδὲ Πίναρα·] |
[-3 χ]άριν, ὦ Λατοῖ, σαῖς [(-) ⏑̄⏑̄ - ⏑⏑ - (-)·] |
[ἦ]μος γὰρ σὸν ναὸν ἐγὼ [⏑̄⏑̄ - ⏑̄⏑̄ - -] |
[π]έμψας μοι πρόπολον σ[(⏑̄⏑̄) - ⏑̄⏑̄ - ⏑⏑ - (-)·] |
ἀνθ' ὧν εἰκόνα τήνδε, θε[ά, ⏑̄⏑̄ - ⏑̄⏑̄ - -] |
στῆσ' ἄρξας Λυκίας θεο[(-) ⏑̄⏑̄ - ⏑⏑ - (-)] |
εἰς δὲ τύπον χαλκέοπιν (sic) [⏑ - ⏑̄⏑̄ - ⏑⏑ - -] |
συγγενείας πιστὴν συνθ[(-) ⏑̄⏑̄ - ⏑⏑ - (-)·] |
[ö]ς δὲ τὰ πάντ' ἐθέλει ἔργ' εἰ[δέναι ?- ⏑⏑ - -] |
[ἐ]ν νεότητι ἐποίησε ἔργα θε[- ⏑⏑ -] |
[ἐ]λθὼν σκεψάσθω τὰ μὲν ἐ[νθάδε - ⏑⏑ - -,] |
[ἄλ]λα δ' ἐν ἀκροπόλι Ξανθίαι [- ⏑⏑ -·] |
ἀνθ' ὧν ἀθάνατόν σε κλέος . [⏑̄⏑̄ - ⏑⏑ - -,] |
Ἀρβίνα, ὑμνήσει σὴν ἀρετὴν Ἀ[σία·] |
ποίων γὰρ σὺ καλῶν ἐπιλείπεα[ι - ⏑⏑ - -;] |

40 ἦσ[α]ν [δ]ὴ μάχιμοι, σὺ δὲ τῶν α.[(υ) - ⏑⏑ - -] |
εὖ [δε]δαώς, ἵππων τε διώγ[ματα .]ι[⏑⏑ - - ,] |
κά[λ]λει τε προφέρε[ις .....]μ[- - -·] |
κῆλ[α] θεῶν μὲν ἐγὼ [.....]ο[- - - - -] |
44 Ἑλλ[ήν]ων Πριάμοι[ο πόλιν - 3-]νδε[- - - - -·] |
οἷα δ' [Ἀ]χιλλῆός τε κα[ὶ - 7 ⏑̄⏑̄] ἠδὲ [⏑ - -] |
ἔργ[α] λέγουσι τὰ με[....]απον[- - - -,] |
οἷα δὲ Ἀρβίνα ἔργα [.....]ανδι[- - - -] |
48 ῥηΐδ[ι]ον τελέσαι [- 3 Ἡ]ρακλε[- - - -] |
σω[- 2 Ἡ]ετίωνα το[.....]λλεφυ[- - - - -·] |
σοὶ δ[οῖεν] νίκης στ[εφ]άνο[(υ)ς ..]υπερ[- - - -] |
Λατὼ [κἀπ]όλλων Ἀρβίναι εὐτ[υ]χίας, |
52 εἴ τε γ[ὰρ ἀθ]ά[νατο]ν Γέργι δοίη κ[λ]έος ἔ[σ]σα[ι ?] |
Ἄρτεμ[ις ἠδὲ Ν]ύμφαι μὴ κάκ[ι]ον πατέρω[ν]

iv, in latere postico
Titulus Lycius

v, in latere sinistro
Titulus Lycius

LYKAONIA

1415. Lykaonia. Lykaonia and the Phrygians. G.Laminger-Pascher, *Lykaonien und die Phryger* (*SAWW* 532; Vienna 1989), comments on four topics, two of which are based on literary sources: boundaries of and immigration into Lykaonia (5-17); Phrygians and Muški (17-40). On 41-53 she argues contra M.Waelkens (cf. *SEG* XXXVI 1191) that neither Phrygian doorstones (41-49) nor the neo-Phrygian inscriptions found in Lykaonia are evidence for the persistence of a Phrygian ethnic element and a Phrygian language area in Lykaonia in the Roman Imperial period. For a brief summary of the main results of this study cf. ead., *EA* 16 (1990) 1-13.

In connection with the doorstones L.-P. discusses the following subjects: the general typology (L.-P. rejects W.'s inclusion of stelai without relief doors, stelai with niches and some fragmentary pieces in his monograph); typically Isaurian stelai with representation of house façades, the formula ἀνίστάναι/κοσμεῖν + acc. of the deceased and the representations of eagles and lions which, like the stelai themselves, represent the deceased (ἀνιστάναι τινὰ λέοντα, ἀετόν, στήλην); the Lykaonian cult of Μήτηρ θεῶν, especially that of μήτηρ Ζιζιμ(μ)ηνή in Laodikeia/Sizma (cf. our lemma no. 1417) and other places (no Phrygian influence); onomastics (hardly any Phrygian names on doorstones in Lykaonia, notably Waelkens nos. 661-666); iconography (Greco-Roman influence in the eagle and the bust of the deceased above the door; influence from Asia Minor, especially Isauria, in the lions above the door).

The neo-Phrygian curses appear in Lykaonia at the end of Greek epitaphs in the form of one standard formula, which, like our RIP on gravestones, was not necessarily understood. They occur in very few epitaphs (table on 52/53); cf. also our lemma no. 1416.
In Waelkens no. 252 (B) L.-P. (47 note 78) reads the sculptor's name as Εὐγλύφις (= Εὐγλύφιος, a 'speaking name') instead of Εὔγλυφις; it should be considered as a *supernomen* derived from Onesimos' profession rather than as a double name (hence ὁ καὶ was omitted: Εὐγλύφις Ὀνήσιμος λατύπος ἐποίησε). In Waelkens no. 661 L. 1 L.-P. (45 note 71) reads P before ἀνδρί (Waelkens: ZI-- τῷ ἀνδρὶ). L.-P. argues (42/43 note 63) that Waelkens' date of no. 653 (late Roman Imperial period) is erroneous and that for no. 662 the reign of Claudius is a terminus ante quem (Waelkens: late 1st cent. B.C.-1st half 1st cent. A.D.).

1416. Kadinhani. Epitaph, 2nd cent. A.D. or later. *MAMA* I 33; Waelkens (cf. *SEG* XXXVI 1191) no. 664. On the basis of the following new readings G.Laminger-Pascher, *op.cit.* (cf. our lemma no. 1415) 51/52, argues that a Greek text precedes the neo-Phrygian curse formula:

LL. 1/2: εἶνε Μάἰδους (= εἶναι, imperative infinitive, + possessive genitive of Μάδης) instead of Εινε⟨α⟩μἰδους; the preceding subject of εἶνε is lost
LL. 2/3: Ξευἰνε is impossible; the first letter is not xi; after it CAY
LL. 3-5: πεῖραἰρ ὀπαδεῖἰν (imperative infinitive from ὀπαδέω, variant of the more frequent ὀπάζω) instead of πειρ Αἰρεοπαδεἰν
L. 5: ατω = αὐτῷ
LL. 5-7: κνουἰμαν (LL. 5/6) is impossible; no space for KNOY; M should be read instead of Y; perhaps Καμἰμα Ν..ειρἰω (name + patronymic) instead of κνουἰμαν [ο]υεκρἰω
LL. 7/8: οἰἶον ὄψεια (referring to testamentary dispositions) instead of Δαδωνεἰι Ονουεια
LL. 10/11: τῆς δὲ οὐσἰίας instead of Αλενπἰατης δεου⟨σ⟩ἰιας (LL. 9-11)
L. 13: ΟΚΚΑ υἱοί instead of οκκ αυγοι.

'Es ist also eine neuerliche Überprüfung am Stein selbst nötig' (L.-P. 51 note 81).

1417. Laodikeia (area of: Sizma). Building inscription of the temple of Magna Mater, late Roman Imperial period. *SEG* VI 394. G.Laminger-Pascher, *op.cit.* (cf. our lemma no. 1415) 43 note 67, suggests reading in L. 1 in fine Μητρὶ Θεῷ[ν] instead of Μητρὶ Βει[--].

1418. Misthia (Fassiler). Regulation of a contest for pankratiasts and horse riders. *SEG* VI 449. L. and J.Robert, *op.cit.* (cf. our lemma no. 1243) 50 note 249, point out that they accept E.N.Gardiner's view according to which this inscription is to be related to the

epitaph of Λουκιανός, represented on horse-back, and called ἥρως προγάμιος ('died before marriage'). This epitaph also is from Misthia. Lucianus had excelled in the pankration and in horse races and in his honor contests were organized in the same disciplines.

CILICIA

1419. Cilicia. Roman senators and their careers. B.Rémy in *Mélanges Lévêque* III 363-375, collects and briefly discusses the 23 inscriptions (18 in Greek) from Vespasian to Severus Alexander or Maximinus recording activities of senatorial governors and legates in Cilicia. Their role in building and road construction is relatively well attested. Milestones, a boundary stone, inscriptions recording governors as eponymous magistrates and honorary inscriptions, in which they are acclaimed as εὐεργέτης and κτίστης, provide further information. Cf. also *SEG* XXXVII 1823.

1420. Anemurium. Mosaic inscriptions. *SEG* XXXVII 1265-1288. In a review of J. Russell's monograph (cf. *SEG*) H.Taeuber, *JÖByz* 39 (1989) 369/370, presents the following observations. In 1275 LL. 2/3 τῶν ἐνταῦθα in φιλιακὸ(ν) τῶν | ἐνταῦθα refers to the members of the confraternity in Anemurium rather than to the apostles. In 1283 L. 1 (ΝΗΠ) perhaps the Lykaonian name Νη should be read (cf. *SEG* VI 393; XXXIV 1319 p. 368 no. 151). Βιβιανός in 1286 is derived from the Latin Vibianus. Τελπύλλιος in 1287 L. 2 (cf. also 1285) could either be derived from the Thracian city Τέρπυλλος or from Latin Turpillius.
Cf. also J.Russell in *Actes XIe Congrès* II 1621-1637 (ph. of *SEG* XXXVII 1275), for a survey of recent discoveries, epigraphical and others, in Anemurium. For the mosaics see also S.Campbell, *ibid.* 1639-1645 (ph. of XXXVII 1270) and our lemma no. 1421/1422. For amulets cf. our lemmata nos. 1423-1425.

1421-1422. Anemurium. Inscriptions from a bath complex, 4th-7th cent. A.D. Inscriptions from a bath complex in the central part of the city. Ed.pr. E.Alföldi-Rosenbaum in *Actes XIe Congrès* II 1647-1659.

1421: 1647-1652 (ph.). **Mosaic inscription.** Mural glass mosaic in the apse of the caldarium. Inscription along the lower edge; white letters on a purple ground.

[---] Νέστορος [.1-2.]Ν[...]Ω[.....]Π[...]ΟΙ[...5-6...]ΙΟ 'Αναστασίαν [---]

In fine: short scroll || the bath was probably built towards the end of the 4th cent. A.D. or slightly later, ed.pr.

1422: 1652-1654 (ph.; dr.). **Building inscription, 5th cent. A.D. or later.** Fragments of a marble slab reused in the floor of the caldarium, probably after an earthquake in the 6th cent. A.D.

† Ἐπὶ το[---]
Ῥούφο[---]
ἀνενέω[σε ? --]
ϽϽ ο ναρθ[---]
Ϛ ἀψι[---]
ὑπὲ̣[ρ ---]
Ἰωα[---]
ἰνδ[---]
Κ(ύρι)ε υνι[---]
vacat αρ[---]

Restoration of a church, in which a Rufus and a Ioannes were involved, ed.pr. || 3. or ἀνανέω-[σις; the verb occurs usually in the middle form, ed.pr. || 4. initio: perhaps the curved end of a stigma (the numeral 6); next an omikron or a theta, ed.pr. || 4-5. the meaning of the numerals at the beginnings of these lines is unclear, ed.pr. [possibly indications of the extent of the restored floors/mosaics of narthex and apsis ?; cf. our lemma no. 663 app.crit. ad C L. 4, Tybout] || 6. the third letter could also be an omikron, ed.pr. || 9. in fine: iota or the vertical hasta of another letter, ed.pr.

1423-1425. Anemurium. Inscriptions on amulets, early Byzantine period. Inscriptions on two amulets and on a mould for amuletic discs. Ed.pr. J.Russell, *JÖByz* 32, 3 (1982) 539-548. Cf. id. in *Actes XIe Congrès* II 1634/1635.

1423: 540 (ph.; dr.). **Trishagion and invocation of Solomon.** Oval shale amulet inscribed on both sides.

Obverse: Ἅγιος, | ἅγιος, | ἅγιος | [K](ύριο)ς̣ Σαβ||[αο]θ̣
Reverse: Σφραγ[ὶς Σο]|λομῶνος | [ἔ]χι τὴν βα|σκανίαν

Ed.pr. comments on the tradition of Solomon as a powerful magician, most fully documented in the *Testamentum Solomonis*, a farrago of magical writings dating no later than the 3rd cent. A.D.

1424: 540/541 (ph.). **Invocation of the Lord.** A pair of oval copper plaques, probably originally joined together to form a single amulet. On one a relief representing a nimbate, riding horseman in military costume (Solomon) piercing a prostrate demon with his lance; beneath a fleeing lion; on the other a relief representing the Evil Eye under attack of two spears, a knife and a variety of creatures (serpents, scorpion, ibis or crane, two wild beasts); inscription above: Κύρι | βοήθι.

1425: 542/543 (ph.). **Blessing of St. Raphael.** Round terracotta mould with a Latin cross in the center; inscription in mirror image around the border: Εὐλογία τοῦ ἁγίου Ῥαφαήλ.

Ed.pr. argues that this object is a mould for amuletic discs rather than a pilgrim token; comment on Raphael as an agent of exorcism and on the fear of the Evil Eye, Φθόνος and Βασκανία, which was common not only among the lower strata of society; for Anemurium cf. the epigram for the strategos Mousaios *SEG* XXXVII 1272 L. 4. Cf. also *SEG* XXXIII 1617.

1426. Arsinoe (exact provenance unknown). Letter of Thraseas to the city of Arsinoe including a copy of the decree of the city of Nagidos concerning the relations between the two cities, some time after 238 B.C. Stele of gray limestone, broken in two parts; slightly damaged on the lower left side and below. The triangular pediment is decorated with a round boss. Guide-lines. Now in the Museum of Mersin. Ed.pr. I.Opelt, *ZPE* 77 (1989) 55-66 (ph.; translation) with commentary by E.Kirsten. Republished by C.P. Jones, *Phoenix* 43 (1989) 317-346 (translation) with extensive commentary by C.P.Jones and C.Habicht; cf. Ph.Gauthier, *BE* (1990) no.304. We give Jones' text.

[Θρα]σέας Ἀρσινοέων τῆι πόλει καὶ τοῖς ἄρχουσι χαίρειν.
[Ἐκ]ομισάμεθα τὴν παρ' ὑμῶν ἐπιστολὴν καὶ τῶν πρεσ-
[βε]υτῶν Ἀνδρομένους καὶ Φιλοθέου διηκούσαμεν ὑπὲρ τῶν
κατὰ τὴν χώραν. Ἐπεὶ οὖν οἱ Ναγιδεῖς, ἐπακολουθήσαντες
τοῖς ὑφ' ἡμῶν παρακληθεῖσιν, ἀφωρίκασιν ὥστε μηδεμιᾶς
ἀντιλογίας ἔτι καταλειπομένης ὑμετέραν εἶναι, καλῶς ποιήσε-
τε ἐργαζόμενοί τε πᾶσαν αὐτὴν καὶ καταφυτεύοντες, ὅπως αὐτοί τε
ἐν εὐβοσίαι γίνησθε καὶ τῶι βασιλεῖ τὰς προσόδους πλείους τῶν
ἐν ἀρχῆι γινομένων συντελῆτε. Καὶ γὰρ αὐτοὶ σπουδάζομεν περὶ
ὑμῶν καὶ βουλόμεθα τὴν πόλιν ἀξίαν τῆς ἐπωνυμίας ποιεῖν, πᾶν τὸ
συμφέρον καὶ χρήσιμον συνκατασκευάζοντες καὶ κοινῆι καὶ ἰδίαι τῶν
πολιτῶν ἑκάστωι. Διὸ καὶ καλῶς ποήσετε καὶ αὐτοὶ πολιτευόμεν[οί]
τε κατὰ τρόπον καὶ τὰς θυσίας τὰς εἰθισμένας τῶι τε βασιλεῖ κ[αὶ]
τῆι βασιλίσσηι συντελοῦντες ἐν τοῖς καθήκουσι καιροῖς. Πε[πόμ]-
φαμεν δὲ ὑμῖν καὶ τὸ ἀντίγραφον τοῦ παρὰ τῶν Ναγιδέων ἀποσταλέντος
ἡμῖν ψηφίσματος ὑπὲρ τούτων, ὅπως ἐπακολουθῆτε τοῖς γεγραμμένοις·
τὰ δὲ πλείονα τοῖς πρεσβευταῖς Ἀνδρομένει καὶ Φιλοθέωι συνδιειλέ-
γμεθα, ἐντειλάμενοι ἀπαγγέλλειν ὑμῖν. vacat Ἔρρωσθε. vacat
Λεωσθένης ἐπεστάτει· γνώμηι προστατῶν· ἐπειδὴ Ἀετὸς Ἀπολλωνίου
Ἀσπένδιος καὶ ἡμέτερος πολίτης, στρατηγὸς γενόμενος κατὰ Κιλικίαν,
τόπον ἐπίκαιρον καταλαβόμενος πόλιν ἔκτισεν Ἀρσινόην ἐπώνυμον
τῆς μητρὸς τοῦ βασιλέως κ[αὶ κατώι]κισεν οἰκητὰς ἐν τῶι τόπωι καὶ τὴν χώ-
ραν ἐμέρισεν οὖσαν ἡμετέρα[ν], ἐκβαλὼν τοὺς ἐπινεμομένους βαρβά-
ρους, καὶ νῦν Θρασέας ὁ υἱὸς αὐτοῦ, ἀποσταλεὶς ὑπὸ τοῦ βασιλέως στρ[α]-
τηγὸς Κιλικίας, σπεύδει τὴν πόλιν ἐνδοξοτέραν κατασκευάσαι καὶ [ἡμᾶς]
ἠξίωκεν τὴν χώραν τὴν δημοσίαν [ἐπι]χωρῆσαι τοῖς κατοικοῦσιν ἔχ[ειν]
εἰς τὸν ἀεὶ χρόνον αὐτοῖς καὶ ἐκγόνοις, βούλεται δὲ καὶ ἀρχεῖα καθίστασ-
θαι καὶ νόμους ἰδίους [τεθῆν]αι κ[αὶ τ]ὴν χώραν καταγραφῆναι αὐτοῖς εἰς

[στήλ]ας, ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι δοῦναι αὐτοῖς τὴν χώραν vacat
[τὴν δ]ημοσίαν καὶ τοῖς κατοικοῦσιν καὶ, ὅταν τινὰς ἄλλους Θρασέας
[ποτὲ] κατοικίζηι, ἐπαινέσαι Θρασέαν, καὶ τότε εἶναι αὐτοὺς ἀποίκους
[Ναγιδ]έων· συντελείτωσ[αν δὲ κ]αὶ [τὰς τ]ιμὰς τῶι βασιλεῖ καὶ Ἀρσινόηι
[καὶ Βε]ρενίκηι, πεμπέτωσαν δὲ καὶ φόρον, ἐκ τῶν ἰδίων ἀνηλωμάτων·
[πολι]τεύσονται δὲ καὶ χρήσονται νόμοις οἷς ἂν αὐτοὶ θῶνται, ἔστωσαν
[δὲ κ]αὶ ἰσοπολῖται Ναγιδέων· ἔστω δὲ αὐτοῖς καὶ μετουσία παραγι-
[νομ]ένοις εἰς τὰ ἱερά· καὶ ἀπογραψάσθωσαν ἕκαστος εἰς φυλὴν
[ἣν ἂ]ν λάχηι, τελοῦντες τὸ γινόμενον· καλείσθωσαν δὲ καὶ οὗτοι
[ὅτ]αν τῆι Ὁμονοίαι ἡ πόλις θύηι, καὶ φερέτωσαν τὸ γι⟨νό⟩μενον· ὡσαύ-
[τ]ως δὲ καὶ ὅταν Ἀρσινοεῖς θύωσιν Θεοῖς Ἀδελφοῖς, παραγινέσθω-
[σ]αν Ναγιδεῖς φέροντες τὸ αὐτό· μὴ ἐξέστω δὲ μηκέτι vacat
[Ν]αγιδεῦσι παρευρέσει μηδεμιᾶι περὶ τῆς χώρας τῆς δοθείσης
[α]ὐτοῖς κατὰ ψήφισμα τοῦτο ἀμφισβητῆσαι, ἐὰν δέ τις ἄρχων προθῆι
[τι] δόγμα τ⟨οι⟩οῦτο ἢ ῥήτωρ εἴπηι, ὁ μὲν ἄρχων ἀποτεισάτω δραχμὰς μυρίας
vacat
[ἱερ]ὰς Ἀρσινόηι ἀπαραιτήτους, ὁ δὲ ῥήτωρ δραχμὰς χιλίας, καὶ ἡ γνώμη αὐ-
[τῶ]ν ἄκυρος ἔστω· ὅσα δ' ἂν ἀδικήματα ἴδια γένηται ἑκάστοις, ἐὰν μὲν ὁ
[Ἀρσιν]οεὺς ἐν Ναγίδωι τινὰ ἀδικήσηι ἢ ἀδικηθῆι, λαμβανέτω τὸ δίκαιον καὶ
[διδότ]ω κατὰ τοὺς νόμους τοὺς Ναγιδέων, ἐὰν δὲ ὁ Ναγιδεὺς ἐν Ἀρσινόηι
[τινὰ] ἀδικήσηι ἢ ἀδικηθῆι, λαμβανέτω τὸ δίκαιον καὶ διδότω κατὰ τοὺς
[νόμου]ς τοὺς Ἀρσινοέων, ἔστω δὲ αὐτοῖς πάντων τῶν ἀδικημάτων
[ἐξ οὗ ἂ]ν χρόνου γένηται τὸ ἀδίκημα προθεσμία ἐνιαυτός, ἐὰν δέ τις
[διελθ]όντος τοῦ χρόνου γράψηται δίκην ἢ ἐγκαλέσηι, ἄκυρος ἔστω αὐ-
[τῶι ἡ δίκη·] τὸ δὲ ψήφισμα τοῦτο ἀναγράψαι εἰς στήλας λιθίνας δύο, ὧν
[τὴν μὲν] ἀναθεῖναι ἐν τῶι τῆς Ἀφροδίτης ἱερῶι, τὴν δ' ἑτέραν ἐν [Ἀρ]-
[σινόηι ἐ]ν τῶι Ἀρσινόης τεμένει, τὸ δὲ ἀνήλωμ[α τῶν στηλῶν με]-
[ρισάτω *e.g.* τ]ῆς μὲν ἐν Ναγίδωι ὁ ταμίας [ὁ Ναγιδέων, τῆς δὲ ἐν Ἀρ]-
[σινόηι ὁ τα]μίας ὁ Ἀρσινοέων. vacat

1. [Θρασ]έας, ed.pr.; ἄρχουσιν, ed.pr.; J. observes that this formula is strange since Arsinoe did not yet have properly constituted magistrates (see LL. 27/28); G. explains that by using this formula Thraseas wanted to affirm the status of the city of Arsinoe || 2. [Ἐκο]μισάμεθα, ed.pr. || 12. πολιτευόμενοί, ed.pr. || 13. at the end καὶ, ed.pr. || 14. Πεπόμ-, ed.pr. || 16. παρακολουθῆτε, ed.pr. || 18. vac before ἔρρωσθε omitted by ed.pr. || 19. γνώμηι: nominative with redundant iota, G.; προστάται: probably the guiding committee of the council with probouleutic powers, J. || 22. καὶ κατώικισεν, ed.pr. || 23. ἡμετέραν, ἐκβαλὼν, ed.pr. || 23-24. βαρβάρους: probably the Kietai, J. || 24-25. στρα|τηγὸς, ed.pr. || 25. [ἐντιμ]οτέραν, ed.pr.; καὶ [νῦν], J.; G. accepts the reading of ed.pr. || 26. [παρα]χωρῆσαι, ed.pr., J.; restored by G. || 27-28. καθίσταλ[σ]θαι, ed.pr., who translated ἀρχεῖα with 'Stadtarchiv'; 'magistrates', J. || 28. δοῦναι καὶ τὴν, ed.pr.; [δοθῆν]αι ?, Habicht though the word seems somewhat too long; restored by G., see L. 34 || 29. [μοίρ]ας (?), ed.pr., J., who considered [μερίδ]ας also as possible, [μνήμ]ας as improbable; restored by G., who adduces several parallels for the use of stelai for the delimitation of territory; vacat after χώραν omitted by ed.pr. || 31. [ἐκεῖ], ed.pr. || 32. Συντελείτωσαν αὐτοὶ ὡς ἡμᾶς, ed.pr. || 33. ἐκ τῶν ἀνηλωμάτων, ed.pr. who omitted ἰδίων || 35-36. παρ' αὐ-

τ[ίκα | κατὰ γ]ένος, ed.pr. || 34-37. cf. Ph.Gauthier, *RPh* 64 (1990) 67-70 || 39. Θεοῖς Ἀδελφοῖς: the state-cult of Ptolemy II and Arsinoe II, J. || 40. μηκέτι τοῖς, ed.pr., who omitted the vacat || 42. δὲ ἄρχων, ed.pr., who omitted τις || 43. [τὸ] δόγμα τοῦτο, ed.pr.; [τι] restored by Habicht || 43-44. ἰε[ρ]ὰς, ed.pr. who omitted the vacat || 45. ἀδικήματα γίνηται, ed.pr. who omitted ἴδια || 48. ἀδικήσηι, ed.pr. || 50. [ἀφ' οὗ is also possible, J.; ἂν], ed.pr. || 51. [παρελθ]όντος, ed.pr., J.; restored by G.: [ἐξελθ]όντος is also possible || 51-52. αὐ[τῆ vac (?)], ed.pr. || 53-54. Ἀρ[σινόηι, ed.pr. || 54. Ἀρσινόης τεμένει: a sacred area had been marked off at the foundation of the city for the local cult of Arsinoe II, the eponymous goddess of the city, J. || 54-55. ἀνήλωμα τῶν στηλῶν πλη[ρωσάτω, ed.pr. || J. comments on the historical geography (328-335, cf. K. on 64): the localisation of Nagidos on a hill above the village Boz Yazi (now confirmed by an unpublished Hellenistic inscription), and of Arsinoe at Maraş (now Mollaveli), a hill or peninsula with a small bay near Softa Kale. The opinion of A.H.M.Jones that Arsinoe was only a new dynastic name of Nagidos is now definitely refuted: the cities co-existed in the 3rd cent. B.C. For the history of the cities in late Antiquity, see K. 65/66. For the homonymous city of Arsinoe in Pamphylia, not to be identified with Korakesion, see K. 62 with note 11, J. 333/334. || H. discusses the chronology of the documents (335-337, cf. K. on 61/62). They date from the reign of Ptolemy III Eucrgetes after the death and deification of his daughter Berenike in 238 B.C. The foundation of Arsinoe must have taken place between 279, the marriage of Arsinoe II to Ptolemy II Philadelphos, and 253, the end of the Second Syrian War. A date in the 260s seems the most probable. During the Second Syrian War Arsinoe declined and (part of) its territory was recovered by Nagidos. || H. amply comments on the family of Thraseas (337-346, cf. K. on 58-60) which came from Aspendos, known for its connections with the Ptolemies. It produced several generations of governors. Several members possessed honorary citizenships (of Athens, Alexandreia, Nagidos). Aetos, son of Apollonios and founder of Arsinoe, was governor of Cilicia for king Ptolemy II; he is attested in religious and military functions in 253/252, 245/244 and probably in 242/241 B.C. His son Thraseas was also strategos of Cilicia, for king Ptolemy III, probably in the 230s. H. mentions (in an Addendum on 345/346) a new inscription from Tyre (see our lemma no. 1596 which shows that Thraseas had also been strategos of Syria and Phoinike for king Ptolemy IV Philopator between ca. 217 and 204. Thraseas may be identified with great probability with the Athenian citizen Thraseas, member of the deme Phlye of the phyle Ptolemais (*IG* II^2 836; cf. *SEG* XXXII 121*, 224/223 B.C. at the earliest). Ptolemaios, son of Thraseas, is attested as a general of king Ptolemy IV in 219 B.C. Later he became governor of Coclesyria and Phoinike in the service of the Seleukid king Antiochos III, probably already in 202/201, certainly in 199/198 and still in 196/195: he deserted the Egyptian king some time between 204 and 201 B.C. Ptolemaios owned a large estate in the neighborhood of Skythopolis (*SEG* XXX 1613 and 1808), which he may have inherited from his father. Apollonios, son of Thraseas, probably was the younger brother of Ptolemaios. He was governor of Coelesyria and Phoinike for king Seleukos IV between 187 and 175 B.C.; he may have succeeded his brother. Thraseas, son of Thraseas, was another brother of Ptolemaios. He is listed in a Delphian inscription as a thearodokos in Tamassos on Cyprus (*SEG* XXXVII 393ter*). He may have been an official of king Ptolemy (commander of a garrison ?). Apparently some members of the family continued to remain in positions of trust in the Ptolemaic kingdom, despite the desertion of other members. The same goes for Aetos, son of Aetos, who served as an eponymous priest of Alexander the Great and the deified Ptolemies in 197/196 B.C. Still other members of the same family may have served as Ptolemaic officials in the 2nd cent.

1427. Flavias (Flaviopolis). Inscribed lead weight, ca. 129-131 A.D.?

Hexagonal lead weight; on the front representation of the bust of Hadrian with paludamentum

and wreath; inscription A around the bust; on the back a winged Nike, holding a wreath in her right and a palm twig in her left hand; inscription B in front of the Nike; on the rim of the weight inscription C. Now in the Staatliche Münzsammlung in Munich. Ed.pr. J.Nollé, *JNG* 37/38 (1987/1988) 97-100 (ph.).

A: Αὐτοκράτωρ Κα[ῖσ]αρ Τραιανὸς Ἁδριανὸς Σεβα(στός)
B: Ἐπὶ Φ(λαουίου) Παλακᾶ, | Ἰουλί(ου) Οὐάρου | ἀγορανόμωlν
C: Φλαβιὰς · Ὀλύμπια · Εἰταλική (sc. λίτρα)

The weight is 329.31 gr., about the weight of the Roman pound (ca. 326 gr., see inscription C in fine; cf. also our lemma no. 1342), ed.pr. || C. Φλαβιάς: presumably identical to Cilician Flaviopolis. The city was authorized by Hadrian, who in 128/129 A.D. had consecrated the cella of the Athenian Olympieion and adopted the title Olympios, to found an Olympic agon (Ὀλύμπια), perhaps in 129-131 A.D. when Hadrian visited the Orient; Nike and her wreath clearly refer to the contest; the agoranomoi (B) presumably issued the weight for the market, conneeted with the Olympia, and may have been πανηγυρικοί rather than πολιτικοὶ ἀγορανόμοι; Παλακᾶς (B) is unattested so far as a name, ed.pr., who on 100 note 41 mentions a weight of unknown provenance of 319.81 gr. with the inscription ἀγαθῇ τύχῃ Ἰταλικὴ λίτρα --- (Münzzentrum Köln, Auktion 49, *Gewichte aus drei Jahrtausenden 4, 23 Nov. 1983*, 36 no. 5084); cf. above initio.

1428-1496. Vacat.

1497-1516. Hierapolis-Kastabala. New inscriptions. M.Sayar - P.Siewert - H. Taeuber, *Inschriften aus Hierapolis-Kastabala. Bericht über eine Reise nach Ost-Kilikien* (SAWW 547, Vienna 1989) 9-33 nos. 1-31 (ph.), publish a series of new texts. Eight were found on the site of Hierapolis, the others in villages in the vicinity.

Honorary inscriptions:

1497: 9 no. 1. **Honorary inscription for Faustina, after 176 A.D.** Fragment of a marble block found in Kesmeburun.

Φαυ]στεῖναν
Ν]έαν Ἥραν
]A C vacat leaf

Probably Faustina the Younger, who participated in M.Aurelius' campaign to Syria in 176 A.D. and died on the way back in the Taurus-area, edd.pr.

1498: 10-12 no. 2. **Honorary inscription for Caracalla, ca. 215 A.D.** Fragment of a marble statue base found in situ. Edd.pr. owe the commentary to J.Russell.

[Αὐτοκράτορ]α Καίσαρα Μᾶ[ρκον]
[Α]ὐρήλιον Ἀντωνῖν[ον Εὐσεβῆ]
[Εὐτυχῆ] Σεβαστὸν Παρθικὸ[ν Μέγιστον]
[Βρεταννικ]ὸν Μέγιστον Γερμανι[κὸν]
[Μέγιστον] πατέρα πατρίδος τὸν
[κύριο ?]ν τῆς οἰκουμένης vacat
[vacat] ὁ δῆμος vacat
[ ]ΝΟΚΤΑΥΙΑΣ.[

1. Between Καίσαρα and Μᾶρκον a leaf || 5. before τόν two leaves; Caracalla obtained the epithets Germanicus Maximus in October 213; he possibly visited Hierapolis during his oriental campaign in 215 A.D. || 6. C.Brixhe - A.Panayotou, *BE* (1991) no. 605, prefer [δεσπότη]ν; they see on the photo a trace of a vertical hasta before the ny. || 8. meaning unclear, edd.pr. [--ν Ὀκταυίας --, Pleket].

1499: 12 no. 3. **Honorary inscription for Gordian III, 238-244 A.D.** Fragment of a marble statue base found in situ.

[Αὐτοκράτορα | Καίσ]αρα Μᾶ[ρκον | Ἀ]ντώνιον Γορδ[ιαν]ὸν]
Εὐσεβῆ Εὐτυχ[ῆ || Σ]εβαστόν [. . . . .] | - - - - - - - - -

Gordian possibly visited Hierapolis during his campaign to the Orient; he was honored in Aigeai in 238 A.D. prior to that campaign; cf. *SEG* XXXII 1312; XXXVII 1249.

1500: 13/14 no. 4. **Honorary inscription for Athenodoros, 1st cent. B.C.-1st cent. A.D.** Marble statue base found in Kesmeburun.

Ὁ δῆμος ὁ Ἱεροπολιτ[ῶν]
Ἀθηνόδωρον Λ[αίου] τὸν
δημιουργὸν ἄνδρα ἀγαθὸν
γεγενημένον καὶ φιλόπα-
τριν ἀρετῆς ἕνεκεν καὶ εὐ-
νοίας τῆς εἰς αὐτόν

For honorary inscriptions for members of a Hierapolitan family in which the name Athenodoros appears frequently cf. A.Dupont-Sommer, L.Robert, *La déesse de Hiérapolis/Castabala*, Paris 1964, 50; the name Laios occurs in the royal dynasty of Cilicia, edd.pr.

Dedications:

1501: 15 no. 5. **Dedication to Asklepios and Hygieia, early 3rd cent. A.D.** White marble cylindrical altar found in Çamlibel.

Ἀσκληπιῷ καὶ | Ὑγιείᾳ Θεοῖς Σωτῆρσι Μ(ᾶρκος)
Αὐρήλιος | Σέλευκος Παυλεῖνος

At the right of the text two leaves.

1502: 15/16 no. 6. **Dedication to Helios Soter, ca. 200-250 A.D.** White marble cylindrical altar found in Bahçeköy: Ἡλίῳ | Σωτῆρι

Coins show that the emperor Elagabalus introduced the cult of Helios in Hierapolis, edd.pr.

1503: 16/17 no. 7. **Dedication to the Fever God, ca. 200-250 A.D.** Small white marble cylindrical altar found in Kesmeburun: Θεῷ | Πυρετῷ | εὐ[χήν]

2. πυρετός: 'malaria'; cf. Latin dedications to Tertiana and Quartana and the Samian altar of Τεταρταῖος (sc. πυρετός): *SEG* XXXVI 780 + XXXVIII 2037.

1504: 19-22 nos. 8-19. **Altars for the Imperial cult, ca. 200-250 A.D.** Cylindrical altars mostly made from blue-white-red limestone; average height between 0,5 and one meter; nos. 8/9 were found in Bahçeköy and both have the inscription Θεοῖς; nos. 10-13 are from Çamlibel and also have Θεοῖς; no. 14 is also from Çamlibel and has Σεβαστοῖς αἰωνίο[ι]ς; no. 15 was found in situ and has [Σεβ]αστ[οῖ]ς; no. 16 also has Σεβαστοῖς (Çamlibel); nos. 17 and 18 are from Kesmeburun (Σεβασ-[τοῖς]; [Σεβ]αστοῖς); no. 19 was found in Bahçeköy: [Θε- or Σεβαστ]οῖς.

Epitaphs:

1505: 23-26 no. 20. **Epitaph of Pompeianus and relatives, 2nd/3rd cent. A.D.** Four architrave blocks belonging to a heroon; fragments (a) and (b) were published by J.T.Bent - E.L.Hicks, *JHS* 11 (1890) 249 no. 24; drawing by E.Heberdey in the *Scheden* of the Kleinasiatische Kommission (dr.); fr. (c) and (d) are new; found in situ; fr. (a) not refound; fr. (b) refound.

vacat Πομπηιανὸς Ε[- - -κατεσκεύασ ?]εν ἑαυ[τῶι- - -κ]αὶ πρ[όστοον ?- -καὶ ?]
vacat ἡρῷον τέκνο[ις - - - - - - - - - -κ]αὶ ἐσσ[όρια - - - -] ΕΝΣΙ [- - -

Underlined letters read by Heberdey || 1. Pompeianus: cf. our lemma no. 1513 || 2. ἐσσόρια = ἐνσόρια, edd.pr.

1506: 26-28 no. 21 = *SEG* XXXVII 1306.

1507: 28/29 no. 22. **Epitaph of Antipatra, 2nd/3rd cent. A.D.** Side of a white marble sarcophagus with relief representations of garlands, ox- and rams' heads, human face, mirror, comb, box ?; inscription in a tabula ansata; found in Bahçeköy.

Παρθένιος ἀπελεύθερος Ἀντιπάτρᾳ τῇ κυρίᾳ | μνήμης χάριν || τὴν σορόν

1508: 29 no. 23. **Epitaph of Dionysiodoros, 3rd cent. A.D.** Small white limestone funerary column with moulding above found in Kesmeburun.

Διονύσιος | Διονυσιοδώρῳ | τῷ υἱῷ μνήμης | χάριν

1509: 29/30 no. 24. **Epitaph of Domnos, 3rd cent. A.D.** Small white limestone funerary column with moulding above found in Kesmeburun.

Νέων Δόμνῳ | τῷ υἱῷ μνήμης | χάριν καὶ μάμη | καὶ μήτηρ

3. = μάμμη: 'grandmother', edd.pr.

1510: 30 no. 25. **Epitaph of Ammia, 1st/2nd cent. A.D.** Large gray limestone funerary column with moulding above and below; now in Çamlibel: Θεόδωρος {καὶ} | Ἀμμίᾳ συμβίωι

1. The mason tried to erase the superfluous καί, edd.pr.

1511: 30 no. 26. **Epitaph of Theodoros, 3rd cent. A.D.** Small gray limestone funerary column with moulding above found in situ.

Ἡ μ[ήτηρ] | Θεο[δώρῳ] | τῷ [υἱῷ] | καὶ ὁ [πατὴρ] || μν[ήμης] | χά[ριν]

1512: 30/31 no. 27. **Epitaph of Atheno, 3rd cent. A.D.** Small gray white limestone funerary column with moulding above; now in Çamlibel.

Κωμάlζων Ἀθηνῷ | τῇ γυναικὶ μνήμης || [χάριν]

[For Κωμαζων taken as a 'Pisidian name' cf. *SEG* XXIX 1756, Herrmann].

1513: 31 no. 28. **Epitaph of Laberius Pompeianus, 1st cent. A.D.** Large funerary column made from red white limestone; moulding above and below; now in Sarpinağzi.

Λαβερίωι Πομπηιανῶι
τῶι γλυκυτάτωι ἀνδρὶ
Ἰουλία Στρατονίκη
μετὰ τῶν τέκνων

For another Pompeianus cf. our lemma no. 1505.

1514: 31/32 no. 29. **Epitaph of Perasiodoros, 3rd cent. A.D.** Gray limestone pedimental stele with akroteria; found in Kazmacilar: Περα|σιωδώ|ρου μ|{σι}νή||μης χάριν

1-3. Περασιόδωρος: theophoric name, derived from the epithet Περασία (Θεὰ Περασία), edd.pr. [cf. *SEG* XXIX 1757, Herrmann] || 4. σι: perhaps erroneously repeated from L. 2, edd.pr.

1515: 32 no. 30. **Epitaph of Semiramis and Augurinos, 3rd cent. A.D.** White gray limestone funerary column with moulding above; now in Çamlibel.

Λουκία Ἀπωνία | Σεμηράμει τῇ | μητρὶ καὶ
Αὐγο|ρείνῳ τῷ υἱῷ || μνήμης χάριν

Under the text two leaves.

1516: 32/33 no. 31. **Epitaph, 2nd/3rd cent. A.D.** White limestone funerary column with moulding above; found in situ: τῇ συμβίωι | μνήμης | [χάριν].

CAPPADOCIA

1517. Tavium. Honorary inscription for M.Antonius Memmius Hiero, 244-249 A.D. *IGR* III 238 (cf. C.Habicht, *Altertümer von Pergamon* VIII p. 61 note 9); *RECAM* 2.414. In the context of the (re)publication of three Latin milestones D.H.French in *op.cit.* (cf. our lemma no. 646) 38-44, on 43 argues that Hiero was honored as governor of Cappadocia. In L. 2 he restores τὸν λαμπ[ρότατον ἡγεμόνα] instead of τὸν λαμπ[ρότατον ὑπατικόν]. S.Mitchell (*RECAM*) suggested that Hiero was governor first of Galatia, then consul and subsequently governor of Cappadocia. On the basis of the Latin evidence F. argues that betweeen 198 and 226 (?) A.D. Tavium was removed from Galatia and incorporated in Cappadocia; after Philippus (244-249 A.D.) it was transferred back to Galatia [cf. also K.Dietz, *Senatus contra principem*, Vestigia Bd 29, München 1980, 77-81, Pleket].

CYPRUS

1518. Amathous. Building inscription of L.Vitellius Kallinikos, ca. 100 A.D. *CIG* 2644; *LBW* 2824; cf. P.Aupert, M.-C.Hellmann, *Amathonte* I (Paris 1984) fig. 28 (cf. *SEG* XXXIV 1413). P.Aupert - P.Leriche, *BCH* 113 (1989) 888, use this text for the reconstruction of the fortification of the acropolis. The gate built by Kallinikos (LL. 3/4 τὴν ἀνάβασιν ταύ|την σὺν τῇ ἀψῖδι) is probably to be located in the E. part of the wall (now destroyed); the text implies the existence of the wall already in the 1st/2nd cent. A.D.

1519-1521. Amathous. Three epitaphs, 2nd/3rd cent. A.D. Limestone cippi with mouldings above and below. Found in the Eastern nekropolis; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1989) 143 nos. 4-6 (ph.; dr. of letter forms).

1519: 143 no. 4. **Epitaph of Apollonios**: Ἀπολλώνιε | Ἀπολλωνίου | χρηστέ, | χαῖρε

1520: 143 no. 5. **Epitaph of Timokrates**: Τιμοκράτη | χρηστέ, | χαῖρε

1521: 143 no. 6. **Epitaph of Koitoneros**: Κοιτώνηρε | χρηστέ, | χαῖρε

New name 'provided the reading is correct', ed.pr.

1522. Amathous (area of: Parekklisia). Epitaph of Anenkletos, son of Aphrodisios, Roman Imperial period. Round altar. Edd.pr. C.Petit, C.Dieulafait, E.Guillet, P.-Y.Péchoux, *BCH* 113 (1989) 899, who publish a photo. We read on this ph. (on which the last letter of L.1 and of L.2 is invisible): Ἀνένκλητος | Ἀφροδισίου | χρηστέ, | χαῖρε.

1523. Amathous. Topos of the ephebes, late Hellenistic-early Imperial period. Limestone block, reused in the Christian basilica. Edd.pr. A.Hermary - M.Schmid, *BCH* 113 (1989) 858: Κατε[σκευάσθη] | ὁ τόπος | ὑπὸ τῶν | Φιλοκράτο[υς] || ἐφήβων.

4. Φιλοκράτο, edd.pr.; restored by M.Sève, *BE* (1990) no. 108; Philokrates may be the ephebarch, edd.pr.

1524. Amathous. Amphora stamp, early 3rd cent. B.C. Proto-Rhodian amphora found in the so-called palace. Edd.pr. F.Alabe - T.Petit, *BCH* 113 (1989) 909, who publish a photo. We read on this ph.: Δαμο.

1525. Amathous. Inscribed tiles, Christian era. The clay tiles of 'Type IV' of the Christian basilica bear marks, no doubt of the manufacturer, impressed in the clay with the finger. Ed.pr. F.Hadjichristophi, *BCH* 113 (1989) 878 (ph.), publishes one example: ΛΕC.

1526. Kition. Honorary inscription for Timokrates and his family, ca. 200 B.C. D.Pierides, *RA* (1866) 437; *LBW* 2725. Rediscovered built into the wall of a house; now in the Larnaca District Museum. The stone suffered from its secondary use; the text in its present state is published by I.Nicolaou, *RDAC* (1989) 142/143 no. 3 (ph.; dr.), together with the majuscle copies of P. and *LBW*. We do not give the brackets indicating letters lost since 1866 and supply LL. 1 and 12/13 (now lost) on the basis of the earlier editions. Cf. also O.Masson, *BE* (1990) no. 809.

Ἀγαθῇ Τύχῃ
Σοαντείων ὁ θίασος τῆς
Ἀρτέμιδος Τιμοκράτην
Στασιοίκου καὶ τὴν γυναῖκα
Τιμάγιον, τὴν θυγατέρα Τίμιδα
καὶ τὴν θυγατέρα αὐτῆς Ἀρίστ[ιον]
καὶ τοὺς υἱοὺς αὐτοῦ Στασίοι[κον],
Βοΐσκον, Ἀριστοκρέοντα, Ἀρίστ[αρ]-
χον, Στασιοίκου τὸν υἱὸν Τιμο[κράτην],
τὴν θυγατέρα Κάριον, Βοΐσκου [τὸν υἱ]-
ὸν Τιμοκράτην vacat
εὐνοίας ἕνεκεν τῆς
εἰς ἑαυτούς

1. Ἀγαθῆι Τύχηι, *LBW* || 2. Pierides connected this thiasos with a place *Σόαντα, which he identified with the village of Σίντα 30 km North of Larnaka, 'hypothèse qui par la suite n'a été ni confirmée ni infirmée', Masson || 6. or Ἀρίστ[ην], N. || 8-9. Ἀρίστ[αρ]|χον, N.; Ἀριστ[όλο]|χον, *LBW*.

1527-1528. Kition. Two epitaphs, 2nd/3rd cent. A.D. Limestone cippi with mouldings above and below; now in the Larnaca District Museum. Ed.pr. I.Nicolaou, *RDAC* (1989) 141 nos. 1/2 (ph.; dr. of letter forms).

1527: 141 no. 1. **Epitaph of Demetri--:** Δημητρι[--] | INKI (sic) χρη⟨σ⟩τέ, | χαῖρε

2. XPHTE, lapis.

1528: 141 no. 2. **Epitaph of Ariston:** Ἀρίστων | Ἀρίστω|νος | χρηστέ, || χαῖρε

1529. Nea Paphos. Dedication of a statuette of Athena, Roman Imperial period. *LBW* 1356; 2788; Kaibel, *EG* 794; J.Overbeck, *Die antiken Schriftquellen zur Geschichte der bildenden Künste bei den Griechen* (Leipzig 1868) no. 764; E.Loewy, *Inschriften griechischer Bildhauer* (Leipzig 1885) no. 532; A.Linfert, *ZPE* 41 (1981) 253/254 and *MDAI (A)* 97 (1982) 60/61 (cf. *SEG* XXXI 1323); cf. also M.-Th. Le Dinahet, *BE* (1991) no. 58. In an article on the Lemnian Athena of Pheidias E.B.Harrison in *Kanon. Festschrift Ernst Berger* (Beiheft *AK* 15; Basel 1988) 101-107, on 101-103 comments on this lost epigram. She argues that the statuette is a copy of the Athena Parthenos, assimilated to a Charis (χάριτα in L. 4 should be written with a capital). In L. 1 H. restores χερὶ θῇ̣[κ]α π̣[αχείῃ]: the goddess has abandoned her shield and Nike in order to become Charis. In Paphos the Charites were the handmaidens of Aphrodite; the Athena-Charis probably embodied the thanks of the Athenian donor to his adoptive country. H. presents Overbeck's text; we incorporate H.'s new suggestions.

[Ἀσπί]δα καὶ Νείκην Παλλὰς χερὶ θῇ̣[κ]α π̣[αχείῃ]
[ὅπ]λων οὐ χρῄζω πρὸς Κύπριν ἐρχομένη·
[Κεκρο]πίδης μ' ἀνέθηκε πάτρης ἀπὸ πατρίδ' ἐς ἄλλην
[Θε]ιόδοτος Παφίοις Φειδιακὴν Χάριτα

1. ΘιΑΙΞΩ, *LBW*; θι..αι...., Overbeck, on the basis of Ross, *RhM* 7, 1850, 521/522; θε̣[ῖσ]α κ̣[ραταίῃ], Le Dinahet; for earlier restorations see the app.crit. of Loewy. ‖ 4. [Ἑρ]μ̣όδοτος, *LBW*, Kaibel; [Θε]ιόδοτος, Ross.

1530. Nea Paphos. Mosaic inscription, before 342 A.D. Mosaic panel belonging to the pavement of the portico on the West side of the peristyle of the villa of Dionysos; representation of Thisbe fleeing left, a leopardess in the center background holding Thisbe's veil and Pyramos at the right reclining in the pose of a river god. Inscriptions above the figures: Θίσβη and Πύραμος. Cf. K.Nikolaou, *RDAC* (1963) 56-72, pl. 10. P.E.Knox, *HSPh* 92 (1989) 315-328 (ph.), reflects on the relations between the literary tradition and the iconography of this representation, which shows details known to us separately from Ovid, *Met.* 4.55-166, Nonnos, *Dion.* 6.347-355 and a local variant of the story in and near Cilicia (Pyramos as a river god).

1531. Nea Paphos. Inscribed lamp, Roman period. Mentioned by A.Lukaszewicz in P.O.Scholz - R.Stempel (edd.), *Nubia et Oriens Christianus. Festschrift für C.Detlef G.Müller* (Cologne 1987) 31/32: εὖ χρῶ ὑγιένω⟨ν⟩ ('use it well in good health').
L. refers to a mosaic from Syrian Apamea, with representation of crowns and the text εὖ χρῶ, and subscribes to Balty's view that this text 'has been conceived as a travesty of *Signa Christi*'; cf. the christogram between alpha and omega: A ☧ Ω [rather far-fetched]. Alternative meanings of εὖ χρῶ in the mosaic could be 'use your live well' or even 'I give a good omen (χρῶ = χράω)' [again far-fetched: cf. *BE* (1972) no. 264 and our lemmata nos. 1089, 1760-1762, Pleket]. Balty interpreted the crowns as an imperial symbol and the inscription as advice to the emperor ('use (your power) well').

1532. Paphos. Dedication of an imperial statue to Aphrodite Paphia, reign of Tiberius. *IGR* III 944; *SEG* XXX 1635 (cf. H.G.Pflaum apud *PIR*^{2} H. 206; T.B.Mitford, *ABSA* 42, 1947, 208 no. 3). P.Arnaud, *Epigraphica* 51 (1989) [1990] 17, identifies the proconsul of LL. 4/5 with the praetor of 25 A.D. Marcius (Hortensius) Hortalus, grandson of the orator Hortensius (cf. Tac., *Ann.* 2.37/38; Suet., *Tib.* 47), now on record on a new fragment joining the fasti A.Degrassi, *Inscriptiones Italiae* XIII.1, p. 298, LL. 14ff. Consequently Pflaum's restoration of LL. 2/3 ([Τιβέριον Καί]σαρα Θεοῦ Σεβαστοῦ υἱὸν | [Θεοῦ Ἰουλίου υἱωνό]ν) and the restoration Μα]ρκίου in L. 4 (cf. already *SEG* XXX) are highly probable.

1533. Paphos. Mosaic inscriptions, 325-350 A.D. *SEG* XXXVI 1263; XXXVIII 1541. In the context of an article on pagan reactions on Christian iconography in mosaics of the 4th cent. A.D. J.Balty in *Mélanges Lévêque* I 17-32 (dr.), on 21-26 offers a neo-platonic interpretation of the mythological scenes in the main room of the House of Aion [for similar symbolic interpretations see *SEG* XXXVI and XXXVIII; contra J.G.Deckers (cf. *SEG* XXXVI), with convincing arguments for a more 'vordergründig' view]. The naked child in mosaic B presenting to Kassiopeia, who is believed to be the symbol of the liberated soul, a lot drawn from an urn at the feet of Aion is supposed to represent the choice by the souls of a new incarnation. The accompanying inscription should be read as Κλῆ[ρος] rather than Καιρ[ός] (ΚΛΙΙ, mosaic; cf. 30 note 42).
Cf. also G.W.Bowersock, *Hellenism in Late Antiquity* (Cambridge 1990) 49-52: 'pagan revisionism of late antiquity' and 'implicit response to Christianity'; special discussion of Κασσιόπεια, Αἰών, Πλανή ('"error" --- the favored concept of the Christians') and Θεογονία ('a pagan Theotokia'). For Μαρσύας see now P.B.Rawson, *The myth of Marsyas in the Roman visual arts: an iconographic study* (BAR Intern. Ser. 347; Oxford 1987) 132/133 no. 31 (ph. of detail).

1534. Paphos (area of: Kato Paphos). Inscribed lamps, late 4th/5th cent. A.D. Clay lamps found in a tomb, decorated with a cross or a horse; some are inscribed, some bear the name of the manufacturer on the bottom. Ed.pr. V.Karageorghis, *BCH* 113 (1989) 845 (ph.):

Εὐτύχητος.

[Cf. *SEG* XXX 1886, J.S.].

1535-1555. Polemidhia (area of: Ayios Georgios). Epitaphs and dedications, 2nd cent. B.C. - 2nd/3rd cent. A.D. Limestone or sandstone (nos. 20, 22, 26 and 27) cippi with mouldings above and below. Now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1989) 143-147 nos. 7-27 (ph.; dr. of letter forms). Cf. also O.Masson, *BE* (1990) no. 809. The date is 2nd/3rd cent. A.D. unless stated otherwise.

1535: 143 no. 7. **Epitaph of Neon ?:** Νέ̣ω̣ν (?) ὁ Εὐ̣λ̣ο̣δέμου | χρηστέ, χαῖρε

Εὐόδεμος: new name, ed.pr.; 'L'article étonne; graphie de Θευ(ό)δημος ?', Masson.

1536: 144 no. 8. **Epitaph of Aristokles:** Ἀριστοκλ[ῆ] | χρηστ⟨έ⟩, | χαῖρε

2. XPHCTC, lapis.

1537: 144 no. 9. **Epitaph of Kalatychos:** Καλάτυ[χε] | χρηστέ, | χαῖρε

1538: 144 no. 10. **Epitaph of Didymos:** Δίδυμε | χρηστέ, | χαῖρε

1539: 144 no. 11. **Epitaph of Theogenes:** Θεογένης | χρηστέ, | χαῖρε

1540: 144 no. 12. **Epitaph of Esion (?):** Ἡσ̣ί̣ων | χρηστέ, | χαῖρε

1. The reading is not certain, ed.pr.

1541: 144/145 no. 13. **Epitaph of Neikomachos, 1st cent. B.C.:** Νεικόμαχε, | χαῖρε

Ed.pr. adduces six other late Hellenistic epitaphs featuring χαῖρε as the only element of the salutation.

1542: 145 no. 14. **Epitaph of Zois:** Ζωὶς | χρηστή, | χαῖρε

1543: 145 no. 15. **Epitaphs of Aristoklea and Aristokles.** Two epitaphs on one cippus:

A) [Ἀ]ριστόκλη̣α | [χ]ρηστή, | χαῖρε; **B)** Ἀριστοκλῆ | χρηστέ, | χαῖρε

1544: 145/146 no. 16. **Epitaph of Demetrous:** Δεμετροῦ | χρηστή, | χαῖρε

Vocative in -ου of the relatively late female names in -οῦς, which are particularly frequent in Roman Egypt: e.g. Ἀπολλωνοῦς, Δημητρ(ι)οῦς, Σεραποῦς, Masson.

1545: 146 no. 17. **Epitaph of Ioulios:** Ἰούλιε | χρηστέ, | χαῖρε

1546: 146 no. 18. **Epitaph of Thois:** [----] | χαῖρε ΘΟΙC

1547: 146 no. 19. **Epitaph of Epikles and Timokrates ?, 1st/2nd cent. A.D.** We give the text, as read by J.Bingen:

[Ὀ]νησικλ[ῆς] | Ὀνησικ[λέους] | χρηστέ, [χαῖρε] |
Τιμω̣.[--] || Ὀνησικλέ[ους] | [χρηστέ, χαῖρε]

The second name may also be Τιμο[κλῆς], the patronymic Ὀνησικ[λέους].

1548: 146 no. 20. **Epitaph of Kalatychia:** Καλατυχία | χρηστή, | χαῖρε

1549: 146 no. 21. **Epitaph of Demetra:** Δήμητρα | χρηστή, | [χαῖρε]

1550: 146/147 no. 22. **Epitaph of Agathetyche:** Ἀγαθητύ|χη χρησι|τ[ή, χαῖρε]

1551: 147 no. 23. **Epitaph of Zois:** Ζωὶς χρηστ[ή], | [χαῖρε]

1552: 147 no. 24. **Epitaph of Apodos (?):** Ἄποδος (?) (sic) | χρησ̣τέ̣, | χα[ῖρ]ε [Bingen reads Απολ̣ος].

1553: 147 no. 25. **Epitaph ?, 2nd cent. A.D.:** ΦΕΙΛΕΥC (?) | ΑΡΕ

The reading is very doubtful, ed.pr. [perhaps Ὀ]φειλευ̣ς ?, Bingen].

1554: 147 no. 26. **Dedication to Theos Hypsistos:**

Θεῷ Ὑψίστῳ | τὸν ἐλ̣[λ]⟨ύ⟩τη⟨ν⟩ | Βῶσον | Αὔξητος || ἀνέθηκεν

2. ΕΛ̣.ΕΤΗ, lapis; ἐλλύτης: 'cake' ?, ed.pr. || 4. Αὔξης: cf. *SEG* XXXI 1364, to be distinguished from the more frequent Αὔξητος, Masson [Bingen suggests: τὸν ε.ητη | βωμὸν | Αὔξητος || ἀνέθηκεν ?].

1555: 147 no. 27. **Dedication to Theos Hypsistos:**

Θεῷ Ὑψίστῳ | εὐχὴν | [θ]υ⟨η⟩πόλος

3. ΥΠΟΛΟC, lapis; θυηπόλος: person responsible for the performing of sacrifices; cf. *SEG* XXIII 639 L. 2: -- μ]νᾶμα θυαπολίας, ed.pr. [Bingen reads the text as follows: Θεῶ Ὑψίστῳ | εὐχὴν Δ̣..]πολος and interprets the latter as a proper name].

1556. Tremetousha. Mosaic inscription, late 4th cent. A.D. I.Nicolaou, *Cypriot Inscribed Stones* (Nicosia 1971) 35/36. S.Pelekanidis - P.Atzaka, *Σύνταγμα* I (Thessaloniki 1974; cf. *SEG* XXXVII 1791) 142/143 no. 135. D.Michaelides, *Cypriot Mosaics* (Nicosia 1987) 36 no. 38. W.A.Daszewski - D.Michaelides, *Mosaic Floors in Cyprus* (Ravenna 1988) 103. M.Donderer, *op.cit.* (cf. our lemma no. 1805) 66 no. A 19, points out that the form ΨΗΦΙΔΙ now legible on the mosaic in L. 1 is due to an erroneous modern restoration. D. reads L. 1 as follows: Ψηφὶ[ς γρα]πτὴ ⟨πε⟩ποίκιλ{η}ται τὴν χρόαν.

KOMMAGENE

1557. Seleukeia on the Euphrates (Belkis). Mosaic floor with emblemata representing the Roman provinces, before 256 A.D. *IGLS* 115-124 (*SEG* XXXIII 1216). I.Kriseleit, *Forschungen und Berichte* 27 (1989) 185-196 (ph.; dr.), reports on a restoration of those fragments which are in the Antikensammlung of the Staatliche Museen at Berlin (formerly DDR). She presents two alternative reconstructions of the border with the inscribed personifications of the provinces in medallions, one with 24, the other with 32 medallions.

MESOPOTAMIA

1558. Nisibis. Mosaicist's signature, 3rd cent. A.D. Mosaic with a maritime thiasos; now in the Museum in Gaziantep. Ed.pr. M.Donderer, *op.cit.* (cf. our lemma no. 1805) 62 no. A 14 (ph.): Ζήνων | ἠργάσατο

For another mosaicist's signature with the rare form ἠργάσατο, implying that the craftsman did not make the design (cf. Donderer 15/16), see our lemma no. 1755.

BABYLONIA

1559. Ikaros (Falaika). Cults. J.B.Connelly in T.Fahd (ed.), *op.cit.* (cf. our lemma no. 1633) 145-158, points out that the literary and epigraphical evidence testifying to cults of Zeus, Poseidon and Artemis (*SEG* XXXVIII 1547*; Apollo and Leto are restored by F.Piejko in *SEG* XXXVIII 1548*) is not confirmed by archaeological finds, among which votive sculptures for Herakles are the most important.

1560. Ikaros (Falaika). Letters from Anaxarchos and Ikadion, 203/202 B.C. ? *SEG* XX 411; XXXVIII 1546*. O.Callot in T.Fahd (ed.), *op.cit.* (cf. our lemma no. 1633) 139, dates this text to the reign of Antiochos III (203/202 B.C.; cf. *SEG* XXXV 1476: 204 B.C.) rather than Seleukos II (239 B.C.; cf. *SEG* XX 411).

1561. Seleukeia on the Tigris. Dedication of a statue of Herakles, 150/151 or 151/152 A.D. *SEG* XXXVII 1403. G.Marasco, *Studia Historica* (Firenze 1988) 77-94, comments on various aspects of this text. He suggests that Miradates (L. 6) was son and co-regent of Vologaeses II, who died prior to his father; comment on the Maišân (= Charakene; now Southern

Iraq; LL. 8, 15), its geography, economy and political vicissitudes, and on the relations between the Greek population of Seleukeia and the Parthians.

G.W.Bowersock in T.Fahd (ed.), *op.cit.* (cf. our lemma no. 1633) 159-168, presents a new reconstruction of the history of the Maišân during the reign of Antoninus Pius in the light of this dedication. Inscriptions from Palmyra (part of the Roman province Syria) testify to the important role of Palmyrenes in commerce (caravan trade between Spasinou Charax and Palmyra) and in the administration of the Maišân (cf. the satrap of Bahrein, agent of Meredates, king of Charakene, in 131 A.D.: cf. *SEG* XXXVII 1458). Μιραδάτης (LL. 9, 12; also known from coins of 142/143 A.D.) must therefore have been a client of Rome rather than of the Parthians. As such the Parthian king Vologaeses IV expelled him from Μεσσήνη. Miradates' father Πακόρος II (LL. 10/11), king of the Parthians at the accession of Trajan, was expelled by Chosroes, but he kept reigning over Seleukeia when Chosroes fled to Babylon during Trajan's Parthian war; Vologaeses celebrated his victory on the territory of his enemy's father. The abduction and dedication of a statue of Herakles is significant, since Herakles is the patron of the Maišân (coins). Until the outbreak of the Parthian war of Lucius Verus the Romans apparently tolerated Vologaeses' presence in Charakene. Palmyrene inscriptions show that the caravan trade continued until 161 A.D. Between 155 and 159 a citizen of Palmyra, Marcus Ulpius Yarhai (cf. *SEG* XXXVIII 1572), was honored for offering protection to caravans. Formerly this was the task of the Roman army, which could not operate in the Charakene after its submission to Vologaeses, who probably enthroned Orabzes in this area (coins).

P.Bernard, *JS* (1990) 3-68, (ph.; dr.; maps), extensively comments on: **1**) the statue (5-23); **2**) the Greek and Parthian texts (23-27); no new readings except for τῶιδε instead of τῷδε in LL. 19/20); **3**) the date of the dedication (27): rather 151/152 A.D. than 150/151 A.D.; Babylonian rather than Macedonian calculation of the Seleukid era; **4**) the historical context (27-52): ancient and modern testimonia on the geography of the Maišân; identity of the persons mentioned in our text (see above and *SEG* XXXVII app.crit.); political ('... éliminer la menace potentielle que représentait le souverain d'un État voisin au pouvoir solidement établi, et qui ... pouvait faire valoir des titres au trône parthe' (40); no stress on Miradates' 'Roman connection') and economic motivation of Vologaeses' military action (caravan trade); numismatic evidence for earlier Parthian interventions in the Maišân; discussion of Chinese sources allegedly mentioning the Maišân; **5**) Greco-Iranian syncretism as evident from the identifications Herakles/Vahram (Verethragna) and Apollo/Tīr (52-62); 6) the location of the Apollo temple and the bronze gate (LL. 19-22); ἐν ἱερῶι τῶιδε θεοῦ Ἀπόλλωνος τοῦ χαλκῆς πύλης προκαθημένου distinguishes this temple, located outside the walls (πρὸ πόλεως), from the sanctuary of Ἀπόλλων Κωμαῖος.

[Corrigendum: in *SEG* XXXVII 1403 LL. 9/10 read βασιλέως instead of βασιλέλέως].

BACTRIA

1562. Kandahar. Edict of Aśoka, 260 B.C. or shortly afterwards. *SEG* XX 326; XXXIV 1433. Cf. G.R.Franci in *Mnemosynum. Studi in onore di Alfredo Ghiselli* (Bologna 1989) 225-233, for further analysis: status of Aśoka as king in the Indian world and extension of his territory; relations between Aśoka and the Seleukids; relation between Aśoka's ideology of non-violence and peace and the Hellenistic idea of ἔνδοξος δουλεία; the universality of Aśoka's doctrine versus the dichotomy between Greeks-Barbarians; respect for animals versus the Greek idea of sacrificial animals.

SYRIA

1563. Syria. Mosaic inscriptions. For inscriptions on a mosaic probably coming from Syria see our lemma no. 1755.

1564. Syria. Inscriptions on mosaics, paintings and sculpture. J.Balty, 'La mosaïque en Syrie' and 'La peinture en Syrie' in J.-M. Dentzer, W.Orthmann, *Archéologie et Histoire de la Syrie II. La Syrie de l'époque achéménide à l'avènement de l'Islam* (Schriften zur vorderasiatischen Archäologie 1; Saarbrücken 1989) 491-523 (ph.) and 525-536 (ph.); K.Parlasca, 'La sculpture grecque et la sculpture de l'époque romaine impériale en Syrie', *ibid.* 537-556 (ph.): three art-historical surveys of published objects, some of which bear inscriptions.

1565. Abila (area of). Cults of Zeus and Apis. J.-P.Rey-Coquais in *Egitto e Storia Antiqua* 610-613, mentions several inscriptions concerning the cult of Zeus and Apis, some already known (Y.Hajjar, *La triade d'Héliopolis-Baalbek,* EPRO vol. 59 Leiden 1977, 179-181 no. 165; 69 A.D.; *SEG* XXXI 1383, already referred to in *IGLS* VI 2731). Two others are new; they will be published in *AArchSyr.* They are from Brahliya, on altars now in the Museum in Damascus: one dates from 245 A.D. (year 556, 4 Loos); a certain Dorotheos, son of Alexandros, slave of Dositheos, dedicates τὸν φωσόφωρον (sic) Διὶ κὲ Ἄπιδι, τοῖς πατρίοις θεοῖς; the other dates from 321/322 A.D. (year 633) and runs: Ἔτους γλχ΄, | βωμὸν Ἀκτι|πηγέῳ Διὶ κὲ Ἄ|πιδι Οὐρανίῳ || Ἀνιάνος Ἡλιο|δώρου παῖς σὺν | ἀδελφοῖς κὲ φείλοις εὐξάμενος | ἀνέθηκεν ἅμα || τῳ [---]ΥCΜΑ|ΤΙ πηγῶν ζ΄ εὖ | ἀναδιδόντων | πῆδας κὲ μη|τέρας ὠθεόν||[των] --- | ἐπὶ ἀρχῆς Ἡροφίλ[ου]. (LL. 2/3: ἀκτιπηγῆος, an hapax, meaning (god of) 'une source de rayons lumineux ?'; cf. πηγῶν in L. 12; LL. 12-15: is there question of seven springs which fostered the health and fertility of children and mothers ?; so R.-C., hesitatingly).

A third text comes from Nebi Abil and has been engraved on the lintel of the door of the 'cour' of a local sanctuary; it has been published by R.Mouterde, *MUSJ* 29 (1951/1952) 78 (cf. *BE* 1953 no. 214). R.-C. presents the following improved text:

[Ἔτ]ους ηο[υ΄] --- [Κρόν]ῳ κυρίῳ κατὰ [χρησ]-
[μ]ὸν θεῶν [Διὸ]ς καὶ Ἄπιδος Ἀβίλης ὑπὲρ σωτηρίας
τῶν Κυρίων Διόδωρος [---] καὶ Κλήμης Μοκιμου
καὶ Μερκούριος Σιμουντίω[νο]ς καὶ Μᾶρκος Λυσιμάχου
καὶ Ἀννιανὸς Μοκιμου καὶ Σα[ρ]πηδῶν Ἡρώδου καὶ
Ἡρόφιλος Ἀμμωνίου καὶ Διόδωρος Ἀβιδοτάρου
καὶ Μαῦρος Ἀλεξάνδρου καὶ Κλαύδιος Μερκουράλιος
καὶ Διόδωρος Ζωΐλου τὸν βωμὸν ἐποίησαν
ἐπὶ ἱερέως διὰ βίου Σοαιμου Διοδότου

1. Year 478 = 166/167 A.D. (Seleukid era); for Κρόνος cf. *OGIS* 606 (dedication by Nymphaios, freedman of the tetrarch Lysanias), R.-C. || 3. the κύριοι are Marcus Aurelius and Lucius Verus, who rebuilt the road near Abila (*ILS* 5864 and 5864 (a)), R.-C.

1566. Abila. Dedication to Zeus and ---, 1st cent. A.D. *SEG* VII 219; R.Mouterde, *MUSJ* 29 (1951/1952) 79. J.-P.Rey-Coquais, *art.cit.* (cf. our lemma no. 1565) 612 note 13, wonders whether in L. 1 one should read Διὶ καὶ [Ἄπιδι].

1567. Abila. Incrustation of an embolos, 563/564 A.D. *CIG* 8641 (*LBW* 1878). D.Feissel, *Actes XIe Congrès* I 813 note 60, reads in L. 3 τοῦ Ἱεραπολ(ίτου) rather than ἱεραπολ(είου) (*LBW*; 'nef de l'église'; *CIG*: Ἱεραπόλ(εως)).

1568. Aire. Inscriptions from the Tychaion, late 2nd cent. A.D. K.S.Freyberger, *MDAI (D)* 4 (1989) 87-103, presents a preliminary report on the building history, architecture and decoration of the Tychaion at aṣ-Ṣanamaïn (Aire). On 91/92 he discusses the five inscriptions from this sanctuary, which was built and dedicated by a centurion of the Legio III Gallica in 191/192 A.D. (*IGR* III 1128 = *CIG* 4554 = *LBW* 2413f = *PAES* III A no. 652). Furthermore there are two building inscriptions by members of the local elite (*CIG* 4555a-c/4556 = *PAES* III A nos. 653/654) and two honorary inscriptions by the κοινὸν Αἰρησίων (*IGR* III 1129 = *PAES* III A no. 655; *PAES* III A no. 655[1]). The inscriptions from the temple in Mismije (*IGR* III 1113/1114, 1116-1118, 1120-1123) show a similar involvement of both Roman legionaries and the local community of the Φαινήσιοι. The construction of these temples underlines the importance of the Roman army, which guaranteed the safety of the local population.

1569-1570. Anasartha. Dedications of martyria, (ca.) 425 A.D. R.Mouterde - A. Poidebard, *Le limes de Chalcis* I (Paris 1945) 194/195 (our lemma no. 1569) and *IGLS* 297 (cf. M. -P. 193/194; our lemma no. 1570). Republished and discussed by I.Shahid, *Byzantium and the Arabs in the Fourth Century* (Washington 1984) 222-238.

1569: S. 222-227. **Martyrium extra muros for St. Thomas, 425 A.D.**

[† Γ]υναικείας φύσεως Μαουία [θαυμάσ]-
[ι]ον (?) ἄ[γ]αλμα, σωφροσύνης τε κ[αὶ εὐσεβ]-
[ε]ίας αὐτῆς καὶ φ⟨ιλ⟩ανδρίας κ[λέος (?), ἔκ]-
[τι]σεν ἁγίου μαρτύριον Θωμᾶ τ[οῦτο, χρ]-
[ό]νοις ἰνδικτιῶνος ι΄ τοῦ ζλψ΄ [ἔτους †]

1. Mavia is Queen Mavia of the Tanūkhids (an Arab tribe of Mesopotamia and Roman *foederati* settled in Syria), who led the Arab revolt against the Romans in 378 A.D., rather than her granddaughter (so edd.pr.), S. (223: 'she could have lived to a ripe old age') || 3. φιλανδρία: refers to Mavia's conjugal love, since she did not remarry after the death of her husband, S. || 4. the location of the martyrium of St. Thomas outside the walls suggests that the benefactor was a noncitizen such as Mavia, the *foederata*, was; the erection indicates that the *foederati* were quartered outside the cities, S.; the translation of the saint's relics to Edessa in 394 A.D. added an impetus to his cult in the region, S. || the fact that this and the following text are written in Greek testifies to the progress of the acculturation of the *foederati*, at least among their higher echelons, after a hundred years of association with Byzantium; the Arab *foederati* were a mobile striking force and watchmen of the imperial frontier, neither nomadic nor unlettered, S.

1570: S. 227-233. **Martyrium intra muros for anonymous martyrs, ca. 425 A.D.**

[Μ]άρτυσιν εὐύμνοισι πολύλλιτον ἄνθετο νηόμ
[π]ολλὸν ὑπ' αἰθούσ{σ}ησι καὶ ἔρκεσιν εὔκτιτον ὧδε
[λα]μπρότατος Σιλβανός, ἀεὶ κρατέων ἐν Ἐρεμβοῖς·
[πά]ντα δ' ὑπ' ἐννεσίησιν ἀποιχομένης θέτο παιδός,
[πα]ντοίησι' ἀρετήισιν ἀοιδ⟨ιμ⟩οτάτης Χασιδαθης
[ἀ]μφὶ φυλαρχ⟨ε⟩ί⟨ου γε⟩νεῆς, ἣν ζεῦξαν ἄνακτες.
['Ως κ]αὶ πένθος ἔπαυσε τὸ πάτριον· οὐδ' ὑπ' ο[ἴωι τε]
[και]ρῶι, ὑφ' αἵματο⟨ς⟩ ἐντὶ λαχεῖν γέρας, οὔχ[ι σέσωται ?]
[ὅστις] ὅσον ψαλμοῖσιν ἐπ' εὐχωλαῖς τε κο[ρέσθη ?]
[ἄλλ' ὃς] θειοτάτησι γραφαῖς ἔχε μετα[νοῆσαι ?]

1. Recent local martyrs, probably the *foederati* who died in the first or the second revolt against the Romans and conceived of themselves as soldiers of the Cross (cf. also ad L. 4), S. || 2. αἰθούσ{σ}ησι, 'colonnades, corridors, cloisters', S.; αἴθους, σήισι, *IGLS* || 3-6. S. argues that this inscription records the one marriage of a Roman officer to an Arab girl known from a literary source, viz. that of the *magister equitum praesentalis* Victor with Mavia's (cf. the preceding lemma)

daughter, who was apparently named Chasidat, a Syriac name rendered as Χασιδάθη in Greek; his full name could well have been Flavius Silvanus Victor. S. rejects Mouterde's suggestions to identify Silvanus with some Roman commanders of that name; Ἐρεμβοί: latest attestation of this Homeric term for the Arabs; Victor secured the contribution of a contingent of Arab cavalry for the Gothic war; S. ll 4. θέτο παιδός, *IGLS*; θετόπαιδος, 'the given child', which may imply that the marriage was not consumed, S.; Chasidat married and died early, perhaps as a result of her participation in the second revolt, and expressed a wish for the erection of a shrine before dying; the martyrion could be erected inside the walls since Mavia's daughter became a citizen after her marriage; however, ἀποιχομένης can also imply that Chasidat had departed from the region, S. ll 6. [ἀ]μφὶ φυλαρχ⟨ε⟩ί⟨ου γε⟩νεῆς, ἣν ζεῦξαν ἄνακτες, 'on both sides descended from phylarchs, whom lords and kings gave in marriage (to Silvanus)', S.; [ἀ]μφὶ φύλαρχοι ⟨οἷ⟩ον ἐῆς ἧνζευξαν ἄνακτες, *IGLS*; φύλαρχοι: reflects the correct legal status of the Arab chiefs towards the Romans; in the literary sources they are styled βασιλεῖς, S. ll 7. πάτριον: adjective of πάτηρ rather than πατρίς/πάτρα; 'Thus he puts an end to a father's grief', the husband regarding his young wife as a daughter, rather than 'Ainsi cessa le deuil de la contrée' (Mouterde), S. ll 8-10. glory is attained by sacrificing one's blood; salvation can be achieved not by reciting the Psalms and prayers but by a change of life according to the Holy Scriptures; this is consonant with the image of Victor early in the reign of Theodosius as reflected in the *Vita Isaacii*, S.

1571. Antiochia. Inscribed glass pitcher, ca. 50-200 A.D. Cf. D.Barag in *Ann. du 10e Congrès de l'Association internationale pour l'histoire du verre, Madrid-Segovia 23-28 sept. 1985* (Amsterdam 1987) 109-116. Non vidimus. Cf. M.Sève, *BE* (1991) no. 158. Under the foot of the bowl an inscription Παυλῖνος Ἀντιοχεύς.

1572. Apamea. Funerary epigram for Ioulitta, 3rd cent. A.D. *IGLS* 1366; *GV* 727. A.-M.Vérilhac in *Hommage Roux* 214-218, comments on this text and gives a translation which differs from that in *IGLS*. V. reads in L. 3 initio ἦ; she interprets εἰκόνι (L. 4) as referring to the representation of the bust/portrait of her husband, who speaks in LL. 5-7; the εἰκών contrasts with the wax statue which Laodameia is said to have ordered after the death of her husband Protesilaos. In L. 6 she translates ἔρχομ' ἐκεῖ ποτε δή as 'Je vais enfin là-bas', implying that I.'s husband also died. She translates L. 2 as: 'les stèles des défunts constituent un trophée muet'. V.'s version of the text runs as follows:

Ἰουλίττα σώφρων ἀγαθὴ κεῖται | μονόνυμφος ·
στῆλαις | ἀψύχων ἄλαλον τρόπεον γεγέλνηται·
ἦ παλαιὰς ὑπερῆρε | καὶ οὐ τὰς νῦν, ὑπερέσχεν |
4 Πηνελόπην ἔργοις καὶ εἰκόνι | Λαοδάμειαν·
Πνεῦμα τὸ σὸν | ζητῶν Μοιρῶν ταγαῖς ἀπε|λασθέν
ἔρχομ' ἐκεῖ ποτε δή·| σὲ γὰρ ἐλθεῖν οὐ θέμις ἐστίν·|
τήρει μοι τὸ φίλανδρον ἐκεῖ, | ὡς ὦδ' ἐφύλαξας

2. For τροπαῖον cf. *SEG* XXXVI 1260, V. ‖ 3. ἦ, *GV*, *IGLS* ‖ 6. 'I shall certainly go down once', *IGLS*.

1573. Apamea. Inscribed mosaic: ΕΥ ΧΡΩ. Cf. our lemma no. 1531.

1574. Apamene. Epitaph of Verecundus, 4th/5th cent. A.D. On the basis of a majuscle facsimile in *AAASyr.* (1981) p.127, A.-M.Vérilhac in *Hommage Roux* 211-214 (dr.), publishes the following epigram, with translation and commentary. The stone was found in Larisa but may have come from Apamea, 20 km. from Larisa.

Οὗτος μυριόδακρυς ἔχει κρατερόφρονα φῶτα
τύμβος, ἐλευθερίης σῶμα καὶ εὐφροσύνης,
τὸν μόνον ἀνθρώ{ι}ποισιν ἰσόρροπον ἔν τε δίκαισιν
ἔν τε βίῳ, Οὐερεκοῦνδον ἐπώνυμον ὃ⟨ν⟩ λάχε Μοῖρα
ἠδὲ Κατακλῶθές ⟨γ⟩ε τανύστροφα νήματ' ἔχουσαι·
Δίματο Κυρίλλα [δὲ] τάφον γαμβροῦ φιλίοιο
κ⟨λείνη⟩ν τιμηθέντος ὑπ' Αὐσονίων βασιλήων

Verecundus was a high Roman dignitary who administered justice, V. ‖ 1. κρατερόφρων: Homeric reminiscence; also epithet of Herakles, V., who refers to a Rhodian epigram (L.Robert, *Hellenica* IV p. 117) in which a Roman dignitary is compared with Herakles ‖ 2. σῶμα: 'personification ?', V. ['embodiment', Pleket] ‖ 5. ΤЄ, drawing; ⟨γ⟩ε ‖ 6. cf. S.Follet, *BE* (1990) no. 93: Κυρίλλα [δε] or Κυριλλά[ς] ? ‖ 7. KAMMAN, copy; krasis of καὶ ἀμμάν?, Follet, *loc.cit.*: 'tas de sable, tertre' or a metaphor: nurse, refuge, protection ?

1575-1577. Berytos. Three tax tariffs concerning the ἑκατοστή, 5th-7th cent. A.D. R.Mouterde, *MUSJ* 25 (1942/1943) 33-40 (dr.) (our lemmata nos. 1575 and 1576) and *CRAI* (1945) 377-380 (dr.; translation) (our lemma no. 1577); cf. J. and L.Robert, *BE* (1946-1947) no. 207. R. Delmaire, *op.cit.* A (cf. our lemma no. 1784) 297, argues that the ἑκατοστή is a municipal market tax rather than a monthly tax of 1% corresponding with the *octava* (so Mouterde and Robert). We present the texts which were not included in *SEG* so far.

1575: *MUSJ* 40. **Fragment, 5th/6th cent. A.D.**

† | [-- ὠφέ]λι (??) κατὰ νό(μισμα) [--] |
[-- ἑκατ]οσταρίου [--] | [-- χ]ρόνου --

1. νόμισμα: solidus, M. ‖ 2. ἑκατοστάριος: the collector of the ἑκατοστή, R.

1576: *MUSJ* 40. **Fragment concerning tax on wines, 6th/7th cent. A.D.**

[-- τῷ ἑκαlτοσταρίῳ] κεράτια [--] | [-- π]ρόπωμα τῷ ἑκαl[τοσταρίῳ κεράτια [--] || [-- τῷ ἑκα]τοσταρίῳ | [κ]εράτια [--] | [-- ἔψ]ημα (??) τῷ ἑ[κα]lτοσταρίῳ κεράτια [--] | ----

2. κεράτιον = siliqua, M. || 3. πρόπωμα: a drink on a wine base made by the προπουματᾶς or προπουματάριος (cf. *MAMA* III 698), M. || 7. ἔψημα: 'vin cuit', M.; the restoration is uncertain, M., R.

1577: *CRAI* 378/379. **Tax on the sale of products, ca. 445 A.D.**

['Ενταῦ]θα (?) vvv ὑδροπισσίου vv χαλκοῦ
[παν]τοίων ἁλίστων - καλαθωνίας
[ὁ ἑκα]τοστάριος λαμβανέτω καθ' ἕκ(αστον) νό(μισμα) κε(ράτιον), τὸ ς΄,
[καὶ ὁ τ]α(μίας) ἡμικεράτια, κατὰ νόμισμα κε(ράτιον), τὸ [ς΄]·
[ὥς δ' (?) ὁ]σπριαχύρου εἰσφερομένου ἐν τῷ
[λιμέ]νι, λαμβανέτω ὁ τα(μίας) ἡμικεράτια, κατὰ νό(μισμα) κε(ράτιον), τὸ [ς΄],
[καὶ ὁ ἐ]κατοστάρης κερ(άτιον), τὸ ς΄·
[κατὰ] δὲ συνκρότησιν τῶν προπιναρίων,
[μετὰ] θερινῶν δημοσίων παρεχέτω
[καθ' ἕ]καστον νό(μισμα) τὸ αὐτὸ ὀσπρεάχυρον κερ(άτιον), ἀ[νὰ (?)]
[τὰ προσ]οδευόμενα διὰ τοῦ τα(μίου) ἡμικερ(άτια) ἄ[λλα (?)]·
[φορ]οῦντος τὸ δὲ λέποιρον τὸ ἀπὸ Κύπρου, διδ[ότω]
[αὐτὸ]ς (?) ἑκατοσταρίῳ κατὰ νό(μισμα) κε(ράτιον), τὸ ς΄, καὶ τῷλέτ[η]
- -

Ligatures || 1. ὑδροπίσσιον: 'poix liquide', M. || 2. ἁλιστόν: pickles, 'salaisons', M.; καλαθωνία (new word): 'denrées-en-corbeille', M. || 5 (and 10). ὀσπριάχυρον: 'chaume de légumineuses', M. || 8. συγκρότησις: 'approbation, faveur, appui'; the clause was apparently approved by the προπινάριοι ('cabaretiers'), R. || 8-9. perhaps προπιναρίων | [τῶν], R., who explains that θερινὰ δημόσια are the summer baths, as opposed to the winter baths. || 12. λέποιρον = λέπυρον: 'pois en cosse ?', M.

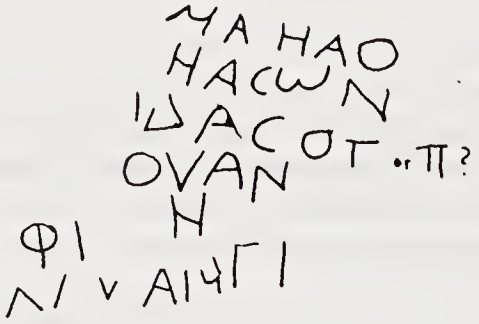
1578. Damascus. Honorary epigram mentioning Ariobarzanes, 1st cent. B.C. *SEG* VII 224. L.Moretti, *MGR* 14 (1989) 209-211, restores in LL. 2/3 ἀπὸ | [ῥί]ζ[ης]· instead of ἀπο· | [ἔσ]τη[σ]' or ἀπό|[γονο]ς or ἀπο|[βά]τ[ην]. He argues that Ariobarzanes is a king or local tyrant installed at Damascus by Ptolemaios the son of Mennaios in the aftermath of Pompey's conquest of Syria, rather than a descendant of Ariarates X of Cappadocia. The Arabs (cf. L. 4: Damascus as 'A[ράβ]ων μητρόπτολις) are the mixed Arabian-Ituraean population from the area between Libanon and the Antilibanon rather than the Arab nation in general.

1579. Damascus. Building inscriptions concerning the Jupiter temple, 15/16-90/91 A.D. *SEG* II 828-830, 832 (cf. H.Seyrig, *Syria* 27, 1950, 34-37). In the context of a study on the building history, architecture and decoration of the temple of Jupiter Damascenus K.S.Freyberger, *MDAI (D)* 4 (1989) 61-86 (ph. and dr. of *SEG* II 828), on 64-66 discusses the four dated building inscriptions. M.Wörrle apud F. points out that in *SEG* II 828 (on the façade of the Eastern market gate) the date can be read either as ηκτ΄ or as ηντ΄, viz. 16/17 or 46/47 A.D., (Seleukid rather than Pompeian era; cf. Seyrig). *SEG* II 829, 830 and 832 are dated to 15/16, 37/38 and 90/91 A.D. respectively. The early Tiberian date of 829 implies that building operations had started already during the reign of Augustus, which is confirmed by the decoration of the Eastern market gate. The bulk of the remaining architectural elements belong to restorations of the Severan period.

1580. Damascus. Epitaph of Kyrilla, 2nd/3rd cent. A.D. Limestone sarcophagus; inscription on one of the small sides. Ed.pr. G.Koch, *MDAI (D)* 4 (1989) 167 no. 6 (ph.).

Θάρσι, Κυρίλλα · | οὐδεὶς ἀθάνατος · ταῦτα

1581. Dayr al-Qinn. Rock inscription, Roman Imperial period. Inscription cut into a basalt outcrop in the center of the enclosure walls of Dayr al-Qinn, a small Roman military outpost 40 km North-East of Umm al-Qutain. Edd.pr. H.I.Macadam - D.F.Graf, *ADAJ* 33 (1989) 184 no. 8 (ph.; dr.). We reproduce the drawing of these letters, which 'do not make any obvious sense, either in Greek or as transliterations of Semitic letters'.



1582. Emesene. Semitic names in the Greek and Latin inscriptions of Emesene. Cf. E.Nitta, *CCC* 10 (1989) 283-302.

1583. Hierapolis (area of: Sarrîn). Mosaic inscription, ca. 450-550 A.D. Rectangular mosaic representing the abduction of Europa clad in chiton and himation, her veil inflated in the form of a nimbus (velatio) and seated on a bull running to the right; on the right an

Eros leading the bull by a rein, at the left another Eros clasping himself to the bull's tail; in the right upper corner the pictogram of a city. Inscription to the left of the city. Found together with other mosaics representing mythological scenes now in the Museum of Alep. Ed.pr. J.Balty, *AArchSyr* 37/38 (1987/1988) [1989] 251-278 (ph.); the Europa mosaic on 257/258: [Σι]δών

[For late antique city representations in the form of pictograms often accompanied by inscriptions cf. *SEG* XXXVIII 1971, Tybout].

1584. Laodikeia. Epitaph of Aurelia S[---], ca. 200-250 A.D. *IGLS* IV 1254. Republished by G.Koch, *art.cit.* (cf. our lemma no. 1580) 167/168 no. 7 (ph.), with elaborate description of the sarcophagus and discussion of the origin of its decorations ('Vorlage dürfte aus Kleinasien kommen'). Same text as in *IGLS*.

1585. Laodikeia. Lead weight, 2nd cent. B.C.-2nd cent. A.D. Hexagonal lead weight; on the obverse an inscription around a rhomboid central field in relief with the letters ΧΘ (?); on the reverse ΠΛ in monogram. Now in the Coin Cabinet of the Staatliche Museen in Berlin, formerly DDR. Ed.pr. S.Schultz, *Forschungen und Berichte* 27 (1989) 216/217 no. 13 (ph.): ἕκ(τον) καὶ δεκάτον

The object can be assigned to Laodikeia: cf. H.Seyrig, *BMB* 8 (1946-1948) 4-84; our weight is very similar to a specimen in the Cabinet de Médailles at Paris dated to 3/4 A.D. (*RN* 10, 1968, 33 fig. 7), ed.pr. || weight: 84.69 gr.; 1/16 part of a mina according to Seyrig; the letters on the rhombos indicate the era, those on the reverse probably the name of the inspector of the market, ed.pr.

1586. Nikopolis. Seals. Sixty terracotta seals, both urban and private and used for the sealing of papyrus scrolls. Once in the antiquities market at Beirut; four of them are now in the Staatliche Münzsammlung in Munich; plaster casts of the others were made by P.R. Franke. Twelve of them bear inscriptions. Ed.pr. D.O.A.Klose, *JNG* 34 (1984) 63-76 nos. 1-61 (ph.), who argues that the whole collection comes from the city archive of Nikopolis. Nos. 1-11 have the inscription Νικοπολειτῶν and a representation of the Tyche of Antiochia (with corn ears, city crown and swimming Orontes). On nos. 5-11 only NIKO- - is legible; these nos. have also a date at the left: $\overline{\text{Ϥ}}$ΗΣ (presumably 286 [i.e. either σπϛ or ϛπσ]: either Seleucid era (27/26 B.C.) or some local 'Freiheitsaera', which could imply a date in the 2nd cent. A.D.). No. 19 has a Tyche and the inscription APX (= ἀρχ(εῖον) or ἄρχ(ων) vel sim.). Other specimens of the Nikopolitan city seal were already known: H.Seyrig, *MUSJ* 23 (1940) 85-107 nos. 16/17 (no. 17 with date: ηπϛ′ = 288); L.Robert, *Hellenica* X (Paris 1955) 293/294. Nos. 21-23 (anepigraphic) can be assigned to the city of Doliche, since their representations, accompanied by the inscription Δολιχαίων ἔτους δ′, appear on four other seals (*SEG* XXXII 1384). On 70/71 K. presents a tabular survey of the major finds of seals known so far.

1587. Palmyra. The economy and the tax law, 137 A.D. *SEG* XXXVII 1458. Cf. also G.W.Bowersock in J.-M.Dentzer, W.Orthmann, *Archéologie et Histoire de la Syrie* II (Saarbrücken 1989) 69-75, for a brief analysis of Palmyra's economy and of the tax law (high tax on water perhaps only for commercial users; itinerant clothiers and those operating in fixed establishments; slave trade; transhumance of desert people). For the caravan-trade cf. also *SEG* XXXVIII 1572.

1588. Palmyra (area of: Umm El-'Amad). Honorary inscription for Soados, ca. 150 A.D. *SEG* VII 135; for the same honorand cf. also *SEG* XV 849 (with *BE* 1958 no. 506: in L. 6 π[ά]ντοτε). G.Dareggi, *Annali Facolta' di Lettere e Filosofia Universita degli studi di Perugia, Sez. Studi Classici* 22 (1984/1985) 105-112, updates the bibliography of this text and focuses on LL. 22/23 (κτίσαντα | [ἐ]ν 'Ολογα[σίᾳ ναὸν τῶν Σε]βαστῶν) and the importance of the establishment of an imperial cult in Parthian Vologesias, emporion of Ctesiphon, by a Palmyrene elite-member: worship of the Roman emperor and the economic importance of Palmyrene caravan-trade go hand in hand. [For Soados cf. also *SEG* XXXVIII 1572].

1589. Palmyra. Honorary inscription for a prefect of Dacian archers, reign of Antoninus Pius. *SEG* XXXI 1393. In the context of an article on the origin of the province Dacia Porolissensis I.Piso in E.Weber - G.Dobesch (edd.), *Römische Geschichte, Altertumskunde und Epigraphik. Festschrift für Arthur Betz zur Vollendung seines 80. Lebensjahres* (Archäologisch-Epigraphische Studien 1; Vienna 1985) 471-481, on 473-475 (dr.) argues that this inscription does not contradict the existence of this province already during the reign of Hadrian. In LL. 1-4 he reads T. Αἴλιο[ν .... ἔπαρχον τῶν] | ἐν Παρολί[σσῳ ἐκ τῆς ἀνωτέ]-|ρας Δακίας [κα]τε[ι]λεγμένων | τοξοτῶν instead of τῆς ἀνωτέ]|ρας (H.Seyrig), τῆς ἐπαρχ]|ίας (N.Gostar) or τῆς χώ]ρας (C.C.Petolescu); ἐκ τῆς ἀνωτέ]|ρας Δακίας goes with [κα]τε[ι]λεγμένων: the archers were recruited in Dacia Superior. The inscription should be dated before December 159/January 160 A.D., since it mentions no ἀριθμὸς Παλμυρηνῶν (480 note 36).

1590. Palmyra. Epitaph of Malchatha, 2nd/3rd cent. A.D. Limestone stele with vaulted niche containing a relief bust of the deceased clad in chiton and himation. Inscription under the relief. Cf. *Sotheby's Catalogue London*, Monday 22nd May 1989, 22/23 no. 77 (ph.). We read on the photo: Μαλχαθα ἄλυ|πε, χαῖρε.

1591. Palmyra. Inscription on a tessera. *SEG* XXXIV 1450. Cf. now D.Salzmann, *Festschrift Himmelmann* 361-368 (ph.), who argues that not Marciana († 112 A.D.) but Sabina, wife of Hadrian, is represented on the tessera. He dates it to 130 A.D. when Hadrian visited Palmyra, perhaps together with Sabina. The tessera probably served as ticket for a reception or dinner organized by the city for the visitors.

1592. Seleukeia Pieria. Edict concerning the tariff of the sportulae to be paid to the curiosi of the harbor, 6th cent. A.D. *SEG* XXXV 1523. For the *comes sacrarum largitionum* Ἀσκληπιός, not attested elsewhere, see R.Delmaire, *op.cit.* B (cf. our lemma no. 1784) 278 no. 181. In L. 2 D. reads α[ἰδεσιμ(ωτάτου) ἐκδίκου] instead of ἀ[γιωτ(άτου) ἐπισκόπου].

1593. Sergioupolis-Resafa. Inscriptions from the basilica (A). *SEG* XXXVI 1303-1311. For the basilica cf. now also T.Ulbert in *Actes XIe Congrès* I 445-454. On 457 discussion between Ulbert and M.Falla Castelfranchi on *SEG* XXXVI 1303* and 1305 and their meaning for the date of the basilica (A).

1594. Sidon. Inscribed glass disk, 77/78 A.D. Cf. D.Barag, *op.cit.* (cf. our lemma no. 1571) and M.Sève, *BE* (1991) no. 158. Inscription ηπρ΄ | Σιδῶνος | ἱερᾶς καὶ ἀσύλου (year 188 of the era of Sidon).

1595. Tyre. Purple production and trade. R.Delmaire, *op.cit.* A (cf. our lemma no. 1784) 462/463 note 41, collects the epigraphical data on this subject. Crafts connected with purple production and trade are on record in the epitaphs published by J.-P.Rey-Coquais (cf. *SEG* XXVII 995): fishermen (κογχυλευτής, κογχυλεύς), manufacturers (πορφυρᾶς), merchants (μεταξάριος), dyers of the imperial purple atelier (κονγυλοπλυτής), 'broyeurs de pourpre' (κογχυλοκόπος), an ἀληθεινοβάφος καὶ τραπεζίτης and crafts related to spinning and weaving like βαρβαρικάριος ('tisseur[s] de fils d'or'). A seal in the collection H.Seyrig found near Tyre (C.Morrison, *CRAI* 1986, 425; cf. *SEG* XXXVI 1502) has a monogram ('Ρωμανός ?) flanked by the letters B and Φ: β(αφεῖον) Φ(οινίκης) rather than β(ασιλικὴ) φ(άβριξ) (Morrison). On 461-464 discussion of the imperial purple production in the late Roman empire in general.

1596. Tyre. New texts. J.-P.Rey-Coquais, *art.cit.* (cf. our lemma no. 1565) 613-619, mentions the following new texts found during excavations by M.Chebab.

a) a dedication Σαράπιδι, θεοῖς συννάοις, made κατὰ πρόσταγμα; 3rd cent. B.C. (⌈ ; small hanging omikron)

b) red granite statue base for Πτολεμαῖον Θεὸν Φιλοπάτορα | βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης | Θεῶν Ευεργετῶν; erected by Θρασέας Ἀετοῦ Εὐσέβειος (demotic from Alexandria), στρατηγὸς Συρίας καὶ Φοινίκης; between 217-204 B.C. For Thraseas cf. our lemma no. 1426 app.crit.

c) honorary inscription for an anonymous citizen of Tyre, also Roman citizen, by his sister Κλ(αυδία) Παῦλα ἡ καὶ Σεμαθης (or -ας); R.-C. mentions the following privileges of the honorand: καὶ προεδρείαις καὶ ἱερωσύνα[ις ---] | καὶ σειτήσεσι καὶ ἀνδριάσι καὶ εἰκόσ[ι ὑπὸ πολλῶν (or πάντων)] | πόλεων τετιμημένον (in a mutilated line the letters

ΟΡΦΥΡ: π]ορφύρ[α, i.e. right to wear purple) καὶ ἐν Ἀλεξανδρίλαι ταῖς Εὐδώρου τοῦ τρὶς γεγ[υμ]νασιαρχηκότος τιμαῖς

d) dedication of a limestone altar by Μ(ᾶρκος) Αὐρήλιος Ἀμμώνιος Ἀλεξανδρεὺς τριαστής καὶ Ἀθηναῖος καὶ Ἐφέσιος, Ζμυρ[ναῖος --: an Alexandrian athlete who won in three numbers during the same festival (τριαστής)

e) fragment of a gray granite column found near the arena; dedication by Σερῆνος Σεραπίωνος | Ἀλεξανδρεὺς καὶ Τύριος | [-----; Imperial period, before 212 A.D.; perhaps an athlete.

1597. Vacat.

1598-1610. Umm al-Qutain. Epitaphs and building inscription, later Roman Imperial period. Edd.pr. H.I. MacAdam - D.F.Graf, *ADAJ* 33 (1989) 177-184 nos. 1-7, and 191 no. 3, publish seven new Greek inscriptions (our lemmata nos. 1598-1604) and one Greek-Nabataean bilingual (our lemma no. 1610) found during a survey in 1985. On 184-187 they republish five inscriptions after revision of the stones (with information on their present conditions; our lemmata nos. 1605-1609). The commentary focuses especially on onomastic problems. No precise dates are given unless stated otherwise. For another inscription from this area see our lemma no. 1581. [Mittmann = S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des Nördlichen Ostjordanlandes* (Wiesbaden 1970)]. [THESE LEMMATA SHOULD BE INSERTED UNDER ARABIA AFTER OUR LEMMA NO. 1673].

1598: 177/178 no. 1 (ph.; dr.). **Dafyana. Epitaph of Alexandros.** Basalt stele reused as a roof-rafter in a house in Dafyana (7 km West of Umm al-Qutain).

<Ἀ⟩λέξ|⟨α⟩νδρ|ος Ἀτ|τικο||ῦ ἐτ(ῶν) | ϛ

1-2. ΛΛΕΞΙΛΝΔΡ, lapis.

1599: 178/179 no. 2 (ph.; dr.). **Epitaph of Bannathe.** Basalt stele; text within an incised border: Βαν̣να|θη Ομ̣|εθου | ἐτ(ῶν) κε΄

1-2. Or, less probably, Βαγναθη, which would be a new name; Βανναθη is also new, but Βαναθος and Βανιαναθη are attested, edd.pr. ‖ 2-3. Ομεθος, if read correctly, is not attested in this spelling, but cf. Ομαθος, Ουμαιθος, Ομεθη and other female variants, edd.pr.

1600: 179 no. 3 (ph.; dr.). **Epitaph of Ananos.** Black basalt stele:

Ανανι|ος Αει|δου | ἐτ(ῶν) ν΄

4. ET in ligature.

1601: 179/180 no. 4 (ph.;dr.). **Epitaph of Ardos.** Black basalt stele: Α̣ρ̣δ|ος ἐτ(ῶν) | ρ′

1. Initio AP rather than AB, edd.pr. || 2-3. '100 years' should not be taken literally, but as a general indication of advanced age (cf. also our lemma no. 1608), edd.pr.

1602: 180/181 no. 5 (dr.). **Epitaph of Anamos and Kademos ?** Basalt stele reused as roofing slab in a church or monastery: Α[ν]αμος | . Καδε|μος ἐτ(ῶν) κ′

2. Initio an epsilon, omikron, theta or sigma; perhaps [κ]ὲ̣ (= καὶ) or ὁ̣ in the sense of ὁ καὶ, edd.pr.

1603: 181/182 no. 6 (ph.; dr.). **Epitaph of the son of Bathabelos.** Basalt stele built into the ceiling of the same building: [- name -]|ος Βα|θ̣αβη|λ̣ου || Διβο̣ς̣ | ἐτ(ῶν) κ′

2-4. New name consisting of the elements Βαθ- and Αβηλος (not attested in exactly that spelling), edd.pr. || 5. or Διβις; in either case a new name; possibly Α|διβος or Α|διβις, though the end of L. 4 shows no trace of a letter; second name or nickname of the deceased rather than a patronymic, an ethnic or a village name, edd.pr.

1604: 182/183 no. 7 (ph.; dr.). **Building inscription, 255/256 A.D.** Basalt block; inscription within a tabula ansata in relief. Also published in *Graeco-Arabica* 5 (1986) (non vidimus).

Αβδάλα Α̣β|δοῦ̣, Σαερος | Σ̣αδαλλοῦ̣ | οἰκοδόμ̣η-
(σαν) | ἔτη ρν′ Βοσ(τρηνῶν) or Βοσ(τρῆς)

5. Year 150 of the era of Bostra = 255/256 A.D.; for the Bostran era see *SEG* XXXVI 1355.

1605: 184-186 no. 1 a. **Epitaph of Aire ?.** *SEG* XXXV 1526. The name of the deceased is Αἱρ̣η rather than the unattested Αἰβ̣η, since both Αἱρα and Αἱρος are known from the region. Another epitaph is built into the same entrance as *SEG* XXXV 1526; only three letters are legible: Α|ΧΟ.

1606: 186 no. 2a. **Epitaph of Moearos.** Mittmann 202 no. 45: Μοεα|ρος Αἰ|λιαν|οῦ ἐτ||ῶν | ξ′

1607: 186 no. 2b. **Epitaph of Asados.** Mittmann 203 no. 46: Ασα|δος | Ακρ|αβου || ἐτ(ῶν) | κ′

1608: 186 no. 2c. **Epitaph of the veteran Sabinus.** Mittmann 204 no. 48:

Θάρσι, Σαβ|ῖνε οὐιτρ|ανέ, ἐτ(ῶν) ρ′

For the age (100 years) see our lemma no. 1601 app.crit.

1609: 187 no. 3a (ph.). **Epitaph of the prefect Priscus, ca. 350 A.D.** *PAES* III A 119 no. 213.

Ἐνθάδε ι κῖτε Πρῖσικος ἔπ⟨α⟩ρικος, ἀπὸ ||
προτήικτορος, ι ζήσας ι ἔτη ξ′, ι ἔτ̣ο̣υ̣[ς --]Σ

The deceased is also attested in *PAES* III A no. 224.

1610: 191 no. 3 (ph.; dr.). **Bilingual epitaph.** Basalt block with Nabataean-Greek inscription. The top line is Nabataean (probably a name), the next three are Greek: ΕΑΘ-- ι ΗΕΤ-- ι Λ

2. Perhaps the name of the deceased, edd.pr. || 3-4. perhaps --η ἐτ(ῶν) λ′, edd.pr.

1611. Unknown provenance. Dedication to Apollo. Rectangular bronze base with a plain moulding at the bottom and a fascia with egg-and-dart decoration around the top and along both vertical edges of the front face; incised frontal busts of Helios and Selene and six rosettes on the front side; inscription incised in dots on the right side; on the base an omphalos decorated with a net pattern of incised lines with rosettes in between, originally surmounted by a statuette (probably of Apollo rather than Victory). Acquired in 1984 in Israel by the Museum of Art and Archaeology of the University of Missouri-Columbia. Ed.pr. E.N.Lane, *Muse* 23/24 (1989/1990) 74-81 (ph.).

Μομβογέος ι Ἡροφίλου ι κὲ Κορενκανὸις ἀδελφὸς || ἀνέθηκαν

Undated by ed.pr. || 1. this name is derived from the place Mambig, i.e. Hierapolis-Bambyke; cf. *IGLS* 49, 1501 and 1780; it suggests a Syrian provenance of the object, which was probably dedicated to the bearded Apollo worshipped with the Syrian Goddess at Hierapolis (cf. Luc., *De Syria Dea* 35-37; Macr. *Saturn.* 1.17.66-70), ed.pr. || 3-4. unattested so far; expanded form of Κόρενος (cf. *PAES* III 389 no. 78710), the Greek transcription of the Semitic name QRYN ('horn') on record in Palmyra, ed.pr.

1612. Unknown provenance. Donation of the lid of an altar/reliquary, ca. 450-6th cent. A.D. Rectangular white marble lid of an altar/reliquary probably containing the bones of the saints of the local community; on the borders of the long sides a Greek and a Syrian inscription opposite to each other. Seen in the Lebanese antiquities market by ed.pr. H.Salame-Sarkis, *Syria* 66 (1989) 320-322 no. 2.

† Π⟨έ⟩τρος ⟨σὺν⟩ συνβίῳ Κοσμιανῆς (sic) εὐχαριστοῦντες προσήνε⟨γ⟩καν † branch ΧΜΓ branch

ΠΓΤΡΟΓΓΥΝ, lapis [probably a case of haplography; ed.pr. gives ⟨ἅμα⟩, Pleket]; HNEKAN, lapis; for ΧΜΓ see *SEG* XXXIII 1605; XXXVI 793; XXXVIII 1163 and our lemmata nos. 1099 and 1838; ed.pr. considers it as a Nestorian proclamation against the Ephesians and Chalkedonians.

1613. Unknown provenance. Mosaic inscription, ca. 450-6th cent. A.D. Rectangular mosaic with black letters on a white ground. Seen in the Lebanese antiquities market by ed.pr. H.Salame-Sarkis, *Syria* 66 (1989) 322-325 no. 3 (ph.).

Κυρίη, μνέσθιτι τοῦ δούλου
σου Προίκλου κώμητι πώλ-
εως Χάλκιδος μετὰ παν-
τὸς τοῦ ὔκου αὐτοῦ· ἀμέν.
† Κύ(ριε), μνήσθιτι Θωμᾶ (καὶ) Ἰωάννου
(καὶ) Εὐσταθίου (καὶ) Σεργίου ὑοῖς (sic) Οὐρ-
ανίου τριβούνου κώ(μη)ς Ἀνδρ-
ονας μετὰ παντὸς (sic) τῶν δ-
ιαφερόντων αὐτῶν· ἀμέν.
Κύ(ριε), μνήσθετ⟨ι⟩ τοὺς δούλου⟨ς⟩ σου Σε⟨ρ⟩γίου
(καὶ) Ἀζίζου Ἰυστίνου κώ(μης) Ἀνδαρνα

2-3. Proiklos is comes of the city of Chalkis rather than a villager, ed.pr. ‖ 7-8. Ἀνδρονα: classical name of the village; Ἀνδαρνα in L. II is the transitional form between Ἀνδρονα and the modern name 'Andarīn, ed.pr.; D.Feissel, *BE* (1990) no. 934, suggests that Androna perhaps belongs to the territory of Chalkis rather than to that of Apamea (so *IGLS* 1676-1713). ‖ 10. ΜΝΗΣΘΕΤЏΤΟΥΣΔΟΥΛΟΥΣΟΥΣΕΓΙΟΥ, mosaic; ed.pr. prints μνεσθετι ! ‖ 11. or υ Ἰυστίνου = υ(ἱοῦ) or υ(ἱῶν) Ἰυστίνου, ed.pr.

1614. Unknown provenance. Mosaic inscriptions, ca. 450-6th cent. A.D. Four mosaic medallions from a total of twelve representing personifications of the months. Now in the Collection of T.Rizkallah (T. Art Gallery at Hazmieh, Lebanon). Ed.pr. H.Salame-Sarkis, *Syria* 66 (1989) 325-327 nos. 4-7 (ph.): Γορπιῖος (bust of a bearded young man clad in a tunic and holding a pruning knife in his right and a basket with fruit in his left hand; inscription at the left of the head); Ὑπερβερετῖος (bust of a beardless young man clad in tunic and himation and holding a branch in his right hand; inscription left and right of the head); Ἀπιλλῖος (= Ἀπελλαῖος; bust of a beardless young man clad in a thick himation covering his hands; inscription along the border left and right of the head); Αὐδυνῖος (bust of a beardless young man clad in a capuchon which covers his shoulders and breast; on his shoulders an amphora from which a liquid flows; inscription along the border at the left and right of the head).

1615. Unknown provenance. Invocation of the Lord by two sculptors, early 7th cent. A.D. Rectangular limestone block from an ecclesiastical bema with relief representing from botttom to top: **1**) a large medallion with geometrical decoration surmounted by two birds

(doves ?) flanking a Maltese cross within a small medallion; **2**) two winged angels supporting a large medallion with a cross and four small medallions featuring Maltese crosses and birds; two large birds on top of the medallion as pendants of the angels; **3**) a Syrian inscription within a tabula ansata; **4**) two birds at the bottom of a large medallion with geometrical motif. Greek inscription lightly incised vertically on the left border. Now in a private Collection. Ed.pr. H.Salame-Sarkis, *Syria* 66 (1989) 315-320 no. 1 (ph.).

[---]Τ γνχ΄ ΕΛΟΥΣ · Κύριε, βωήθι Ἰωάννου τεχνί[του --]

The date (γνχ΄ = 653) is also given in the Syrian inscription: either 604/605 A.D. (Caesarian era of Antiochia) or 622 A.D. (Actian era), ed.pr. [unless we have the Seleukid era, Bingen].

PALAESTINA

1616. Palaestina. Christian inscriptions: bibliography. P.Figueiras in *Actes XIe Congrès* II 1771-1785 (map; ph. of *SEG* XXVII 1015; ph. and text of *SEG* XXXII 1502 = XXXVII 1482*), presents a bibliography of Christian epigraphy in Israel during the last decade. The order is partly thematical: formulas; biblical names and names derived from the Arabian; priests and other ecclesiastical functionaries. Occasional critical observations, inter alia:

1776 note 27: in *SEG* XXVIII 1405 (cf. XXXI 1400) F. interprets the letters in (b) as chi-rho monograms plus M (perhaps M(αρία)) rather than as numerals

1777: in *SEG* XXX 1692 πατρ(ὸς) ἡμῶν (L. 1) should not be interpreted as 'supérieur monastique'

1777 note 35: in *SEG* XXXI 1414 ABBA in τὸν Ἀββα | Ζηνοβίου is a monastical title rather than a name: 'l'abbé (fils) de Zenobios'

1778 note 43: in *SEG* XXXI 1449 L. 3 F. reads Φιλίαν Ἰσαάκ (*SEG*: Φ--ΝΑΜ Ἰσαάκ).

Cf. also Y.Tsafrir, 'Christian archaeology in Israel in recent years', *ibid.* 1737-1770, with occasional reference to inscriptions, and D.Feissel, *art.cit.* (cf. our lemma no. 1835) 1559/1560. For inscriptions from Khirbet Zikrin (*SEG* XXXVI 1324 and two unpublished texts) cf. M. Fischer, *ibid.* 1797.

1617. Palaestina. Inscribed Byzantine lamps. S.Loffreda, *Lucerne bizantine in Terra Santa con iscrizioni in greco* (SBF, Coll. Major 35, Jerusalem 1989), publishes 652 lamps, most of them not published before, from collections and from the antiquities market in Jerusalem; *non vidimus*. We derive our information from the lemma which D.Feissel devotes to this book in *BE* (1992): discussion of φῶς Χ(ριστο)ῦ φαίνει πᾶσιν; Εὐλογία τῆς Θεοτόκου μεθ' ὑμῶν; ἐπίγραμα Ἰωάννου (perhaps the name of the potter; cf. *SEG* XXIX 1601); λυχνάρια καλά;

biblical quotations: *Ps.* 26 vs 1: Κύριος φωτισμός μου; *Ps.* 118 vs 105: λύχος τοῖς ποσίν μου ὁ νόμος σου. Cf. also S.Loffreda, *SBF* 40 (1990) 357-363.

1618. Palaestina. Onomastics: Jewish female names, 330 B.C.-200 A.D. T.Ilan, *Journal of Jewish Studies* 40 (1989) 186-200, collects 68 names of 247 Jewish women in Palaestine on record in Semitic and Greek literary, papyrological and epigraphical sources from the Second Temple and Mishnaic periods (330 B.C.-200 A.D.). Ca. 50% of all women were called Μαριάμμη (or Μαρία) and Σαλώμη. Most of the inscriptions, which yield 152 female names, are epitaphs on ossuaries from Jerusalem. Women are a minority in the sources: 10.8% of the entire named population recorded, 32% of that recorded in inscriptions. List of names on 193-200.
For Jewish women in general see L.J.Archer, *Her price is beyond rubies. The Jewish women in Graeco-Roman Palestine* (Journal for the Study of the Old Testament Suppl. Ser. 60; Sheffield 1990; no inscriptions).

1619. Askalon (area of: Wadi Ibtaḥ). Inscription on a weight, ca. 100 A.D. Circular lead weight. On the reverse a schematic patera; on the obverse a representation of the city goddess standing on a galley clad in a long chiton and a peplos, wearing a turretted crown and holding a standard in her right and an aphlaston in her left hand; at her left a dove, at her right an altar resembling a thymiaterion. Inscription at the left and at the right along the edge. Ed.pr. L.Y.Rahmani, *IEJ* 39 (1989) 67-70 (ph.; dr.). Now in the Collection of the Israel Department of Antiquities and Museums: πόλεος λί(τρα) A.

⟨|⟩: ligature for λί(τρα); weight: 272.5 gr. = an underweight Roman libra; the representation on the obverse occurs on a coin type from Askalon dating from the early 1st to the mid 2nd cent. A.D., ed.pr.

1620. Caesarea. Municipal payments to the hippotrophoi, 6th/7th cent. A.D. B.Lifshitz, *REG* 70 (1957) 118-132 (ph.); cf. J. and L.Robert, *BE* (1958) no. 514. R.Delmaire, *op.cit.* A (cf. our lemma no. 1784) 280/281, briefly comments on the municipal taxes, partly taken by the *aerarium* but returned to the city for its games. We present the text which was not included in *SEG* so far.

Ἱπποτρόφοις
δ´ κ(ατὰ) μῆ(να) α´ νο(μίσματος) τὸ γ´
[γ]γ´ κ(ατὰ) μῆ(να) α´ νο(μίσματος) τὸ δλς´
[ς´] κ(ατὰ) μῆ(να) α´ νο(μίσματος) τὸ ~~β~~
[ι]δ´ κ(ατὰ) μῆ(να) α´ νό(μισμα) ας´
[ρ]ϙ´ κ(ατὰ) μῆ(να) α´ νο(μίσματα) ιε⟨γ´
[ρ´] κ(ατὰ) μῆ(να) α´ νο(μίσματα) ηγ´
νο(μίσματα), εχκθδ´ χρ(υσᾶ)
καθ' ἕκαστον ἐνιαυτ(όν)
(ὁμοῦ ?) μῆ(νες) ιβ´ νο(μίσματα) γιαγιβ´ χρ(υσᾶ)
(ἀπὸ) τοῦ στόλου
(ἀπὸ) τοῦ μεσίτου
(ἀπὸ) τοῦ δικερατίο(υ)
(ἀπὸ) τοῦ τετρακερ(ατίου)

8 [ρ′] κ(ατὰ) μῆ(να) α′ νο(μίσματα) ηγ′ (ἀπὸ) τῶν συναρχιῶ[ν]
[ρ]βς′ κ(ατὰ) μῆ(να) α′ νο(μίσματα) η⟨οβ′ (ἀπὸ) ἐπικεφ(αλαίου) κ(αὶ) ὑποπυρ(γίου ?)
[ρ]ν′ κ(ατὰ) μῆ(να) α′ νο(μίσματα) ιβ⟨′ (ἀπὸ) ὀκταβαρ(ίων) κ(αὶ) μυρεψ(ῶν)
[ι]η′ κ(ατὰ) μῆ(να) α′ νό(μισμα) α⟨′ (ἀπὸ) ζυγ(ῶν) κ(αὶ) νομισμ[άτ(ων)]
12 [κ]δ′ κ(ατὰ) μῆ(να) α′ νο(μίσματα) β′ (ἀπὸ) χρυσοτε(λείας) βουλευ(τῶν)
[.. κ(ατὰ) μῆ(να) α′ νο(μίσματα) ..] (ἀπὸ) ὀσπρεοπωλ(ῶν)
- τὰ μηνιεα

Many ligatures; abbreviation for ἀπό: ✕ ‖ 4. στόλος: tax on ship transports, D. ‖ 5. μεσίτης: 'taxe de courtage', D. ‖ 6-7. δικεράτιον, τετρακεράτιον: 'taxe de 2 ou 4 carats sur les bateaux mouillant au port', D. ‖ 8. συναρχία: 'taxe de collège ?', D. ‖ 9. ἐπικεφάλαιον: 'capitation', D.; ὑποπυρ(γίον): 'impôt sur les rez-de-chaussée ?, le mot est douteux', D. ‖ 10. ὀκταβάριοι, μυρεψοί: money provided by the collectors of the *octava* and the perfume manufacturers, D. ‖ 11. ζυγ. κ(αὶ) νομισμ.: either taxes on weights and measures, or on the weighers and money-changers, ζυγοστατῶν καὶ νομισματοπωλῶν, D. ‖ 12. χρυσοτέλεια: *lucrativa descriptio* (tax on the succession of the councillors), D.; the *aurum coronarium*, L., Robert, rejected by D. ‖ 13. ὀσπρεοπῶλαι: tax on the merchants in dried vegetables, D. ‖ 14. μηνιεα = μηνιαῖα: 'bilan mensuel de tous les revenus destinés à l'hippodrome ?', L.

1621-1622. Eleutheropolis (area of: Khirbet Beit Liyeh). Mosaic inscriptions, ca. 500 A.D. *SEG* XXXV 1538-1541. J.Patrich - Y.Tsafrir, *RBi* 96 (1989) 261-264, publish descriptions and translations of *SEG* XXXV 1538/1539 (ph.; dr.) and 1541 (dr.), and of two new inscriptions, which we transcribe from the drawings.

1621: 261/262. **Donation of Azizos.** Inscription within a medallion in the mosaic of the central nave; pendant of *SEG* XXXV 1538: Προσ|φωρὰ Αἰζζιζου

1622: 263. **Invocation of Christ.** Inscription within a square in the Eastern part of the chapel left of the central nave (*SEG* XXXV 1539 is in the center of the same room); lines divided by horizontal strokes.

Κ(ύρι)ε Ἰ(ησοῦ)ς Χ(ρισ)τέ, | ἀνάπαυ|σον Θεκλο|ῦν τὴν δού|λη⟨ν⟩ σου

5. ΛΗCΟΥ, mosaic.

1622 bis. Emmaus-Nikopolis. Milestone, Byzantine period. Lower part of a white limestone column found in the fields of Mevo Ḥoron, near the road to Bet Sira. Mentioned by H.Hizmi in *Excavations and Surveys in Israel* 9 (1989/1990) 173/174 (ph.): Ἀπὸ Νι|κοπόλεως μί(λια) δ′

Above L. 1 remains of another inscription are visible; perhaps a M || 4. lapis || 'The findspot --- fits the course of the Emmaus (Nikopolis) - Bet Ḥoron road.'

1623. Gaba Hippeon (Tell Abu-Shusha). Lead weight, 158 A.D. *SEG* XXXVII 1480. Republished by A.Siegelmann, *ZPalV* 105 (1989) 123 (ph.). L. 3 reads H< (*SEG* XXXVII: HC): ἥ(μισυ) (λίτρα) or (δραχμή).

1624. Gadara. Building inscription, 139, 141, 149 or 151 A.D. Three joining fragments of an architrave with moulding above and inscription on three fasciae (LL. 2 and 3 each with a slight recession); found built into a wall of a colonnaded court and on the plaster. S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlandes* (Wiesbaden 1970) 174-176 (one fragment only). Now completely published by G.Mussies, *ZPalV* 105 (1989) 124-128 (ph.; dr.).

[Ὑπὸ -- name -- γε]νομ(ένου) (ἑκατοντάρχου) λεγ(ιῶνος) δ΄ Σκυθ[ικῆς --] ἐδόθ[η
--] or ἐδόθ[ησαν --]
[--ι]σχείλια καὶ τὸ λοιπὸν ἔργον στύλους ἓξ σὺν ἐπιστυλίοις [? --]
[-- name --] καὶ M. Ἄννιος Ἀκίνδυνος κληρονομ(ήσαντες) ἐκ τῶν ἰδίων ἀπηρ-
γ(άσαντο) (ἔτους) σ(ι)γ΄ or σ(ι)ε΄

Ligatures; punctuation marks between the words; abbreviation signs above the letters: ¯ || 1. name consisting of praenomen, gentilicium and cognomen, perhaps also a tribus indication; ρ̄ = ἑκατοντάρχης, M. || 2. e.g. δισ-, τρισ-, τετρακισχείλια, M.; σὺν ἐπιστυλίοις in smaller letters || 3. or [-- name + verb meaning 'donated'] καὶ κτλ. κληρονομ(ήσας) κτλ. ἀπηρ(γάσατο) κτλ.; Ἄννιος = Annius; the date in fine is a ligature: = ἔτους σγ΄, σιγ΄, σε΄ or σιε΄ (E if one assumes that its upper horizontal hasta coincides with the recession of the third fascia), yielding 203/213 or 205/215 = 139, 149, 141 or 151 A.D. (era of Gadara: 64 B.C.), M.

1625. Hebron (area of: Khirbet Daḥ-daḥ). Epitaph of the tanner Zonenos, 527 A.D. Rock-cut inscription in a tabula ansata; it marks the location of a tanner's workshop. Mentioned by D.Amit in *Excavations and Surveys in Israel* 9 (1989/1990) 162/163 (dr.).

† Αὐτὴ ἡ καλύβη | κυρ(ίου) Ζονενου | βυρσί(ου) Ἀσκαλω(νίτου) | ἔτους λχ΄,
μη(νὸς) Πα(νήμου) ε΄

Abbreviation sign: || 3. βυρσέως is the classical form: gen. of βυρσεύς || 4. year 630 = 527 A.D. (era of Askalon); in the area a coin of Justin I (518-527 A.D.) was found; near the area of the inscriptions various basins were found, which belonged to the tannery, and a cistern.

1626. Jerusalem. Warning inscription prohibiting foreigners from entering the temple, 1st cent. A.D. *OGIS* 598 (*CIJ* 1400; *SEG* VIII 169; XX 477; cf. also E.Schürer, *The History of the Jewish People in the age of Jesus Christ*, rev.ed. by G.Vermes, F.Millar and M.Black; Edinburgh 1979, 285 note 57). P.Segal, *IEJ* 39 (1989) 79-84, argues that the penalty clause (ἑαυτῷ αἴτιος ἔσται in L. 4) reflects a Hebrew expression, meaning 'death at the hand of Heaven', and that this punishment was to be administered by the temple-priests, who actually formulated this inscription.

1627. Jerusalem. Inscription on an intaglio, 1st-3rd cent. A.D. Oval dark and light blue nicolo with inscription. *Sales Catalogue Jacques Schulman*, Amsterdam, no. 238 (June/July 1989) 27, 29 no. 121 (ph.): Σιγ|γαρ|έου

3. OY in ligature || possibly the owner's name, catalogue.

1628. Khirbet Khallat el-Meiya (4 km. East of Yaṭṭa). Christian inscription, Byzantine period. Upper left corner of a decorated chancel screen. Mentioned by D.Amit in *Excavations and Surveys in Israel* 9 (1989/1990) 173 (ph.).

[Κύριε ?, - - - πρόσδεξαι τὴν προσφ]ο̣ρίαν τῶν δ[ούλων σου]

1629. Magen. Christian inscriptions, 5th/6th cent. A.D. *SEG* XXXV 1549-1556. A.B.Shippee, *BASO* 275 (1989) 69, lists some minor errors in Y.Tsaferis' transcriptions tacitly corrected in *SEG* XXXV 1549, 1552 and 1553. In 1555 τέκ[νων rather than τέκν[ων should be read. In 1556 the final sigma of ABBAC is perhaps not visible; above it there appears to be [--]OY E[--] (OY in ligature: ȣ). Brief comment on the Psalm quotations in 1549 and 1553. I.Shahid, *Byzantium and the Arabs in the Fifth Century* (Washington 1989) 230, adduces *SEG* XXXI 1443 and XXXV 1551/1552 as evidence for Arab ecclesiastical functionaries (two πρεσβύτεροι; one ἀναγνώστης), in a brief appendix to his chapter (214-230) on the Arab federate and Rhomaic bishops on record in the conciliar lists.

1630. Mi'ilya. Fragmentary mosaic inscription. Mosaic found in the courtyard of a 5th/6th century house; inscription in a medallion; only the left part of the medallion is preserved. Mentioned by V.Tzaferis - H.Abu 'Uqsa in *Excavations and Surveys in Israel* 7/8 (1988/1989) 123 (ph.).

H\	4	T A T I		Π ⌜
Θ A		O Y X	8	- -
E N X		B E ⊏ T		⊏ I

3. ἐν X[ριστῷ] ?, T.-A., who believe that on this site a Byzantine church may have stood.

1631. Samaria. Sinopean amphora stamp. Cf. our lemma no. 1369.

1632. Sinai. Bilingual graffiti, 3rd cent. A.D. R.Solzbacher, *op.cit.* (cf. our lemma no. 1634) 66-70, discusses some Nabataean-Greek pagan graffiti (inter alia *CIG* 2668a and 4668f) mainly on the rocks of Wadi Mukatteb (cf. our lemma no. 1633) which testify to the growing influence of Greco-Roman culture in this area in the course of the 3rd cent. A.D. For the earlier Nabataean graffiti see *ibid.* 53-66. In the late 3rd cent. Greek replaced Nabataean altogether. Probably a symbiosis of the Nabataeans with other tribes occurred. There are no formulas or symbols in the texts of this period which foreshadow Christianity.

1633. Sinai. Graffiti of pilgrims, 4th-7th cent. A.D. R.Solzbacher, *op.cit.* (cf. our lemma no. 1634), 163-165, presents a brief survey of the religious acclamations and formulas (Greek, Latin, Nabataean, Armenian, Georgian) drawn by pilgrims on their way to Mt. Sinai mainly on the rocks of Wadi Ḥaǧǧaǧ (Eastern route; published by A.Negev; cf. our lemma no. 1635) and Wadi Mukatteb (Western route; not published systematically; some in *CIG* 4668 and 8947a-y). The shorter and more comfortable Eastern route was popular, though the Western one was the original route of the Israelites and offered more 'biblical sight-seeing'. The concentration of graffiti in Wadi Ḥaǧǧag is possibly due to the pilgrims' identification of Ain Hudra with Hazeroth mentioned in *Num.* 11.35 and of the nawamîs near Ǧebel Mousa with the 'Lustgräber' of *Num.* 11.34.

1634. Mt. Sinai. Inscriptions from the monastery of St. Catherine, 6th/7th cent. A.D. I.Ševčenko, *DOP* 20 (1966) 255-264. R.Solzbacher, *Mönche, Pilger und Sarazenen. Studien zum Frühchristentum auf der südlichen Sinaihalbinsel. Von den Anfängen bis zum Beginn islamischer Herrschaft* (Münsteraner Theologische Abhandlungen 3; Altenberge 1989) 258-262, briefly discusses Ševčenko's nos. 3-5 and 7-9. The inscriptions confirm the Justinian date of the monastery also apparent from archaeological data and record some persons from the period of the foundation. According to Ševčenko and S. Στέφανον Μαρτυρίου, δι(ά)κο(νον) καὶ τέκτονα in no. 3 LL. 1/2 is the architect of the complex. Contra P.-L.Gatier in T.Fahd (ed.), *L'Arabie préislamique et son environnement historique et culturel. Actes du Colloque de Strasbourg 1987* (Univ. des Sciences Humaines de Strasbourg; Travaux du Centre de recherches sur le Proche-Orient et la Grèce antiques 10; Leiden 1989) 507: rather a carpenter. S. rejects Ševčenko's view that errors in grammar and spelling testify to a poor intellectual level. For Ševčenko no. 11, which possibly records Johannes Klimakos, see S. 288/289, with note 145.

On 215/216 S. deals with Ševčenko no. 6. He accepts Ph.Mayerson's interpretation of the abbreviated numeral in L. 1 (τῆς δ΄ δεκάδος) as the 14th of January (cf. *SEG* XXVI 1678).

Contra Gatier, *art.cit.* 518/519, who returns to Ševčenko's solution 'four times ten', i.e. 40 martyrs. G. argues that the inscription records two groups of martyrs from Mt. Sinai. The first group consists of 4 x 10 members, divided over four sites (Geth-Rabbi, Horeb, Kodar and the Holy Mountain) as described in the *Relatio* of Ammonius. The second group, mentioned in the *Narrationes* ascribed to Nilus, has the same number (οἱ ἰσάριθμοι) as the first, which it 'imitates' (ζηλώσαντες) in martyrdom; their relics are situated near the Burning Bush, i.e. the church of the monastery. Cf. already I.Shahid, *Byzantium and the Arabs in the Fourth Century* (Washington 1984) 316-319, who argues that the two groups of martyrs on record in the inscription correspond to the two groups of 40 known from the literary tradition. He stresses the historical authenticity of the inscription (contra Ševčenko, who considered it as an 'epigraphic pendant to literary fabrications'. D.Feissel, *BE* (1991) no. 753, also prefers to understand τῆς δ' δεκάδος as 40, with reference to a similar expression on record in an inscription from Diokletianoupolis (Beševliev, *Spät. Inschr.* 223: τὸν ναὸν τῆς τετάρτης δεκάδος ἁγίων, referring to the forty martyrs of Sebaste). F. adds, however, that Gatier's hypothesis of four groups of ten corresponding to four sites 'rend peu probable le parallèle de Thrace'.

1635. Sinai. Wadi Ḥaǧǧag. Religious acclamations and formulas, after 300 A.D. *SEG* XXVI 1689-1697; A.Negev, *The Inscriptions of Wadi Haggag, Sinai* (cf. *SEG* XXVII 1024) 62-69. R.Solzbacher, *op.cit.* (cf. our lemma no. 1634) 72-74 (ph. of *SEG* XXVI 1697 = Negev no. 242), argues that Negev's attribution of the graffiti on rock V to the period of Diocletian's reform of the Eastern limes is not imperative. The date in *SEG* XXVI 1697 L. 5 (γ' ἰνδικτι(ῶνος)) provides a terminus post quem (300 A.D.) rather than the actual date. There is no evidence for Negev's view that this group of graffiti is Jewish or pagan rather than Christian. Crosses and the formula Εἷς Θεὸς ὁ βοηθῶν (*SEG* XXVI 1690, 1693, 1697) are clear signs of Christianity, while the symbol at the end of L. 2 of 1697 is a palm branch rather than a menorah. The sequence Y, Hebrew dalet, Θ in L. 1 of 1697 should not be interpreted as Θ(εὸς) 'hd (= 'one') Ὕψιστος, since this formula belongs to an earlier period. Moreover, Θ is not certain; H is equally possible. Together with similar graffiti from this area those on rock V testify to military presence in the Southern Sinai. 'Am zwanglosesten lassen sie sich in Verbindung mit militärischen Operationen zur Grenzsicherung im späten 3. und frühen 4. Jh verstehen' (74). Cf. also our lemma no. 1633.

1636. Skythopolis (area of: Hefzibah). Dossier concerning Antiochos III and his general Ptolemy, 199-195 B.C. *SEG* XXIX 1613, 1808. F.Piejko, *Historia* 38 (1989) 406, suggests restoring in LL. 3/4 γεγράφαμε]ν δὲ | περὶ το[ύτων Κλέωνι καὶ Ἡ]λι[ο]δώρωι τοῖς δ[ιοι]κηταῖς ἵν[α εἰδῶσιν] (*SEG*: γεγράφαμε]ν δὲ | περὶ το[ύτων Κλέωνι καὶ Ἡ]λι[ο]δώρωι τοῖς δ[ιο]ικηταῖς ἵν[α ἐπακολούθωσιν] [P. is not familiar with *SEG* XXIX 1613, 1808].

1637. Skythopolis (area of: Ma'oz Ḥayim). Milestone, 210/211 A.D. Milestone found in the fields of the Kibbutz. Mentioned by A.Ya'aqobi in *Excavations and Surveys in Israel* 9 (1989/1990) 80 (ph.).

[Imp(eratori) C]aes(ari)
[L(ucio) Sept(imio) Sev]ero Pio
[Aug(usto) Ar]a(bico) Adi(abenico) Par(thico)
4 Bre(tannico)
[Max(imo) et] M(arco) Aure(lio)
[Antonino Pi]o Aug(usto)
[Ἀπὸ Σκυ]θοπόλε(ως)

Third mile on the Skythopolis - Pella road.

1638. Skythopolis. Mosaic inscription, 4th cent. A.D. Mosaic found in the stoa of the central colonnaded street; inscription in a medallion, enclosed in a square. Mentioned by G.Mator, *Excavations and Surveys in Israel* 7/8 (1988/1989) 27 (ph.).

Ἐπὶ Φλ(αουίου) | Παλλαδίου | Πορφυροῦ | τοῦ μεγαλοπρε(πεστάτου) || B̄ ἡγεμόνος | τὸ ἔργον τῆς στοᾶς | μετὰ καὶ τῆς | ψηφώσεως | ἐγένετο

1. ΦΛ~ , mosaic || 4. in fine ΠΡΕ , mosaic.

1639. Skythopolis. Mosaic inscription, ca. 550 A.D. Mosaic found in the North stoa of the Palaestra; inscription in a medallion. Mentioned by G.Mator, *Excavations and Surveys in Israel* 7/8 (1988/1989) 24 (ph.): Ἀρχὴ καὶ τέλος· | Θεοδώρου κόμ(ητος) | καὶ ὑπατικοῦ | κτίσμα.

1640. Tell Abu Hawam. Amphora stamps, 280-ca. 100 A.D. Eighteen Rhodian and one Knidian amphora stamp. Mentioned by Hamilton, *Quarterly of the Department of Antiquities of Palaestine* 4 (1935) 14. Ed.pr. G.Finkielsztejn, *RBi* 96 (1989) 229/230 (dr. of two stamps).

1641. Vacat.

ARABIA

1642. Arabia. The Roman army in the desert. B.Isaac in T.Fahd (ed.), *op.cit.* (cf. our lemma no. 1634) 241-256, studies the presence of the Roman army in the desert of Arabia from the 2nd cent. A.D. onward on the basis of mainly Latin and some Greek inscriptions. The army was stationed in the North: the Legio III Cyrenaica at Bostra, other units at Gerasa and Philadelphia. For the Southern part of the province there is no unambiguous evidence of posts permanently occupied by the Roman army before Septimius Severus, though several roads and road stations were constructed in the arid areas, including the Negev (Petra - Gaza; Mampsis - Phaeno; Trajanic road from Bostra to the Red Sea). From Severus onward there is evidence for permanent activity in the desert in the North-East, East of the line Bostra - Philadelphia (forts; roads) and for a desert patrol southward. The purpose was to protect the caravan trade on the routes through Wādi Sirhān and in the Hijāz. The Roman army was not organized for frontier defence, since there were no threats of great intensity. More forts were established in the 4th cent. A.D., but they functioned as praetoria, police stations, road-installations for water supply and as administrative centers rather than forming part of a system of frontier defence.

1643. Bostra. Development of the Roman city. K.S.Freyberger, *MDAI (D)* 4 (1989) 45-60 (map), presents a survey of the urban development of Bostra from the 1st to the 3rd cent. A.D. on the basis of a study of the architecture and function of public buildings, with occasional reference to building inscriptions. Inscriptions are the main source for sanctuaries (*IGLS* 9104; 9107; 9143). An inscription on a column of the so-called 'Kalybe' (*IGR* III 1332 = *IGLS* 9008 = *CIG* 4647 = *PAES* III A 242 no. 550; ph.) mentions its founder Αὐρήλιος Μᾶρκος Κρίσπος, former flamen and ἀστυνόμος. Probably he was flamen of the colony of Bostra rather than flamen Augusti. If so, the earliest possible date for the inscription is the reign of Alexander Severus, when Bostra became a Roman colony (cf. *IGLS* 9057); this would fit in with the style of the building decoration. In the 1st half of the 3rd cent. A.D., especially under Alexander Severus (*IGLS* 9057), there was a building boom at Bostra. In the middle and 2nd half of the 3rd cent. A.D. the focus was on fortification (*IGLS* 9105/9106).

1644. Bostra. Edict of Anastasius concerning the pay of the duces. *IGLS* 9046; *SEG* XXXIV 1507. Also found in Qasr el-Hallabat and Imtan: *PAES* III A 2 no. 20 (cf. *SEG* XXXII 1554*); *LBW* 1906, 2033). R.Delmaire, *op.cit.* A (cf. our lemma no. 1784) 293, briefly discusses the phrase ἀπὸ κομμερκιαρίου γε τὸν ἐν Μεσοποταμίᾳ καὶ ἀπὸ τοῦ Κλύσματος τὸν ἐν Παλαιστίνῃ (LL. 12-17 in the Bostra text). This does not necessarily mean that the *dux* of Mesopotamia receives his pay from the κομμερκιάριος (of Mesopotamia) and the *dux* of Palaestina from that of Klysma. A closer translation is 'du commerciaire pour le duc de Mésopotamie et de Clysma pour celui de Palestine'. On 306/307 D. argues that 'the 1/12' in ὑπὲρ ἀννωνῶν καὶ καπίτων ἐκ τοῦ δημοσίου καὶ ἐκ τοῦ μέρους τῆς δωδεκάτης (LL. 7-11 in

the Bostra text) is a levy on the *annonae* of the soldiers awarded to their officers in addition to their normal wages rather than a custom tax (so inter alia *IGLS*).

1645. Bostra. Building inscription, 527-548 A.D. *IGLS* 9137. D.Feissel in *Actes XIe Congrès* I 822 note 94, restores in L. 1 [χάρι]τι θείᾳ, ἐκ φιλοτιμίας instead of [ἐκ προ-μ]ηθείας κ(αὶ) φιλοτιμίας. For the formula cf. *SEG* XXVII 1019 (XXVIII 1442; *IGLS* XXI 2 74) and *SEG* XXX 1709 (*IGLS* XXI 2 131).

1646-1654. Gerasa. Inscriptions from the sanctuary of Artemis, 1st-6th cent. A.D. Various inscriptions found between 1984 and 1987 in the sanctuary of Artemis. Ed.pr. M.L.Lazzarini, *Syria* 66 (1989) 41-49 nos. 1-9. [Welles = C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)].

1646: 41/42 no. 1 (ph.). **Honorary inscription, ca. 150 A.D.** Inscription on the fascia (L. 1) and on the tapering sima (LL. 2-6) of a bracket.

[.]ΟΥΑ[--] | ΕΠΙΤ[--] | ἡ πόλις | διὰ Ἀρίστωνος || Ξέρξου | ἐπιμελητοῦ

1-2. Perhaps [Λ(ούκιον)] Οὐα[λήριον Φεῖρμον] | ἐπίτ[ροπον Σεβαστοῦ]: cf. Welles 173 and 174, ed.pr. || 5. for the name Xerxes in Gerasa cf. *SEG* XXXVI 1362/1363.

1647: 42 no. 2. **Honorary inscription, ca. 150 A.D.** Inscription on the fascia of a fragmentary bracket: [--]ιτιον[--]

Part of the honorand's name, ed.pr.

1648: 42-44 no. 3 (ph.). **Honorary inscription, 3rd cent. A.D. ?** Inscription on the fascia (L. 1) and on the sima (LL. 2-6) of a bracket.

Κ(όϊντον) Λόλλιον | Μανερκιανὸν | πρεσβ(ευτὴν) Σεβ(αστοῦ) ἀντιστρ(ά-τηγον) | ἡ πόλις δι' ἐπιμελητοῦ || Ἀμύντου Σαβείνου τοῦ | καὶ Ω.....ου

2. Μανερκιανός = Μαμερκιανός; the governor is unattested so far, ed.pr.

1649: 44/45 no. 4. **Honorary inscription, ca. 150 A.D.** Inscription on the sima of a bracket.

Θέωνα Ἡλιοδώρου Μυραγένης Ἀπολλοδώρου
ἀνέστησεν ἐκ τῶν ἰδίων ἐπανγειλάμενος

1-2. Μυραγένης: a variant of Μοιραγένης, ed.pr. || 3-4. for 'official promise' cf. L.Robert, *Hellenica* IX 8, 37; *BE* (1976) no. 532(4); (1977) no. 79, ed.pr. [cf. also *SEG* XXXV 1315].

1650: 45/46 no. 5 (ph.). **Honorary inscription, 148-151 A.D.** Inscription on the fascia (L. 1) and on the tapering sima (LL. 2-4) of a bracket.

Λ(ούκιον) leaf Ἀττίδιον Κορνηλιανὸν | ὑπατικὸν ἡ πόλις | διὰ
Π(οπλίου) Αἰλίου Νικηφόρου | Κοδράτου ἐπιμελητοῦ

Some omicrons are small; rho: ℘ || for the honorand cf. inter alia Welles 60 and 63 (150 A.D.), which record him as πρεσβευτὴς Σεβαστοῦ ἀντιστράτηγος and ὕπατος ἀναδεδειγμένος (cf. also *IGLS* XXI 17), and Welles 163/164, which like the present text call him ὑπατικός (which often means 'governor' in the Eastern provinces; cf. our lemma no. 1342); his consulate and governorship of Arabia should be dated to 151 and 148-151 A.D. respectively (cf. G.Alföldy, *Konsulat und Senatorenstand*, Bonn 1977, 158, 242/243), ed.pr.

1651: 46 no. 6 (ph.). **Honorary inscription, 159-162 A.D.** Inscription on the sima of a bracket.

Γ(άϊον) Ἄλλιον Φουσ[κι]|ανὸν ὑπατικὸν |
Φλ(άουιος) Κλαυδιανὸς | Φλ(αουίου) Φλάκκου

1-2. The honorand is known from Welles 165 (legatus Augusti pro praetore), 166 (ὕπατος) and 167 (ὑπατικός); his consulate and his governorship (cf. the app.crit. of the preceding lemma) should be dated to 162 and 159-162 A.D. respectively (cf. Alföldy, *op.cit.* 360/361 and 177), ed.pr. || 3. the dedicator is probably identical with the father of Flavius Eumenes, the dedicator of Welles 166 in honor of the same person (cf. above ad LL. 1/2), ed.pr. || 4. a Φλ(άουιος) Φλάκκος is known from Welles 144: either the same person or a member of the same family, ed.pr.

1652: 48 no. 7. **Dedication of a bronze object, 2nd cent. A.D.** Inscription on a cylindrical pedestal with moulded base: [--] | χάλκεον ἱδρύ|σατο

1653: 48 no. 8. **Honorary inscription, 1st cent. A.D.** Inscription on a small marble plaque.

Ἀγαθῇ Τύχῃ· [ἔτους ...] | ὑπὲρ τῆς [τῶν Σεβαστῶν or τοῦ Σεβαστοῦ] | σωτη-
ρί[ας --] | Εὐστ[--] || τοῦ Κα[ίσαρος ? --] | ἱερασάμ[ενος --] | [----]

4. Name of the benefactor, ed.pr. || 6. presumably a reference to a priesthood of the imperial cult, perhaps followed by the name of the emperor in question, ed.pr.

1654: 48/49 no. 9. **Christian acclamation, 5th/6th cent. A.D.** Fragment of a clay bowl with inscription incised before firing.

[A] Ω
[Εἷς Θεὸς] ὁ βοηθῶν Ἐξευρέσι (ἔτους) [--]

'Εξευρέσι(ο)ς: new name (cf. Εὑρέσιος), ed.pr.

1655-1658. Gerasa. Dedications from the hippodrome, early 3rd cent. A.D. - before 212 A.D. Four altars with mouldings excavated at the hippodrome and originally standing on top of the carceres. Ed.pr. Z.Borkowski, *Syria* 66 (1989) 79-83 nos. 1-4 (ph.), who dates nos. 2/3 to the period before 212 A.D. because of the absence of the name Αὐρήλιος. [Welles = C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)].

1655: 81/82 no. 1. **Dedication to Zeus Ouranios, 209-212 A.D. ?** Inscription on the upper fascia (L.1), on the receding shaft (LL. 2-6) and on the base (LL. 6-8).

'Αγαθῇ Τύχῃ·
ὑπὲρ σωτηρίας τῶ-
ν κυρίων ἡ[μῶν . ca. 3 .]
[. . . . . ca. 13 . . . . . .]
[. ca. 3 . Σεβ(αστοῦ) καὶ] 'Ιουλ-
ίας Δόμνας Σεβ(αστῆς)
Διὶ Οὐρανίῳ Δ[... 4-6 ...]
ιων Νεικομάχ[ου]
κατ' εὐχ[ήν]

Numerous ligatures || 3-5. remnants of LL. 3/4 show that the name of the emperor was erased; probably Πoπλίου Σεπτιμίου Γετᾶ, ed.pr.

1656: 82 no. 2. **Dedication to Zeus Soter, before 212 A.D. ?** Inscription on the receding shaft: ---- | Διὶ Σωτῆρι | Αἰλιανὸς | εὐσεβῶν | ἀνέθηκεν

A small fragment of the upper part of the altar was found later: 'Αγα[θῇ Τύχῃ·] | ὑ[πὲρ σωτηρίας], ed.pr. || 1. cf. Welles 13, dedicated Διὶ Ολυμπίῳ Σωτῆρι, ed.pr. || 3. Crossed upsilon, which may suggest a date from Severus on, ed.pr.

1657: 82/83 no. 3. **Dedication, before 212 A.D. ?** Inscription on the receding shaft (LL. 1-3) and on the upper part of the base (L. 4).

---- | ὑπὲρ [..] Δη|μητριαlνοῦ vacat | ἀνέθηκεν

In the lost upper part perhaps a dedication to Good Fortune and an emperor, ed.pr. || in the rasura οι or θι; ΔΗ seems to have been incised on the erased text, ed.pr.

1658: 83. **Dedication, early 3rd cent. A.D.** Inscription on the fascia above the upper moulding (L. 1) and on the receding shaft (LL. 2/3).

'Αγαθῇ Τύ[χῃ·] | ὑπὲρ σ[ωτηρίας] | τῶν κυρ[ίων ἡμῶν] | ----

Ligatures; the letters resemble those of our lemma no. 1655; except for L. 1 the text has been erased, ed.pr.

1659. Gerasa. Mosaic inscription, 6th cent. A.D. C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938) 485 no. 330. D.Feissel, *Actes XIe Congrès* I 813 note 61, restores in L. 3 οὔνομ' Ἀναστάσιος, [Π]έτρα πτόλις instead of οὔνομ' Ἀναστάσιος [τ]ετράπτολις.

1660. Gerasa. Inscriptions on bowls, 6th/early 7th cent. A.D. Group of stamped and painted bowls of early Byzantine fine ware called 'Jerash bowls', some with painted inscriptions. Cf. P.M.Watson, *Syria* 66 (1989) 223-261. On 261 W. mentions the following inscriptions: **1)** ΜΕΤΗΟΠΩΡ (dr.; decorated band [Μέθη, Ὀπώρ[α] ?, Pleket]); **2)** Γ (bird's feet); **3)** Ν (indeterminate motif); **4)** Ω (cross); **5)** Ἔργον Α-- (fan); **6)** [Ἐν] τού[τῳ νικᾷ] (cross); **7)** ΜΗ (dr.; hands playing flute); **8)** [Ἥλι]ος (head of Helios).

1661. Kane (Southern Arabia). Prayer of Kosmas ?, ca. 350-400 A.D. Inscription incised on a plaster wall of what probably was a cult building. Ed.pr. J.G.Vinogradov, *VDI* (1989) 2 162-169 (ph.; dr.).

[Εἷ]ς Θεὸς ὁ βοαθῶν Κοσ[μᾷ ?]
[κ]αὶ ὁ ἅγιος τόπος τοῦ Ι[- - -]
[σ]υνοδία γίνῃ μοι ἡ [- - -]
4 [π]λοτὰ ᾖ ναΐ (sic), ἀπάγητ[αι - -]
[ἔ]ργα καὶ / ι . . . . Μ[- - - - - - -]

1. Bingen reads ΒΟΝΘΟΝ: βο⟨η⟩θῶν || 2. in fine perhaps τούτ[ου], ed.pr. || 3. συνοδία: caravan, ed.pr., who suggests that Kosmas was the leader of the caravan [he may have been a participant; for caravan trade cf. our lemma no. 1588, Pleket]; in fine ἥ[συχος ?, perhaps followed by e.g. ὕδατα, ed.pr. || 4. ναΐ: dative of ναῦς: 'may the sea be navigable for my ship', ed.pr.; Kane was a harbor on the coast of the Indian Ocean || [readings in LL. 3-5 are quite uncertain, Bingen].

1662. Madaba. Mosaic inscriptions. M.Piccirillo, *Mádaba, le chiese e i mosaici* (Turin 1989); *non vidimus*. Cf. the review by A.Ferrua, *RAC* 65 (1989) 229-232; we summarize F.'s review in as much as it pertains to texts which have been incorporated in *SEG* on the basis of earlier publications of P.

***SEG* XXXII 1545**: in L. 4 Ferrua proposes ὡς καθαραῖς εὐχαῖς αὐτὸν θ(εῖο)ν λαὸν ⟨αὔξῃς⟩ (or ⟨εὕρῃς⟩), the final verb having been omitted by the mosaicist [for θ(εῖο)ν cf. already the app.crit. of 1545].

SEG **XXXII 1547**: Ferrua proposes to interpret Γρηγορία (cf. 1547 in fine) as Antiochia, called Gregoria after its patriarch Gregorius (578-593 A.D.).

1663. Madaba. Building inscription, 219 A.D. ? Limestone plaque built into a now demolished house. Ed.pr. M.Piccirillo, *SBF* 39 (1989) 105-108 (ph.; dr.).

[Ὑπὲρ σωτηρίας καὶ νεικῆς καὶ]
[αἰωνίου διαμονῆς αὐτο]κράτορος leaf
[[Καίσαρος Μάρκου Αὐρηλίου Ἀν]-
[[τωνείνου Σεβαστοῦ Εὐσεβοῦς Εὐ]-
[[τυχοῦς τοῦ κυρίου ἡμῶν]] ἐκτίσθη
[---------- πρὸς τ]ῶν πυλῶν ἐπὶ
[. Φλαουίου Ἰου]λιανοῦ πρεσβ(ευτοῦ) Σεβ(αστοῦ)
[ἀντιστρ(ατήγου) ὑπάτ(ου), ἐπισ]κοπευόντων
[----------]ιοῦ, Θεοδώρου Ῥου-
[φίνου, ἐν ἔτει δι]ρ΄

Traces of red paint ‖ 3-5. Helagabalus; the restoration is based on the identification of the governor in LL. 7/8, ed.pr. ‖ 6. the inscription commemorates a monument connected with the city gates, ed.pr. ‖ 7-8. Flavius Iulianus, governor in 219 A.D., is recorded on milestones as consul, ed.pr. ‖ 9-10. names of at least four bishops or two names with patronymics, ed.pr.

1664-1668. Madaba. Epitaphs, late Roman Imperial period. Five stelai; nos. 1 and 5 were built into houses; nos. 2-4 were found in a cemetery East of the Church of the Apostles and reused in the Byzantine period; now in the Archaeological Museum at Madaba. Ed.pr. M. Piccirillo, *SBF* 39 (1989) 108-112 nos. 1-4 , 114 no. 10 (ph.; dr.); nos. 5-9 are anepigraphic. Except for our lemma no. 1668 no precise dates are given by ed.pr. On 114/115 no. 11 (ph.; dr.) P. republishes *IGLS* XXI 123.

1664: 109/110 no. 1. **Epitaph of Euphorios.** Limestone stele with semi-circular top; Byzantine cross above a framed rectangular panel with inscription: Θάρσει, | Εὐφόρι | ἄωρε

1665: 110 no. 2. **Epitaph of Makedo(n/-nios ?).** Rectangular sandstone stele with a Byzantine cross within a circle; inscription below: MAKE|ΔO

The name is normally Μακεδών or Μακεδόνιος, ed.pr.

1666: 111 no. 3. **Epitaph of Mouselios.** Sandstone stele with curved top; Byzantine cross; inscription below: Μουσηλίο(υ) [why not Μουσήλιο(ς) ?].

1667: 112 no. 4. **Epitaph.** Sandstone stele with curved top and bottom; semi-circular incisions on both sides; Byzantine cross within a circle; inscription below.

† CHΛHIONAO

Perhaps Silvana, ed.pr. || 2. [the dr. shows traces of at least one more letter (probably omikron) before the first letter read by ed.pr., which seems to be rather an alpha or a delta than an omikron, Tybout].

1668: 114 no. 10. **Epitaph of Menas, 633 A.D.** Rectangular sandstone stele with inscription in a slightly recessed field.

† Ἐνθάδε κεῖτε Μηνᾶς Ἰωλάννου ζ(ήσας) ἔτη | β′, τελ(ευτήσας) μη(νὶ) Δεῖσ(ίου) ιβ′ τοῦ ἔτ(ους) | φκη′, ἰνδ(ικτιῶνος) ζ′†

Abbreviation sign: ⸗ ; ligatures OY and MH in LL. 3 and 4 resp. || 5-6. year 528 of the era of the province Arabia, 7th indiction = 633 A.D.

1669-1670. Nebo (area of Kerak). Epitaphs, 611 A.D.-late Roman Imperial period. Ed.pr. M.Piccirillo, *SBF* 39 (1989) 117/118 nos. 18/19.

1669: 117 no. 18 (ph.; dr.). **Epitaph of Eudoxia, 611 A.D.** Rectangular stele; Byzantine cross within a circle; branches incised on the sides; inscription within a slightly recessed framed field; now in the Museum of the Studium Biblicum Franciscanum at Jerusalem.

† Ἐνθάδε κῖται Εὐδοξία Σεργίου ζήσας (sic) || ἔτι θ′, τελευτήσας (sic) ἐν μ(ηνὶ) | Γορπ(ιαίῳ) τοῦ ἔτ(ους) φε′

Abbreviation signs: ⸗, ⸗, ⸗ || 5. ἔτι = ἔτη || 7. OY in ligature above the line; year 506 of the province Arabia = 611 A.D.

1670: 118 no. 19. **Epitaph of Faustina, undated.** Rectangular stele with a small cross incised at the centre of the top and a larger cross plus A and Ω within a circle at the bottom. Text on the basis of a photo presented to ed.pr. in 1985.

Μνημηῖον Φαυστίνας Ζεβήνου ἀποθανούσης μετὰ πίστεως
Κ.ΛΗΧΕΧΩΝ || ΧΕΜ.ΜΗΜΙΙΟΨΧΤ.ΟΨ | Α ἰνδικ(τιῶνος) ΜΕΤΑΨ.Ι
ΕΞΕΩΧΙΧΟΕΤΟΤΟΨ | ΤΟ ποιήσας ΒΨΜΨΠΙ | οὐδὶς ἀθάνατος

1671. Petra. Mosaic inscription in the 'cathedral', 446 A.D. R.E.Brünow - A. v.Domaszewski, *Die Provinz Arabia* I (Berlin 1904) 393 no. 772. Briefly mentioned by M.Piccirillo in *Actes XIe Congrès* I 480/481, with a new drawing.

1672-1673. Philadelphia-Amman (area of: Er-Rajīb). Building inscription and dedicatory epigrams from a tomb, 139/140 A.D. Two blocks originally belonging to a funerary building; found in the Roman necropolis of Er-Rajīb. Published by P.-L.Gatier, A.-M.Vérilhac, *Syria* 66 (1989) 337-348 nos. 1/2 (ph.; translations). The building inscription is new; for the epigrams see *SEG* XXXVII 1538 (L.Di Segni-M.Piccirillo), which is superseded by G.-V.'s text. We do not record the differences in punctuation in our app.crit., though they are substantial.

1672: 338-341 no. 1. **Building inscription.** Rectangular limestone block with inscriptions in a recessed field within a tabula ansata (B), above (A) and below (C) the tabula and in the upper right corner (D); A, C and D in smaller letters. Now lost; published on the basis of a photo.

A Θεός· Ἀγαθὴ Τύχη· Ζεὺς Σ[ώ]τηρ
B Ἀρίστων Κλήμεν|τος τοῦ Ἀρίστωνος | ᾠκοδόμησεν | μνήμης χάριν || ἔτει βσ΄
C Ἔχει (?) λίθους μεγάλ(ους) στερεμ(νίους) ..ΑΦ πώρου $\overset{\beta}{\underset{\Delta}{M}}$
D Ἀνηλώθη | τὰ πάντα | (δηνάρια) $\overset{\Delta}{M}$, Ε

B. 1-2. Ariston is also on record as the builder of the columbarium mentioned in the epigrams; see below, A LL. 2/3 and B L. 1; originally the tomb may well have had an epitaph (in verse ?), perhaps for Ariston's father, G.-V. || 5. year 202 of the municipal era of Philadelphia, which starts in 63 rather than 64 B.C.: 139/140 A.D. || C. the reading of the first two letters is uncertain; perhaps a hasta between epsilon and chi, G.-V.; before ΑΦ the upper rounding of a rho or beta, followed by a similar trace (perhaps an omicron above the line); ἀφ πώρου is not impossible, but another abbreviated word is preferable, G.-V. || C-D. the meaning of the cipher 20,000 (C in fine) is unclear: it can hardly refer to the costs (a total of 15,000 denarii according to D), neither to the number of poros blocks used, G.-V.

1673: 342-348 no. 2. **Two dedicatory epigrams.** *SEG* XXXVII 1538 (with a description of the stone). Now in the possession of H.Khair.

A [Ἀγα]θὴ Τύχη. leaf Θεὸς ἡγεῖται.
Τίς σε βροτῶν ποίησε, πελώριε; - δῖος Ἀρίσ|των.
- Καὶ τίνος ἦν; - Κλήμεντος. - Ἔχεις δέ τοι | ὄρνεα πολλὰ
4 καί σε τοσοῦτον ἔθηκε· leaf τ⟨ί⟩νος | χάριν; - Ἦν ἐσακούσῃς
λέξω. - Φράζε τάχι|στα. - Τρέφει τροφὸν ὄρνεα ταῦτα

ἠΰκομον | Δήμητρα καὶ ἄνδρασιν ἔστιν ἐδωδή·
τίμησεν δ' ἄρα Ζῆνα τὸν ἐνγύθι ναιετάοντα, |
8 νῆον γὰρ ποιῆσε διοτρέφεων πετεηνῶν leaf

B Λάϊνον ἔμψυχον σκᾶνος τόδε δῖος Ἀρίστων |
τεῦξε, πελειάων ὠγύγιον τέμενος leaf
αἳ Διὶ | πατρὶ φέρουσιν ἀγαλλόμεναι πτερύγεσσιν
12 εἴαρος ἀμβροσίην ἔνθεν ἀπορνύμεναι· |
ἐκ δὲ πελειάων σταχύων βρείθουσιν ἄρουραι
σκιδναμένης Δηοῦς αὔλακι τεμνόμεναι·
καὶ Διὶ καὶ Δήμητρι τετυγμένον ἐστὶν ἄγαλμα,
16 ἡ μὲν γὰρ καρπῶν, ὃς δ' ὑδάτων ταμίης leaf

The letter forms are similar to those of the preceding text || in the recessed fields of the ansae of the tabula ansata the letters Z and H: Z(εὺς) ἡ(γεῖται), G.-V.; Z(εὺς) Ἥ(λιος) or Ἡ(λιοπολίτης), *SEG* || 1. Θεὸς ἥ εἶτα, *SEG* || 4. ΤΟΝΟΣ, lapis; πόνος, *SEG* || 10. τελειάων, *SEG* || 15. καὶ Διὶ καὶ Δήμητρι ἔτι ὑγιενόν, *SEG* || 16. ἡ μὲν ἄρ, *SEG* || G.-V. amply comment on the subtle poetic quality of this text (Homeric diction; thematic interplay between the two epigrams), the cult of Zeus (not recorded at Philadelphia so far) and Demeter (attested on coins from Philadelphia), who are presented as a couple of Syrian deities after the model of Hadad and Atargatis, and the principal theme of fertility, especially the role of the pigeons as producers of manure and feeders of Zeus but above all of Demeter, who in turn feeds humanity. The monument described, to which the block with our texts was attached, is a funerary columbarium situated near a temple of Zeus; similar columbaria are on record in inscriptions from Syria of the 3rd/4th cent. A.D.: L.Robert, *Hellenica* XI-XII 296-327, on *IGLS* 2145, 2173a, 2381, 2474 (*GV* 264, 270, 655, 1983). The pigeons flew from the temple to their tower and vice versa; the columbarium helped to keep the temple clean.

1673 bis. Umm al-Qutan. OUR LEMMATA NOS. 1598-1610 BELONG HERE.

EGYPT

1674. Egypt. For two magic lead tablets from Egypt cf. our lemma no. 1745.

1675. Egypt. Corpus. A.Bernand, *De Thèbes à Syène* (Paris 1989), presents a Corpus of the inscriptions of Tuphium (Tâd), Hermonthis (Armant), Pathyris (Gebelein), Latopolis (Esneh), Eileithyiapolis (El-Kab), Silsilis (Gebel Silsileh), Ombos (Kom Ombo), Syene (Assouan), Elephantine, Es-Sehel (Setis), Salib, Bigèh and Philae (new texts after *I.Philae*): all in all 344 texts (fragments included); the graffiti of worshippers or tourists (or both) are the majority.

Indices and Concordance are dense, illustration is lavish and excellent, but cf. some criticism by Bingen, *CE* 65 (1990) 139/140.

For a new text from Elephantine cf. E.Bernand, *ZPE* 82 (1990) 179-181. For comment on a great many proper names in Bernand's Corpus cf. H.J.Thissen, *ZPE* 90 (1992) 292-296 and J.Boyaval, *Kentron* 8 (1992) 25-44.

For no. **12** (Latopolis) cf. J.Bingen in *Studia Varia Bruxellensia* II (edd. R.de Smet - H.Melaerts - C.Sarens, Leuven 1990) 5-12: dedication of a statue probably of Antinoos, erected during the γενέσια of Antinoos, on the second of the month Ἀδριανός after November 130 ('de peu ou de beaucoup'). It was during Γάλλος Μαριανός' epistrategia of the Thebais that the statue was erected: --- ἐπὶ] | Γάλλου etc.

For a critical review cf. J.Bingen, *CE* 65 (1990) 130-159, with remarks on:

no. **7**: in LL. 3/4 read perhaps παρὰ τοῖς (= τῦς) κυρίοις (= κυρίυς) -- θεοῖς (= θεῦς)

no. **8**: perhaps read in L. 7 (ἔτους) ε′ instead of α′: 3 May 222 A.D. A first year of Elagabal and Severus Alexander (so Bernand) does not exist

no. **13**: the restoration [Παχ]|ώ[ν in LL. 14/15 is dubious; cf. in the same sense P.J.Sijpesteijn, *Tyche* 5 (1990) 176 note 3

no. **18**: in L. 4 read Πετεή[σιος]

no. **19**: in L. 3 perhaps Μεσορή; in L. 6 Ἀπολιναρ[

no. **23**: date: very probably early 1st cent. B.C., with reflection on letter forms as dating criterion

no. **38**: Ποσίδιππος is a nominative, not an undeclined patronymic

no. **71**: χαίρετε shows that this is not an epitaph

no. **78**: Κράτερος is a nominative, not an undeclined patronymic

no. **79**: in L. 3 restore [Σκύ]μνου; cf. *SEG* XXXVIII 1817

no. **83**: read in LL. 4-6: (ἔτους) μδ′ | Καίσαρ[ο]ς | Θωὺθ κ′ (= 17 Sept., 14 A.D.); in L. 2 read Ἐρβεσχῖν[ι]|ς; cf. our lemma no. 1700

no. **117**: the restoration in L. 5 in fine is very speculative; the sigma is uncertain

no. **136**: in LL. 5/6 read Ἄμωνος θεοῦ | καὶ υἱὸς αὐτοῦ

no. **168**: probable date 17 June, 159 B.C. (or just possibly 20 June, 183 or 31 May, 92 B.C.)

no. **171**: cf. our lemma no. 1704

no. **174**: Vespasian's titulature in A LL. 1/2 does not concern text B; so in B L. 6 keep (Ἔτους) ιη′ (2nd cent. A.D.), in A L. 1 perhaps read Ἔ[τους] ς′ (= 73/74 A.D.). In L. 8 perhaps ἐτελειώθη ?; in L. 9 we may well have a deficient rendering of εὐσεβίας (Bernand: εὐιερίας)

no. **191**: (Ombos). Bingen suggests for LL. 37-40 (cf. already *SEG* XXVI 1799): τῶι δὲ δ′ (ἔτει) | [κατὰ τὰ ὑπ]ὸ Πεδουκαίου Κόλωνος | [ἡγεμο]νεύσαντος ἐν διαλογ[ισμῶι] κριθέντα εἰς διαμίσθω|[σιν etc.

no. **192**: in LL. 4/5 διὰ [φροντίστου] | τοῦ πατρός means 'par les soins de son père ---'; the father acted as guardian (ἐπίτροπος)

no. **194**: in L. 1 read rather [ὑπὲρ αἰωνίου διαμονῆς τοῦ κυρίου ἡμῶν] | etc.

no. **195**: in L. 1 read Θεῶι μεγίστωι; πολιεῖ (from πολιεύς) refers to Alexandria from which the dedicator may have come; in L. 3 read ἑαυτῆς

no. **199**: cf. our lemma no. 1702.

no. **210**: in L. 5 read 'Απόλλωνος (cf. E.Bernand, *ZPE* 82, 1990, 186); date: probably 2nd cent. A.D.

no. **224**: in L. 3 the Y of EY is far from certain

no. **226**: (Syene) and 249 (Elephantine): in fact it is one and the same text, probably from Elephantine. The text runs:

['Υπὲρ αὐτοκράτορος Καίσαρος Οὐεσ]πασιανοῦ Σεβαστοῦ ἀνέθηκαν
[- - - - - - - - - - - - - - - - καὶ 'Απολλ]ώνιος (?) Παχομπελαίου
[- - - - - - - - - - Χνούβει (?) θεῷ μεγίσ]τῳ ἐπὶ Σεραπίωνος τοῦ
[- - - - - - - - - - - - - - - - (ἔτους), Φαρμοῦ]θι κη΄

no. **236**: in L. 8 read ἐπιμελ(ητοῦ) τοῦτο τὸ μέρ(ος); in L. 10 read | [--]μ ἀρχιοικο-⟨δό⟩μου (perhaps [διὰ 'Αβραὰ]μ ?)

no. **243**: in L. 7 read Καλλικράτου

no. **244**: I L. 5: uncertain restoration; II LL. 20/21: οὖν after προστετάχαμεν is unlikely; II L. 21: ἡμῶν κατὰ is very uncertain; comma after διδομένων; VIII L. 66: Μεσορ]ῆς is not imperative

no. **246**: cf. our lemma no. 1697

no. **250**: B. repeats his position as given in *SEG* XXX 1749; in L. 7 read ἐπυήσαντο

no. **251**: cf. P.J.Sijpesteijn, *ZPE* 65 (1986) 151-153 and P.Heilporn, *CE* 64 (1989) 283-285. Bernand's dates should be changed.

no. **267**: the date in SEG XXIX 1629 is to be preferred (1st-2nd cent. A.D.)

no. **302**: Cf. P.Heilporn, *CE* 65 (1990) 116-121: perhaps from Elephantine; no clear link with no. 303

no. **277**: (= *SEG* XXIX 1637): τοῦ ἀναγε[ιν]ώσκοντος means 'he who is reading'

no. **304**: this text is about Pheou, son of Smetchemo (Φηοῦ ὑὸς Σμητ|χημῶ) and not about Smetchemo, son of Pheos

no. **316**: in L. 8 read "A]μμονι

no. **328**: (= *SEG* XXXI 1532): in L. 14 read [ἔ]τους κζ΄: year 27 = reign of Commodus; in L. 16 traces of the indication of a day (27 Nov. - 26 Dec. 186 A.D.). P.J.Sijpesteijn, *Tyche* 5 (1990) 175/176, in fact reads [ἔ]τους κζ΄ μη|[ν]ὸς 'Αδριανοῦ | κ΄: 16 December 186. The centuria of Valentinus (LL. 6/7) may well be identical with the one from *I.Philae* II 184 (2nd-3rd cent. A.D.).

1676. Egypt. The prytany in the cities in the Imperial period. P.Schubert, *ZPE* 79 (1989) 241, uses *SEG* VIII 797 (*SB* 7905) in his study of the prytany in Imperial Egypt (235-242). The inscription (exact provenance unknown; 2nd cent. A.D.) mentions a γραμματεὺς βουλῆς (L. 10). This function may have been regularly combined with the function of πρυτανικός, secretary of the board of prytaneis.

1677. Egypt. The magistracy ἐπὶ τῶν στεμμάτων. F.Kayser, *BIAO* 89 (1989) 219-226, studies the municipal magistracy ἐπὶ τῶν στεμμάτων, on record in two inscriptions (*SB* 592 and 8312; the latter is also in A.Bernand, *Portes* 12), and the διανομὴ στεμμάτων (= 'distribution') on record in three papyri. The documents come from Alexandria, Antinoopolis, Hermopolis, Oxyrhynchus and Theadelphia, and date to the 2nd/3rd cent. A.D. (*SB* 592 should be dated to the 2nd or perhaps 3rd rather than to the 1st cent. A.D.). He concludes that this magistrate was charged with the supervision of the maintenance of the members of the γερουσία. The στέμματα are either a sort of pension or the right to have them, rather than wreaths, genealogical stemmata, social groups (e.g. ephebes) or associations, as proposed by earlier scholars. Ὁ ἐπὶ τῶν στεμμάτων controls municipal property which feeds the pension fund.

1678. Egypt . Arabs in Egypt. Cf. M.E.Abd-El-Ghany in *Egitto e Storia Antica* 233-241, inter alia on the Ἀραβάρχης on record in some inscriptions and associated with the Eastern desert of Egypt and the trade with the East (cf. e.g. *OGIS* 674).

1679. Egypt. Epigraphy. In the context of a study of specifically Egyptian and general, Greek features in Greek inscriptions from Egypt J.Bingen in *Egitto e Storia Antica* 15-35, briefly discusses *OGIS* 90 (sacerdotal decree from Memphis; study of the date, with many Egyptian elements in royal titulature; but no evidence for predominance of Egyptian clergy over the king) and *I.Fayum* 112-114, 116-118, 135/136, 152 (asylia-decrees; 95 B.C. and later; again no evidence for tension between clergy and king; rather competition between royal power and Greek magnates, condottieri etc.; weakness of the sanctuaries; cf. also our lemma no. 1699); discussion of the formula ὑπὲρ βασιλέως in dedications (e.g. *I.Philae* 2, 5) compared with the dative of those to whom the dedication is made: ὑπέρ = 'in favor of'.

1680. Egypt. Contacts between Egypt and Sicily. G.Manganaro in *Egitto e Storia Antica* 513-553, studies 'Movimento di uomini' between Egypt and Sicily from the 3rd to the 1st cent. B.C.; presence of Sicilians in Egypt and Libya (cf. e.g. *CIG* 4807 (e); *SEG* VIII 511; XVIII 772); no Alexandrians in Sicily; commercial relations between Egypt and the Aegeans; import of Rhodian wine in Sicily (240/210-146/108 B.C.); unpublished epitaph of a Διονύσιος Ῥόδιος in Lipara; presence of Egyptian bronze coins is evidence of Sicilians going to Egypt (e.g. as mercenaries) rather than of Egyptian merchants coming to Sicily.

1681. Egypt. Cult of the Ptolemies. Cf. H.Hauben in *Egitto e Storia Antica* 441-467, for a survey of the various forms of divine worship for the kings/queens and a study of the specific Egyptian context of the cult and of its meaning.

1682. Egypt. Pilgrimage in the Ptolemaic and Roman period. E.Bernand in *Mélanges Lévêque* I 49-63, studies the phenomenon of pilgrimage to sanctuaries in Ptolemaic

and especially Roman Imperial Egypt. Ancient pilgrimage differs from its medieval and modern variants in several respects: it happens on a limited, often individual scale, collective pilgrimage being reserved for periodic festivals; pilgrimage is largely local, or in the context of casual passages; religious motivation and touristic curiosity alternate and are often intermingled. B.'s study is largely based on the προσκυνήματα from various places. Visits to the Colossos of Memnon (cf. our lemma no. 1706) and to the Tombs of the Kings at Philai have often a touristic flavor; those to the Third Terrace of the temple at Deir el-Bahari, the Memnonion and the Tomb of Osiris at Abydos were therapeutic and oracular in character (vota). With the exception of Philai the large temples (Medinet Habu; Amon at Luxor; Karnak; Medinet Madi; also the Sphinx at Gizeh) yield few proskynemata. When possible B. comments on the provenance and (highly varying) social background of the visitors per sanctuary.

1683. Egypt. Imperial images in temples. On the basis of a series of inscribed ostraka recording statues taxes, papyri, hieroglyphic and Greek inscriptions, notably decrees from Canopus (*OGIS* 56; *SEG* XVIII 631; cf. XXXIII 1357) and Memphis (Rosetta-stone: *OGIS* 90; *SEG* XXXIII 1357; cf. XXXVI 1394; Raphia-decree: H.-J.Thissen, *Studien zum Raphiadecret*, Meisenheim am Glan 1966, 23, 67-71), D.Fishwick, *Historia* 38 (1989) 335-347, studies the purpose and significance of statues and busts of kings and emperors in temples in Ptolemaic and Roman Egypt. He argues that only deceased ancestors were properly speaking σύνναοι θεοί. Images of living rulers were placed in a temple not as cult idols, but to honor the individual represented. As a special mark of honor they could be erected in the cella, even beside the cult statue. They could be, however, the focus of rites and ceremonies, inter alia transportation in processions. F. adduces evidence for wear and tear of the statues. On 340/341 a discussion of the terminology: ἄγαλμα (usually a cult idol, but also in other contexts, e.g. in our case a honorary statue set up in a temple as an offering), ἀνδριάς (representation of a man; an andrias of a ruler represents him as a recognizable man, not as a god) and προτομή (a bust of a man or a divinity; not a cult image in normal usage).

1684. Egypt. The neokoroi of Sarapis, 1st-3rd cent. A.D. In an appendix to an article on statues of priests of Sarapis (to be recognized by a headband with a disc featuring a seven-rayed star) H.R.Goette, *MDAI (K)* 45 (1989) 173-186, on 182-186 lists 35 νεωκόροι τοῦ μεγάλου Σαράπιδος, i.e. the heads of the Sarapeion at Alexandria, on record mainly in papyri and in some inscriptions from the 1st-3rd cent. A.D. Most neokoroi had Roman citizenship and belonged to the Egyptian elite. The titulature shows that there was an internal hierarchy: κράτιστος (Roman equites only [but see *SEG* XXXI 1701]), πρεσβύτατος νεωκόρος and ἀρχινεωκόρος. On 179 G. briefly comments on the neokoros M.Aurelius Asclepiades, a victorious athlete who erected statues of his father and himself in Rome (*IG* XIV 1102-1104 = *IGR* I 152-154 = *CIG* 5912-5914; G. 183/184 no. 16).

1685. Egypt. Ἀθηναῖος and Ἀθήναιος. Cf. our lemma no. 316.

1686. Egypt. The name Eiras. H.Heinen, *ZPE* 79 (1989) 243-247, argues that the name Eiras in Plutarch, *Ant.* 60, is a female hypocoristicon (Εἰρᾶς), derived from Εἰρήνη; so also Εἰρᾶς in *SB* 2643 (D.M.Lewis in: A.Fuks - M.Stern, *Corpus Papyrorum Judaicarum* III, Cambridge Mass. 1964, 1463), a graffito at Tell el-Yehudiye. Female hypocoristica in -ᾶς, -ᾶτος are very rare. H. knows two other examples in Greek inscriptions from Egypt, both derived from the name Κλεοπάτρα (see *SEG* XXXI 1668): Κλεοπᾶς in *SB* 4088 (*I.Philae* I 29), a proskynema from Philai, 1st cent. B.C.; Κλευπᾶς in *SB* 9673 A (D.M.Lewis, *op.cit.* 1530B), an epitaph from Tell el-Yehudiye of the Augustan period. The same type of female names is found in one or two papyri. H. comments on the frequency of the name Εἰρήνη among the Jews in Egypt. O.Masson, *BE* (1990) no. 362 supplies another epigraphical record of the name Εἰρᾶς: P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy 1919) 131.

1687. Akoris. Cf. E.Bernand in *Egitto e Storia Antica* 251-259, for a brief survey of the contribution made by Akoris' inscriptions to the history of the city. Cf. *SEG* XXXVIII 1677.

1688. Akoris. Dedication of a statue of Souchos for the well-being of an Emperor, 184 A.D. *SB* 993; *IGR* I 1136; *I.Akoris* 13. P.J.Sijpesteijn, *ZPE* 78 (1989) 99-100, suggests restoring LL.3-6 as [[[M]ά[ρ|κ]ου Αὐρ[ηλ]ίου [Κομμόδου]]] | Ἀντωνίνου Σεβαστοῦ | Εὐσεβοῦς (edd.pr.: Τ[ί]|τ[ου Αἰλίου Ἀδριανοῦ]; *IGR* and Bernand: M]ά[ρ-|κ]ου Αὐρ[ηλ]ίου [Σευήρου]). S. argues that the titulature, as restored by *IGR* and Bernand, is not attested so far for Caracalla. The titulature restored by S. is well attested for Commodus. The text then dates from the year 184 A.D., November 25. J.Bingen, *CE* 63 (1988) 166, argues that the θεοὶ πατρῷοι in L. 2 are Ammon and Souchos. E.Van 't Dack, *CE* 65 (1990) 297-303, accepts and elaborates Sijpesteijn's argument.

1689. Akoris. Fragmentary inscription dealing with the rise of the Nile, 379-383 A.D. *SB* 6608; *I.Akoris* 40. K.A.Worp, *ZPE* 78 (1989) 137, restores LL. 2-4.

Ἐπὶ τῆς τῶν θεοφιλεστά[τ]ων βασ[ιλ]ε[ί]α[ς]
Φλαυίων [Γρατια]ν[οῦ κ]αὶ Οὐ[αλ]εν[τινι]⟨α⟩[νοῦ]
καὶ Θεοδ[οσίου τῶν αἰωνίων Αὐγούστων]

2. The word order is twisted; the reading βασ[ιλ]έ⟨ω⟩ν does not solve the problems, W. || 3. Φλαυίων [... 7 ...]H[..]AIOY[..]EN[..]O[---], *SB*, *I.Akoris*; perhaps the author of the text confused the names of two different Emperors, Valens and Valentinianus, or the scribe wrote something like Οὐ[αλ]εν[τινί]ου, W. || 4. καὶ Θεοδ[ωσίου ?, ed.pr., *I.Akoris* || W. dates the text between Januari 19, 379 and August 25, 393 A.D.

1690. Alexandria. Dedication to Sarapion, 2nd cent. A.D. *SEG* XX 500 (*SB* 1326). F.Kayser, *BIAO* 89 (1989) 217, presents a photo and a drawing of this text, which is now in the Museum at Alexandria. A small oblique stroke after the Π in L. 2 initio confirms that Π(ούβλιος) Ἀκείλις (*SEG* XX) rather than Πακείλις (*SB*) should be read. For the latter cf. our lemma no. 1818.

1691. Alexandria. Epitaph of Isidoros, ca. 200 A.D. ? Thin marble slab, broken into several pieces, lower right part missing. Reused as pavement in a house near the Roman baths of Kom-el-Dikka. Ed.pr. A.Łukaszewicz, *ZPE* 77 (1989) 195/196 (ph.; translation).

Εὐψύχι Ἰσίδω-
ρε ἐτῶν κη΄·
δοῖ σοι ὁ Ὄσ̣[ει-
ρις τὸ [ψυχρὸν]
vacat [ὕδωρ]

3-5. For the 'cool water' formula and its cultic context, see R.A.Wild, *Water in the cultic worship of Isis and Sarapis* (Leiden 1981) 123-126, 248/249, ed.pr.

1692. Alexandria (Hadra). Inscribed hydria, 3rd cent. B.C. *SEG* XXIV 1181 (B.F.Cook, *Inscribed Hadra vases in the Metropolitan Museum of Art* (New York 1966) 26 no. 12). A.Chaniotis, *ZPE* 77 (1989) 77, recognizes the proper name Παιθελμίδα (ed.pr.: παιθελμιδα), cf. our lemma no. 1808. See M.Bile, *Le dialecte crétois ancien* (Paris 1988) 109 note 143, for the different forms of this name. [Cf. already J. and L.Robert, *BE* (1967) no. 662].

1693. Antinooupolis (area of). Love-charm, 3rd/4th cent. A.D. *SEG* XXVI 1717. F.Maltomini, *ZPE* 78 (1989) 96, argues that the correction μὴ στέ⟨ρ⟩γειν in L. 10 is unnecessary. The wish is that the woman 'cannot hold out (far from me)', cf. *P.Grenf.* I 1, 17-19. According to M., this formula (μήτε πιεῖν μήτε φαγεῖν μὴ στέγειν vel sim.) is the original one, not that with στέργειν which is on record in several papyri.

1694. Apollinopolis Magna (area of: El-Hassaia). Funerary epigram for the officer Apollonios, 103-101 B.C. ? *SEG* VIII 770; *GV* 1151; E.Bernand, *Inscr. métriques* 5. Text, translation and commentary are given by W.Clarysse in E.Van 't Dack-W.Clarysse-G.Cohen-J.Quaegebeur-J.K.Winnicki, *The Judean-Syrian-Egyptian conflict of 103-101 B.C. A multilingual dossier concerning a 'War of Sceptres'* (Collectanea Hellenistica I; Brussels 1989) 84-88. C. argues that the 'War of sceptres' on record in L. 12 (ὅτε σκάπτρων ἤλυθ' Ἄρης Συρίην) refers to the Syrian campaign of 103-101 B.C. rather than to one of the many dynastic struggles in the reign of Ptolemy VIII. Apollonios' father may have attained the rank of συγγενής (L. 5: συγγενικῆς δόξης ἱερὸν γέρας) ca. 130-120 B.C. In the same volume, which is

based mainly on papyrological evidence, E.Van 't Dack on 18-24 in a detailed aperçu of the dynastic history of the Ptolemies from 116 to 80 B.C. adduces some inscriptions, inter alia *OGIS* 168 and 739; *SEG* IX 5 (XX 704*) and XXVIII 1479.

1695. Eileithyias polis. The Greek inscriptions. J.Bingen-W.Clarysse, *Elkab III. Les ostraca grecs* (Brussels 1989) 21-25, present a corpusculum of the seventeen Greek inscriptions from Eileithyias polis. One of them is new (cf. our lemma no. 1696). For these texts see also Bernand (cf. our lemma no. 1675) nos. 21-37.

1696. Eileithyias polis. Inscription on a tessera, 3rd/2nd cent. B.C. Right half of a rectangular terracotta tessera. Inscriptions incised on two sides. Edd.pr. J.Bingen-W.Clarysse, *op.cit.* (cf. our lemma no. 1695) 24/25 no. 16 (ph.).

A)	[α]	β
	[τὸ --]	τὸ παρὰ
	[- - - -]	τῶν ἱερέων
	[- - - -]	
B)	[α]	β

'Tessère de reconnaissance ou σύμβολον'; its function is unclear, edd.pr., who point out that the object testifies to the relations of the Egyptian priests with the 'royal' milieu of the administration and the army.

1697. Elephantine. Dedication on behalf of Ptolemaic kings, 142-131 or 124-116 B.C. A.Bernand, *op.cit.* (cf. our lemma no. 1675) 220 no. 246 (ph.). F.Junge in *Elephantine XI. Funde und Bauteile, 1.-7. Kampagne, 1969-1976* (Mainz 1987) 76-82, especially 81 (ph.), adds a new fragment and gives the following text (cf. also *BE* 1988 no. 989).

[Ὑπ]ὲρ βασιλ[έως Πτολεμαίου κ]αὶ βασιλίσσης
Κλεοπάτρ[ας] τῆς ἀ[δελφῆς κ]αὶ βασιλίσσης
Κλεοπάτρ[α]ς τῆς [γυναι]κὸς Θεῶν Εὐε[ρ]γετ[ῶν]
καὶ τῶν τούτων [τέκνων] Χν[ούβιδι καὶ Ἥραι καὶ]
Ἀνούκει καὶ Ἴσιδι [καὶ Διονύσωι κ]αὶ τοῖς ἄλλοις
[θεοῖς π]ᾶσι[---]ων τῶν πρώτων
φίλων ὁ ἀπεστ[αλμέ]νος π[ρὸς τὴν ἐπιστρατη]γίαν (or ἀρχικυνη]γίαν)

1698. Elephantine. Rescript (?) of Diocletian to the people of Elephantine and/or Syene; rescript of the tetrarchs to the people of Elephantine and Syene, 297/298 A.D. *CIG* 4892 (*SB* V 8393; *IGR* I 1291; cf. *SEG* XXVIII 1469). Republished by P.

Brennan, *ZPE* 76 (1989) 193-205 (translation; commentary) on the basis of Pococke's copy. Now also in *I.ThSy* (cf. our lemma no. 1675) 252.

⟨ὡς⟩ δὲ ⟨πρ⟩οσῆκόν ἐσ⟨τ⟩ιν ⟨π⟩ερὶ ⟨τ⟩ῶν π⟨ρ⟩ο⟨ν⟩ο⟨μῶ⟩ν ⟨κ⟩αὶ τῶν
ἀπηγ⟨ορευμέν⟩ων μ⟨νήμην π⟩[οιή]σασ⟨θ⟩α⟨ι⟩
ἐν τῇ ὑμετέρᾳ δεήσ⟨ι τ⟩ῷ διασημο⟨τ⟩άτῳ {ατω} καθο⟨λ⟩ι⟨κ⟩ῷ ⟨π⟩ρὸς
⟨χ⟩άριν φ[ρ]οντίσαται ⟨ὡ⟩ς οὐκ ἔ⟨δ⟩ει ὑ⟨μ⟩ᾶς
⟨κα⟩ὶ ⟨π⟩ερὶ τούτων ἔνοχ⟨λ⟩ῖσθαι· περὶ δὲ τῶν ⟨γ⟩ηδίων ἅπερ ἐν τῇ νήσῳ
ε⟨ἶ⟩ναι ἐμνημονε⟨ύσ⟩αται
4 ἅπερ διὰ τοῦ πραιποσίτου τοῦ ἐν Σοήνῃ διατρίβον⟨τ⟩ος ἡ⟨μ⟩ετέρας
⟨ἐργ⟩ασ⟨εί⟩ας β⟨ίῃ κ⟩ατέ-
χεσθαι ἐδή⟨λ⟩ωσεν, γράμματα πρὸς τὸν τῆς ἐπαρχείας ἡ⟨γ⟩ούμ⟨ενον⟩
δοθῆ[να]ι [ἐκελεύσαμεν]
ἵνα τὴν ἀδικίαν ταύτην παρὰ τὸ ἔ⟨θ⟩ο⟨ς⟩ συνηθείας ἀποστρέψ⟨ῃ⟩ καὶ
κωλύσ⟨ῃ⟩, ἵνα ὑμεῖς
τὴν ἐ⟨ρ⟩γασείαν τ⟨ῶν⟩ αὐτ⟨ῶν⟩ γη⟨δίω⟩ν, ὥσπερ ἡ⟨ξ⟩ιώσαται ἔχειν Α[.]ΗΣ[...
18 ...]
8 [... 19 ...]ΟΠ[.]ΣΕΠΙΔΕΙΙΩΗΙΟΥΝΩ εὐθέως ἐνομίσ⟨αμεν⟩
ΙΝΕΣΟΣΕΑΣΕΙΝΕΡΟΣΣΥΙΙΔ
ἰ ⟨δ⟩έ τις ⟨ἐπιμ⟩ένε⟨ι⟩ οὐ διστάσομεν· εἰ καὶ τὰ μάλιστα τ⟨ῶ⟩ν ⟨ἐκ⟩ τῆ⟨ς⟩
ὑμετέρας ἀ⟨ξ⟩ιώσεως ἡ πα⟨ράλο⟩[γος]
κατάστασις ἠναντιώ⟨θ⟩η τῇ τοῦ κα⟨θ⟩ολικοῦ κελεύσει ὑπεναντίον
τη⟨λικ⟩αύτης ἐνοχλήσεως
προ⟨ε⟩νοησάμεθα ὑμῶν· καὶ ὅμως ἐπιδὴ ἐδηλώσατε τοὺς ἡμετέρους πολήτας
[... 7 ...]
12 ἐκ τῆς προειρημένης ἐτίας μέχρει νῦν ἐν τῇ τά⟨ξε⟩ι τῶν καθ⟨ο⟩λικῶν τουτέστιν
εἰς τὴν [...]
ΜΗΛΙΣΙΗ ἐν διαστέματι κατέχεσθε καὶ σφόδρα ἡ⟨ξ⟩ιώσατε ἵνα τὴν δ⟨ω⟩ρεὰν
ἡμῶν, εἰς τὴν
μνήμην ἐποιήσασθαι ἰσχυρὰ⟨ν⟩ ὑμῖν καὶ ἀκερέαν διαφυλαχθῆναι
κελεύσομεν, γράμματα
πρὸς τὸν ἡμέτερον ⟨καθολικὸν⟩ δοῦναι ἐκελεύσαμεν ⟨ἵ⟩να τὴν ἡμετέραν
δωρεὰν
16 ἣν δὴ πάλιν εἰς τὸ πρόσωπον ὑμε[ν] ἐποι⟨η⟩σάμεθα, ἰ⟨σ⟩χυρὰν διαμένειν
ἀν⟨έ⟩χηται
πλὴν ὅμως εἴ τινες ἐ⟨ξ⟩ ὑμῶν ὑπὲρ τοὺς ὅρους τοὺς {ο} ὑπὸ ἐμοῦ τοῦ
Διοκλητιανοῦ Σεβαστοῦ
ὑμεν [π]αρα⟨δ⟩οθέντας χωρ⟨ίσ⟩αι εὐ[ε]ργῶν ⟨α⟩ἰρεθῖεν τὰ⟨ς⟩ ἐ⟨ξ⟩ ἔθους
συντελεία{ι}ς ὑπὲρ αὐτῶν
αὐτοὺς τὸ ἱκανὸν ποιεῖν· πάσης [... 9 ...] ΠΣΣΥΠΟΡΑΜΑΑΦΡΟ[...]ΟΙΣ[... 8 ...]Χ
20 τῶν γραμμάτων vacat ἑρμηνεί⟨α⟩
Αὐτοκράτωρ Καῖσαρ Γάϊος Αὐρήλιος Οὐαλέρι-

〈ο〉ς Διοκλ〈η〉τιανὸς Εὐσεβὴς Εὐτυχὴς Σε〈β〉ασ〈τὸς〉 ἀ〈ρ〉χιε〈ρ〉εὺ〈ς μέγ〉ιστ〈ο〉ς
Γερμανικὸς μέ〈γισ〉τος Σαρματικὸ〈ς〉 μ〈έγ〉ισ〈τ〉ος {τος}
24 [.]ΤΙ 〈Π〉ερ〈σ〉ικὸς μέ〈γιστ〉ο〈ς τ〉ὸ [β′] 〈Βρ〉ιττ〈α〉νι〈κὸ〉ς 〈Καρ〉πικὸς
Ἀρμενικὸς Μηδικὸς Ἀ〈δι〉α〈β〉ανικὸς δημαρ[χικῆς ἐξουσίας]
[Αὐτοκράτωρ ὕπατ]ο〈ς〉 πατ〈ὴρ〉 πα〈τρίδος ἀνθ〉ύπα〈τος〉
[Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Οὐαλέριος Μαξιμιανὸς]
28 Εὐσ〈εβὴς Εὐτυχὴ〉[ς Σεβαστὸς ἀ]〈ρχ〉ι〈ερε〉ὺς 〈μ〉έ〈γι〉σ〈τ〉ος Γερμανικὸς
[μέγιστος Σαρματικὸς μέγιστος Περσικὸς μέγιστος Βριττανικὸς Κ]-
αρπικ[ὸς Ἀρμενικὸς Μηδικὸς Ἀδιαβενικὸς δημαρχικῆς]
[ἐξουσείας Αὐτοκράτωρ ὕπατος πατὴρ πατρίδος ἀνθ]-
32 ύπατος vacat 〈Φ〉λαύιο〈ς Ο〉ὐα〈λ〉έρι〈ος〉 Κωνστάντ〈ιος〉
〈Γ〉α〈λέρ〉ι〈ο〉ς [Οὐαλέριος] 〈Μ〉α〈ξ〉ιμια〈ν〉[ὸς Γερμανικοὶ Σαρματ]-
ικοὶ Περσικο〈ὶ〉 Βριταννικο{υ}ὶ 〈Κ〉αρ〈π〉ικο〈ὶ〉 Ἀρμενικο〈ὶ〉 Ἀδιαβενικο〈ὶ〉
[μέγιστ]〈ο〉ι 〈ο〉ἱ 〈ἐπιφ〉α〈νέστατοι〉 [Καίσαρες]
36 〈λ〉έ〈γ〉ου〈σ〉ιν Ἐλεφαντινίταις καὶ Σοηνίταις τοῖς ἐν Θηβαίδι
〈χ〉α〈ίρε〉ιν ὑπὸ τοῦ πρωτ〈οσ〉τ〈ά〉του ὑμεῖς ΣΥΜΗΜΟΜΑΤΟΥ [... 13 ...]
ἠμεν ὑπὲρ τῶν ἐξ ἔθνους 〈σ〉υντελε〈ίων〉

1. καθὰ πρ]οσῆκόν, *CIG*; π〈ρ〉ο〈ν〉ο〈μῶ〉ν or π〈ρ〉ο〈ν〉ο〈μιῶ〉ν, B.; μ[ν]ε[ίαν ἐποιή]σασθαι, *CIG* || 2. [ἐ]φ[ρ]οντίσαται, *CIG*; ἡμᾶς is also fitting, B.: there is confusion between ἡμ- and ὑμ-, cf. also LL.4, 11, 38 || 3. [γερ]δίων, *IGR* || 4. [ἐφ' ὑμ]ετέρᾳ [βλ]ασ[φ]ημίᾳ [κα]τέχεσθαι, *CIG* || 5. δοθ[έντα, ἐν οἷς προσετάξα-μεν], *CIG* || 6. παρὰ τὸ ἐ[ξ]ὸν συνηθείας ἀποστρέψι[ε] καὶ κωλύσι[ε], *CIG* || 7. τὴν εὐ[π]άθειαν, *CIG* || 8. [ἐν τῷ] ἐπι[λοίπ]ῳ [χρ]όνῳ, εὐθέως ἐνόμισ[α] δεῖν, *CIG* || 9. μάλιστα τ[ὸ] νῦν τῆ[ς] ὑμετέρας ἀ[ξ]ιώσεως [συμ]πα[θ]ίσ[αντες, ἐν ᾧ ἡ], *CIG* || 12-13. perhaps ἐνόχλησιν or διάκρισιν, B. || 13. [ἣν] εἰς τὴν, *CIG* || 15. ἡμέτερον [ἐπίτροπον]; possibly ἡμέτερον δου〈κὰ δοῦν〉αι or δου〈κὰ δοθῆν〉αι, B. who however rejects this restoration himself since it is most improbable that this official existed there at that time; [ἡγούμενον] is very improbable, B. || 16. [ἡ]με[ῖς], *CIG* || 17. ὅροι, 'bounds, boundaries' rather than 'decisions', B.: Diocletian reaf-firms both parts of his earlier decision || 18. χωρ[ίσ]αι ἔργῳ [π]ειρ[α]θῖεν τὰ[ς] ἐ[ξ] ἔθους συντελείας, *CIG* || 19. πάσης [ἀδικίας, *CIG* || 20. τῶν γραμμάτων [τῶν Καισάρων], *CIG* || 21-38. read in a confused order by Pococke; B. supposes that the text was set out in two columns or engraved across two separate blocks. The correct alignment of Pococke's lines seems to be: 20, 22, 21, 24, 23, 26, 25, one line omitted, 27, end of 28, one line omitted, beginning of 28, one line omitted, 29, 31, 30, 33, 32, 35, 34 || 24. Ἰβ[η]ρικὸς μέ[γιστ]ο[ς, Βριταν]-νι[κὸ]ς [μέγιστ]ος, *CIG* || 26. [καὶ Αὐτ]ο[κρ]άτ[ωρ Κ]αῖ[σα]ρ Οὐ[αλέριος Μαξιμιανὸς], *CIG* || 31. ἐ[ξου]-σεί[α]ς, [ὕπατος], *CIG* || 32. Κωνστάντ[ιος Γερμαν]-, *CIG* || 34. -ικὸ[ς], Περσικό[ς], Βριταννικό[ς], Παρθι-κό[ς], *CIG* || 36. πρωτοστάτης, rarely attested; the reading is not certain, B. || 37-38. [τὴν] μὲν ὑπὲρ τῶν ἐξ ἔθους συντελε[ιῶν γενομένην πραγ]ματ[εία]ν ὑπὸ τοῦ [ἐ]π[ισ]τ[ρα]τή[γ]ου ὑμεῖς, *CIG* || B. discusses the relation between the two texts. He reconstructs the historical circumstances, possibly the reorganisation of the imperial frontier at the first cataract, 293-295 and later. Diocletian's original benefice found place late 297 or early 298; it presumably granted the possession of lands but also prohibited the evasion of associated taxes. The reaffirmation of the rights of the landholders came in late 298 or in 301/302. On 200/201 B. discusses the military units at Syene and at the first cataract, ca. 300 A.D.

1699. Fayum. Awards of asylia, 95-68 B.C. In a review of the Corpus by E.Bernand (cf. *SEG* XXXI 1515/1516), H.Heinen, *BO* 46 (1989) 77-82, on 79/80 discusses four royal decrees dating from 95 to 68 B.C. which grant ἀσυλία to local Egyptian sanctuaries on the initiative of high military officers from the court: Bernand nos. 114 (*SEG* VIII 592), 135 (*SB* 5827; 6154; *SEG* VIII 549), 136 (*OGIS* 736; *SB* 5219; 6155; *SEG* VIII 594) and 152 (*OGIS* 740; *SB* 7259; 8932; *SEG* VIII 466). He argues that these texts may testify to systematic patronage of Egyptian cults on a local scale after the model of Ptolemaic euergetism towards indigenous cults and sanctuaries. Cf. also our lemma no. 1679.

1700. Gebel Silsileh. Dedication to Isis, 17 September 14 A.D. *SB* 6845 (F. Preisigke-W.Spiegelberg, *Gebel Silsile*, 1915, 7 no. 28; *I.ThSy* 83). On the basis of the copy of G.Legrain in Preisigke-Spiegelberg J.Bingen, *CE* 64 (1989) 286, reads in LL. 6 (ἔτους) μδ΄ | Καίσαρ[ο]ς | Θωὺθ κ΄ instead of (ἔτους) μδ΄ | Καίσαρο[ς Φ]ἀῶφι κ΄. The inscription is from 17 September 14 A.D., the day of Augustus' deification, instead of 17 October. In Egypt some documents from the period between Augustus' death on 19 August and his deification were dated to the 44th year of Augustus; 17 October would be incompatible with the start of year 1 of Tiberius after 17 September.

1701. Oasis of Khargeh (Chams el-Din). Christian inscription, 4th cent. A.D. *SEG* XXVI 1786; XXXVIII 1732. In a review of G.Wagner's *Les Oasis d'Égypte* (cf. *SEG* XXXVIII 1818-1833) R.S.Bagnall, *BO* 46 (1989) 342-346, on 343 points out that the photo shows in L. 1 τῷ instead of τοῦ and that the last letters of L. 5 are invisible. On the basis of *SEG* XXXVIII 177, which has a very similar structure, he reads in LL. 1/2 Μιμνήσθη ⟨ἐν⟩ τῷ | τόπῳ rather than Μιμνήσθη τοῦ | τόπῳ and in L. 5 Ἡρακλείου rather than Ἡράκλειος. The meaning of the hapax εὐσκίστῃ (LL. 2-4: ἐν τῇ | εὐσκίστῃ οἰκίᾳ) is unclear. Perhaps one should correct εὐσ⟨χ⟩ίστῃ (Wagner: error for εὐσκίαστος; cf. Soph., *OC* 170) [or perhaps εὐ{σ}κ⟨τ⟩ίστῃ ?, Tybout].

1701 bis. Oasis of Khargeh (Hibis). Edict of T.Iulius Alexander, 68 A.D. *SEG* XXXV 1605*. Cf. J.Bingen, *art.cit.* (cf. our lemma no. 1679) 33/34: engraved by the priests on the wall of the pylon in order to defend the temple against abuses of imperial officials. The same applies to the edict of Lusius Geta (*I.Fayum* 75). It was not the rule to give publicity to the edicts of prefects in this way.

1702. Ombos (Kom Ombo). Topos inscription of Nechtharaus, undated. *SB* 5776; A.Bernand, *op.cit.* (cf. our lemma no. 1675) 158 no. 199 (ph.). W.Clarysse, *op.cit.* (cf. our lemma no. 1694) 45, points out that this text should be read as follows: Τόπο(ς) Νεχθαραῦτο[ς] | Θεοῦ μεγίστου. Bernand reads Τὸ π^{e} Νεχθαφᾶς | etc.

1703. Philai. Trilingual dedication of Cornelius Gallus commemorating his exploits, 29 A.D. *I.Philae* II 128 (*OGIS* 654); *SEG* XXXIV 1603. S.M.Burstein, *Ancient History Bulletin* 2, 1 (1988) 16-20, argues that both the Latin and the Greek version imply that Meroe became virtually a client state rather than merely the establishment of friendly relations; προξενίαν παρὰ τοῦ βασιλέως λ[άβων] (L. 8) is an attempt to translate *rege in tutelam recepto* in the Latin version of the text. Petronius' expeditions in 25/24 and 22 B.C. presuppose that Meroe had been turned into a client state by Gallus, and not into a friendly and free political entity.

In the context of a papyrological study on the quarter Ἀγοραί in Thebes B.Palme, *Tyche* 4 (1989) 125-129, on 125/126 adduces this text, which lists among subdued cities Διὸς πόλις ἡ μεγάλη (= Karnak, Thebes), Κεραμεῖα and Ὠφιεῖον (near Luxor). Kerameia and Ophieion were known before this period as quarters of Thebes. At the time of our inscription they probably were 'eigenständige[r] Siedlungen'.

1704. Syene. Proskynema of Leonidas, 106/107 A.D. *OGIS* 676 (*I.ThSy* 171). J.Shelton, *Greek Ostraka in the Ashmolean Museum* (Florence 1988) 36 note 1, points out that in LL. 6/7 one should read Νεφώτου θεοῦ | μεγίστου instead of τοῦ | [μ]εγίστου. Cf. J.Bingen, *BE* (1991) no. 644, who points to the uncertainties in the text of the preceding lines (κυβε|ρνήτου Νείλου, || Διὸς καλου[μένου] | Νεφώτου) as given in *OGIS*.

1705. Tebtynis. Honorary inscription for Ptolemy XII Philadelphos, 15 April 55 B.C. Rectangular limestone block; inscription within an incised frame; incised guidelines. Found in 1931 at the entrance of the vestibulum opposite to the temple of Soknebtynis. Mentioned by C.Anti, *Aegyptus* 11 (1930/1931) 389; *Bollettino dell'Associazione Internazionale di Studi Mediterranei* 2, 2 (1931) 23;*Atti del Reale Istituto Veneto di scienze, lettere ed arti* 91, 2 (1931/1932) 1184. Published on the base of a photo and other documents of C.Anti now in the Archaeological Institute of the University of Padova by edd.pr. G.Bastianini-C.Gallazzi, *NAC* 18 (1989) 201-209.

Βασιλέα μέγαν Πτο|λεμαῖον θεὸν Νέ|ον Διόνυσον
Φιλο|πάτορα καὶ Φιλά||δελφον· (ἔτους) κς΄ Φαρμο(ῦθι) ιβ΄

5. ΦΑΡΜΟ: small omikron above M; horizontal stroke above IB || earliest attestation of the recovery of power by Ptolemy over Archelaos and Berenike IV; so far the earliest document (on papyrus) was 24 June 55 B.C.; rumors were circulating at Puteoli already on 19 March of that year (Cic., *Att.* 4.10); our dedication can be considered as a 'loyalty pledge', edd.pr. || the documentation in Padova shows that our inscription belonged to the base of a statue of a pharaoh style Hellenistic ruler, which is now in the Graeco-Roman Museum at Alexandria; cf. B. von Bothmer, *Egyptian Sculpture of the Late Period* (New York 1969) 171, with correct attribution to Ptolemy XII; contra K.Parlasca in H.Maehler-V.M.Strocka, *Das ptolemäische Ägypten* (Mainz 1978) 26, who erroneously identified the statue as Ptolemy X Alexander, edd.pr. || for another inscription from Tebtynis from the Anti papers see *SEG* XXXVIII 1692.

1706. Thebai. Inscriptions on the Colossos of Memnon, 1st/2nd cent. A.D. A.Théodoridès, *CE* (1989) 267-282, reflects on some aspects of the cult of the 'singing statue' of Memnon. 'Memnon', worshipped as an (oracular) deity, embodies both the homonymous Greek heros and the Pharaoh Amenophis III (the Greek name 'Memnon' was created on the basis of homophony with Amenophis' first name). Discussion of the Greek and the Egyptian concepts of the divine and of early Christianity in Egypt. T. argues that Septimius Severus' restoration of the statue, which unintentionally extinguished its voice, was meant to thwart Christianity (contra G.W.Bowersock, *BASP* 21 (1984) 21-32: restoration in 270-272 A.D. by the Palmyrene queen Zenobia and her son Vaballath; however, the renewal of asylia for a synagogue *OGIS* 129 (*IGR* I 1315; *CIL* III Suppl. 6583; *CIJ* 1449) adduced by B. as a parallel, should be dated to the late Hellenistic rather than the later Roman Imperial period: see *SEG* XXXII 1594 and J.Bingen, *BE* 1988 no. 982). T. adduces passages from the following Greek inscriptions: A. and E.Bernand, *Les Inscriptions grecques et latines du Colosse de Memnon* (Paris 1960) nos. 23 (*CIG* 4723 + add. p. 1201; *IGR* I 1192; *SB* 8339), 28 (*CIG* 4725 + add. p. 1201; *IGR* I 1187; *SB* 8210; *SEG* VIII 715), 30 (*CIG* 4729 + add. p. 1202; *SB* 8212; *SEG* VIII 717), 37 (*CIG* 4748 + add. p. 1204; *SB* 8355), 51 (*CIG* 4738 + add. p. 1203; *IGR* I 1195; *SB* 8221; *SEG* VIII 726), 61 (*CIG* 4756; *SB*8363), 62 (*CIG* 4747 + add. p. 1204; *SB* 8354), 72 (*CIG* 4749 + add. p. 1204; *SB* 8356), 93 (*CIG* 4740 + add. p. 1203; *SB* 8349B), 99 (*CIG* 4752 + add. p. 1205; *SB* 8359) and 100 (*CIG* 4746 + add. p. 1204; *SB* 8216; *SEG* VIII 721).

1707. Thebai. Graffiti of the Athenian Nikagoras, torchbearer of the Eleusinian mysteries, 326 A.D. *SEG* XXXVII 1650. On the significance of the obelisk for contemporary Christians cf. C. and D. Nicholson, *JHS* 109 (1989) 198-200.

1708. Thebai. Graffiti in the tomb of Rhamses VI, ca. 330 and ca. 364 A.D. J.Baillet, *Inscriptions grecques et latines des Tombeaux des Rois ou Syringes à Thèbes* (Cairo 1920-1926). For the date of the graffiti drawn by Φλ.Νεμεσιανός and his retinue (ca. 330 A.D.; Baillet 1293-1295, 1840, 1848; cf. *SEG* XXXVIII 1852) see now also R.Delmaire, *op.cit.* (cf. our lemma no. 1784) A 173, 177 and B 26-30 no. 4, with further data on Nemesianus' career. The combination of the offices of *rationalis* and *magister rei privatae* (Baillet 1293 LL. 4/5: μάγιστρος καὶ καθολικὸς ὢν τῆς Αἰγυπτιακῆς | διοικήσεως) is also on record in *SB* 9883, where one should restore Θεοδώρῳ τῷ διασημοτάτῳ [καθολικο]ῦ καὶ μαγίστρου πριουάτης.

For the graffiti by Φλ. Εὐτόλμιος Τατιανός (ca. 364 A.D.; Baillet 1380 = *IGR* I 1225 = *CIG* 4816 add. p. 1214 = E.Bernand, *Inscr. métriques* 150; Baillet 1118, 1512, 1520, 1680, 1693, 1826, 1844) see Delmaire B 63/64, with further data on his career on 62-67 no. 28 (other Greek inscriptions adduced: *SEG* VII 195; XV 661 = L.Robert, *Hellenica* IV, 47-50; *TAM* II 186/187 = *CIG* 4226e = *SEG* XXVIII 1223; *CIG* 4693 = *SB* 8295 = A.Bernand, *Le delta égyptien d'après les textes grecs* I, 1970, p. 340).

1709. Xoïs. Dedication in favor of Commodus, mentioning D.Veturius Macrinus, prefect of Egypt, 181 A.D. *OGIS* 708; *IGR* I 1102; *SB* 8912. M.Christol - A. Magioncalda, *op.cit.* (cf. our lemma no. 851) 113 note 551, 177-179 (dr.), and 199-202, comment on the career of this man. They reject identification with the *praef. praetorio* Veturius Macrinus (193 A.D.) mentioned by *H.A. Did. Iul.*, 7.5; emphasis on the rasura of Macrinus' name in *OGIS* 708; suggestion that Macrinus' son may have been the *praef. praetorio*.

1710. Unknown provenance. Honorary inscription for Tryphaina, 60/59 B.C. *SB* 4980 (E.Breccia, *Iscrizioni greche e latine*, Cairo 1911, 23 no. 40b; A.Bernand, *Le Delta égyptien d'après les textes grecs* II, Cairo 1970, 753 no. 18). Republished on the basis of a new photo by R.Scholl, *Aegyptus* 69 (1989) 101-108 (ph.).

Τρύφαιναν τὴν τροφὸν βασιλέως
Πτολεμαίου μεγάλου θεοῦ Νέου
Διονύσου Φιλοπάτορος
Φιλαδέλφου, γυναῖκα δὲ
'Αμμωνίου τοῦ συγγενοῦς,
οἱ ἀπὸ τῆς πόλεως ἐπὶ προστάτου
'Ηφαιστίωνος τοῦ 'Αλεξάνδρου
γραμματέως Διονυσίου (ἔτους) κβ΄

1. τροφός: probably a honorary title, S. || 2-4. Ptolemy XII || 3. Φιλοπάτορος [καὶ], Breccia || 4. Φιλαδέλφου Π....ΛΑΔΕ--, Breccia; Φιλαδέλφου Π[....]λαδε[...], *SB*; Φιλαδέλφου Π....ΣΑΔΕ--- [καὶ], Bernand || 5. 'Αμμώνιος ... συγ ?]γενους, Breecia; 'Αμμώνιος [.....]γενους, *SB*; 'Αμμώνιος ---γενους, Bernand; 'A. is perhaps identical with 'Αμμώνιος ὁ σ[υγγενὴς καὶ ---] on record in *SB* 10120 and with the homonymous father of 'Αριστονίκη on record in *OGIS* 163; these two inscriptions are roughly contemporary with our text, and not from the reign of Ptolemy X, S., who also considers identification of our Ammonios with the Hammonios known from Cic., *Fam.* 1.1.1 as regis legatus of Ptolemy XII at Rome. || 6. οἱ ἀπὸ τῆς πόλεως: probably from Alexandria, S., who tends to assign the text to that city.

1711. Unknown provenance. Epitaph of Valeria, surnamed Thermouthis, 1st cent. A.D. ? Slab of gray limestone, decorated with an aedicula in relief. Now in the National Museum at Warsaw. LL. 20/21 are on the base of the aedicula. Ed.pr. A.Łukaszewicz, *ZPE* 77 (1989) 191-194 (ph.; translation); cf. also id. in A.Sadurska (ed.), *Corpus Signorum Imperii Romani, Pologne,* vol. II fasc. 1. *Les monuments funéraires: autels, urnes, stèles, divers dans les collections polonaises* (Warsaw 1990) 69/70 no. 73 (ph.).

[Ο]ὐαλερία ἡ καὶ Θερμοῦθις ὡς (ἐτῶν) μ[.]
[ἐ]τελεύτησεν δὲ ἀδελφὴ οὖ-
σα Ποπλίου Οὐλερίου στρατι[.]-
ώτου, εὐεργετημένη σὺν
τοῖς τέκνοις μου Κλεοπάτρᾳ
[.] καὶ Εὐφροσύνῃ, αἰχμαλωτ[ι]σ-
θῖσσα δ΄ (ἐτῶν), καταδεδουλω-
μένη ἔτη [.] λη΄. Καὶ ὤνιον

ἐλυτρώσατό με ὁ ἀδελφὸς Πό-
πλιος σὺν τοῖς τέκνοις ἐ[μ]αυ-
τῆς. Ἐπέθηκέν μοι τὸν [ἐ]λεύθε-
ρον στέφανον ἐμοῦ ζώσης καὶ
τὰ τέκνα ἐλεύθερα εἶδον. Εὐχα-
ριστῶ αὐτῷ [.] ΑΠΑ[..]Ε[.]ΟΝ
ΩΤΙ. Καὶ μετὰ τὴν τελευτήν
μου τὰ ἱκανὰ πάντα ἐποίη-
σεν. Ὑγιαίνετε πάντες, φίλοι
καὶ γίτονες· πᾶς δὲ ἀναγινώ-
σκων μεταδέτω τῇ ψυχῇ
ὅτι ἀποθανῖν δεῖ. Καὶ σύ, ἄδε-
{δε}λφε, μὴ σεατὸν στερέσῃς

1, 7. (ἐτῶν) written as L ; this and the name Thermouthis prove the Egyptian provenance, ed.pr.; after L probably μβ΄ rather than μη΄, ed.pr. || 2. ἀδελφή (cf. also ἀδελφός in L. 9): interpreted by ed.pr. as referring to a couple || 6. before καὶ some traces, perhaps of an erased letter, for example H: wrong use of ἡ καὶ ?, ed.pr. || 6-7. αἰχμαλωτ[ισ]|θῖσσα, R.Merkelbach apud ed.pr. , who prefers αἰχμαλωτ[ευ]|θῖσσα [but the sigma and the end of the line seem certain, Bingen] || 8. ΚΑΙ, lapis ? || 10. the engraver first wrote ΠΛΠ but later he carved an omikron upon the right leg of the second pi || 10-11. ἐμαυτῆς rather than ἐξ αὐτῆς, ed.pr. || 14-15. perhaps αὐτῷ [ν] ἅπαν πεπονλώτι, ed.pr.; αὐτῷ καὶ πατρὶ γεγονλώτι, R.Merkelbach apud ed.pr. || 19. μεταδέτω = μεταδότω, ed.pr. || 19-20. every passer-by must say to his (own) soul that every man has to die, ed.pr. || 20-21. probably words of Valeria addressed to her husband (cf. above ad L.2) Publius, ed.pr. || For a discussion of slavery as a result of war and of the relations, sexual and otherwise, between slaves and free persons, ed.pr. refers to I.Kolendo, *Index* 10 (1981) 288-297.

NUBIA

1712. Nubia. Inscriptions on lamps, 7th/8th cent. A.D. Three lamps from the same mould with the inscription Αββα Πεισυνθιος; two from Pharas: F.L.Griffith, *AnnArchAnthr* 14 (1927) 75; 109 no. 5; one from Medamud: M.F.Bisson de la Roque, *Fouilles de l'Inst. franç. d'Arch. Or.* 9 (1933) 83. G.Gabra, *JbAC* 32 (1989) [1990] 179/180 (ph.; dr.), identifies Πεσυνθευς with the Pesyntheus who was bishop of Koptos for 33 years and died in 632 A.D. This implies that the lamps were not made before the 7th cent. A.D.; G. dates them to the 7th/8th cent. on the basis of the lettering, which resembles that in Coptic manuscripts of the 8th/9th cent. A.D.

KYRENAIKA

1713. Kyrenaika. Two decades of Greek epigraphy. J.M.Reynolds, *Libyan Studies* 20 (1989) 117-126, gives a survey of the results of ca. twenty years (ca. 1968-1988) of Greek epigraphy in Kyrenaika.

1714. Kyrene. The cult of Artemis Καταγωγίς. P.Perlman, *Arethusa* 22 (1989) 127-130, argues that Artemis' cult title Καταγωγίς (*SEG* IX 13 LL. 12/13) means 'the Clothed' rather than 'the goddess who descends'. Artemis was known as Χιτώνη (Χιτωνέα, Κιθώνη) at Miletos, Syracuse and possibly in Attica and dedications of clothing by women to Artemis were frequent [For Artemis Kithone cf. *SEG* XXXVIII 1210 app.crit. in fine and 1213, Pleket]. P. discusses LL. 73-105 of the Sacred Law *SEG* IX 72 (*LSCG* Suppl. 115), in which the priestess of Artemis K. is called ἄρκος (L. 98). The prescript for new brides to 'pay the penalty' to Artemis (LL. 83/84: ζ[αμίαν | δεῖ] ἐς Ἄρτ[αμιν θύεν]) before going to their marriage bed recalls the premarriage propitiation of the goddess at Brauron, where maidens acted the she-bear for Artemis (cf. Perlman *ibid.* 111-127, with comment on the female bear's life-cycle as symbol for human procreation). LL. 73-80 may have ordered the girls of Kyrene to sacrifice to Artemis at the time of their menarche (*SEG* L. 73: ἀρκτεύε]ιν; *LSAG*: [ἐνεβεύε]ιν). This would yield a sequence of ritual prescriptions for pubescent girls (LL. 73-80), new brides (LL. 83-96) and pregnant women (LL. 97-105). The nymphaion where the offerings take place (LL. 91 and 97) may be the temple of Artemis (or its adyton alone) located in the sanctuary of Apollo.

1715. Kyrene. Almonds. C.Dobias-Lalou, *RPh* 63 (1989) 212-219, comments on the difference between ἀμυσγέλαι μαλακαί and σκληραί (*SEG* IX 32, 35, 41/42 and *SEC* 104; cf. also *SEG* XXXV 1834 and XXXVIII 1872). Contra A.Laronde, *Libykai Historiai* (cf. *SEG* XXXVII 1657) 328, who interprets these terms as 'sweet' (almonds for consumption) and 'bitter' (almonds for the extraction of medicinal oil), she argues that the distinction refers to the consistency of the fruit. Both ἀμυσγέλαι μαλακαί and σκληραί are to be consumed, but the μαλακαί ('soft', i.e. 'fresh') are picked at the end of the spring and the σκληραί ('hard', i.e. 'dry') in mid summer.

1716. Kyrene. Decree of Kyrene granting equal citizenship to Theraian residents in Kyrene and the ΟΡΚΙΟΝ ΤΩΝ ΟΙΚΙΣΤΗΡΩΝ, 4th cent. B.C. *SEG* XXXVII 1668*. F.Létoublon, *Metis* 4 (1989) 101-115, comments on the wax κολοσσοί (L. 44): 'le serment fondateur de Cyrène, représenté par une image négative, semble nier la possibilité de la transgression et fonder sur la concorde civique l'avenir de Cyrène' [The imprecation in fact presupposes the possibility of transgression rather than denies it, Pleket].

1717. Kyrene. Stele of the σῦλα, ca. 335 B.C. *SEG* XX 716; XXXVIII 1879*. P.M.Fraser apud McKechnie, *op.cit.* (cf. our lemma no. 1770) 117/118, with 137 note 146, argues that this text is a record of damages recovered by a Kyrenaian embassy from several Peloponnesian cities, in view of moral offences committed by men from these cities against Kyrenaian males (McKechnie: 'a homosexual kidnapping raid on Cyrenean territory'). The argument is based on the interpretation of σῦλα λύω (LL. 7, 32) πρὸς + personal name in the accusative + amount of money in the accusative (LL. 21-31) as 'settle for damages against [someone] in [a certain sum]'; in L. 16 ἀπολομένων is supposed to mean 'corrupted'; in L. 25 F. suggests amending φιλόπαιδα to φιλόπαιδ⟨ες⟩ ('pederasts'; same emendation by B.Bravo; cf. *SEG* XXX 1783). The erection of the inscription in several shrines and its going to the θεσμοθέται in Athens shows that the Kyrenaians highly valued the publication of their success in getting compensation for what their community had suffered. F. dates the stele to ca. 365 B.C.

1718. Kyrene. Honorary inscription for Ptolemy IX Soter II, Kleopatra Selene and their son, beginning of 108 B.C. Large limestone block, belonging to a statue base; two other blocks are missing (one at the right, one at the left); found in 1919 in the agora and still *in situ*. Ed.pr. G.Paci, *Egitto e Storia Antica* 583-593 (ph.; dr.).

[Βασιλέα Πτολεμαῖον κ]αὶ βασίλισσαν Κλεοπ[άτραν τὴν ἀδελφὴν Θε]-
[οὺς Σωτῆρας καὶ τὸν υἱ]ὸν αὐτῶν Πτολεμαῖον [- - -]
[- - - - - - - - - - -]
[- - - - - - κ]ατὰ Λιβύην αἵ τε π[- - - - - - - - - -]
[ἀρετῆς ἕνεκα κ]αὶ εὐεργεσίας τῆ[ς εἰς αὐτοὺς ἀνέθηκαν]

Ed.pr. connects this base with *SEG* IX 5 (XVI 865): honorary decree for Ptolemy and Kleopatra and their son Ptolemy (April 108 B.C.) ‖ 3. in rasura; probably the name of the dedicator: a high Ptolemaic official, ed.pr. ‖ 3-4. perhaps στρατηγὸς τῶν τόπων τῶν κ]ατὰ Λιβύην αἵ τε π[όλεις ---], ed.pr., who wonders whether in *SEG* IX 359 LL. 2/3 we should perhaps read σ]τρατηγὸν τῶν κατὰ | [Λιβύην τόπω]ν; contra *SEG* XXXVIII 1903 (Laronde).

1719. Kyrene. Edicts of Augustus. *SEG* IX 8 (XXXVIII 1888*). J.Vélissaropoulos-Karakostas, *art.cit.* (cf. our lemma no. 1274) 406/407, argues that the expressions θανατηφόροι δίκαι (I L. 9), θανατηφόρα κριτήρια (I LL. 20/21), ὑπόδικοι τῆς κεφαλῆς (IV L. 65) and κεφαλῆς εὐθύνειν (V L. 99) all refer to crimes liable to the death penalty; the ὑπόδικοι τῆς κεφαλῆς may occasionally have suffered loss of citizenship and exile only.

1720. Kyrene (area of: El-Gubba = Kelida). Imperial decree ?, 37 A.D. ? *SB* 5904 (*SEG* XXXII 1605). E.Van 't Dack in *op.cit.* (cf. our lemma no. 1722) 330-334, points out that the photo of the ed.pr. (D.M.Robinson, *AJA* 17, 1913, 180/181 no. 61) clearly shows --τος in L. 8, which should be restored as [ὕ]πατος rather than [ἔ]νατος (ed.pr.; *SB*) or τὸ

ἔνατον (P.J.Sijpesteijn; see *SEG* XXXII). Sijpesteijn's assignment of this text to Nero is possible; if one accepts his variant [Τιβερίου Καίσαρος ἔκγονος], θεοῦ Σεβαστοῦ ἔκγονος (which S. himself rejected) one should rather restore [Τιβερίου Καίσαρος καὶ] θεοῦ κτλ. Caligula would be an alternative: [Ὁ ?] θεοῦ Σεβα[στοῦ] ἔκγονος, [Γ. or Γάιος Καῖ]σαρ Σεβαστ[ὸς Γε]ρμανικὸς [ἀ]ρχιερεύς μέ[γι]στος δημ[αρχικῆ]ς ἐξου[σία]ς [ὔ]πατος αὐ[το]κράτωρ [---]. However, all attributions suggested so far, including the traditional one to Claudius, raise problems. In any case, the inscription dates to the beginning of an emperor's reign, since [ὔ]πατος immediately following on the reference to the *tribunicia potestas* is given without iteration.

1721. Kyrene. Letters and decree of Hadrian and Antoninus Pius to Kyrene and Ptolemais Barca, 154 A.D. *SEG* XXVIII 1566; XXXII 1606; cf. XXXIII 1575 and XXXV 1715; Oliver, *Greek Constitutions* 283/284 no. 124. G.A.Souris, *Hellenika* 40 (1989) 54 no. 4, suggests reading in L. 83 [ἀφορμ]ὴν παρέχει instead of [αἰτί]αν παρέχει.

1722. Kyrene. Dedication of a statue of Ptolemy VIII Euergetes II, 145-116 B.C. *SEG* XXXI 1574 (cf. XXXVIII 1671). E.Van 't Dack in S.Janeras (ed.), *Miscellània papirològica Ramon Roca-Puig en el seu vuitantè aniversari* (Barcelona 1987) 327-330, briefly discusses this inscription in the context of a discussion of the terms ὑπ(ερ)ασπιστής, ἀργύρασπις and χρυσόασπις on record as ranks in the Hellenistic armies. He wonders whether the restoration [ἀργυ]ρῶι συβίνηι ὑπασπισταὶ ἐπίλεκτοι in L. 3 is justified. The existence of ἀργυράσπιδες in the Ptolemaic army is uncertain. Does the inscription record three groups (διάδοχοι σωματοφύλακες, ὑπασπισταὶ ἐπίλεκτοι and πλείονες) or more ? To which group the complement ---]ρῶι συβίνηι should be assigned ?

1723. Kyrene. Funerary epigram, ca. 300 B.C. Fragment of a marble base found in excavations in the Shahat area; now in the Kyrene Museum, no. 234. In advance of her ed.pr. of this inscription in *Libya Antiqua* (forthcoming), C.Dobias-Lalou provided P.A.Hansen with the following text which he has published as *CEG* 2. 682.

μνῆμα ἀρετῆς τόδε ἔθηκε | Φίλων Ἀρχοῖ συνομεύνωι |
[- - -ca. 13 - - -]. I [- -5-6 - -|- - - 17-18- - - -]Ω I

1724. Taucheira. The decree of Anastasius De Rebus Bellicis, 501 A.D. *SEG* IX 356 and 414; XXVII 1139. Cf. A.Lewin in *L'Africa Romana. Atti VI Convegno di Studio Sassari* (Sassari 1989) 197-209, especially 206/207, for some reflections on the character of the limes and its control: emphasis on the fiscal aspects of border-control.

UNKNOWN PROVENANCE

1725. Unknown provenance. Dedication to Pan and Apollo, 2nd cent. B.C. Small rectangular marble altar with recessed circular top; on the front a relief representing Apollo with lyre and Pan standing in an arched, garlanded niche; on the sides single figures. Cf. *Sotheby's Catalogue London, Antiquities*, Monday/Tuesday 10th/11th July 1989, 70 no. 192 (ph.). Text read by R.A.Tybout from the photo: [--].ι καὶ Ἀπόλλωνι | [--]ος Ἀνθοῦ εὐχήν

1. Before iota traces of a ny: [Πα]ν̣ὶ, Tybout || 2. before omikron perhaps traces of a my.

1726. Unknown provenance. Dedication to Apollo and Leto, ca. 1st/2nd cent. A.D. Marble statue of a female figure (head missing) clad in chiton and himation and wearing boots, her right arm across the body and her left arm pendent. Inscription on the statue base. Cf. *Sotheby's Catalogue London, Antiquities*, Monday 22nd May 1989, 109/110 no. 355 (ph.). Text read by R.A.Tybout on the basis of the photo.

Ἀπόλλω[νι] Ἀ̣λ̣σ̣ίῳ̣ καὶ | Μητρὶ Λητῷ ὑπὲρ [Σ]τα|τειλίου κα[ὶ ....]ανοῦ | καὶ Στατειλίας Ἀ̣μ̣μ̣ιλ̣ίας τῆς γυναικὸς αὐτοῦ | Ἰούλιος Μαξίμου ἀνέ| vacat θηκεν vacat

1. Or Δ̣α̣σ̣ίῳ̣; in both cases 'Apollo of the woodlands' || 2. ΠΕ in ligature || 3. perhaps [Ἀμμι]ανοῦ, Pleket.

1727. Unknown provenance. Dedication to Theos Keraunios, 2nd cent. A.D. Inscription on a bronze hand. Cf. *Christie's Sales Catalogue London, Antiquities*, 12th December 1989, no. 255 (non vidimus). We give the text communicated to us by A.W.Johnston.

Κερ[...ca. 6...]ιτειρανου | Θεῷ Κεραυ|νίῳ ἀνέ||θηκε

1728. Unknown provenance (Attica ?). Epitaph of Archestrate, ca. 330 B.C. Marble stele. Cf. *Christie's Sales Catalogue London, Antiquities*, 12th December 1989, no. 284 (non vidimus). We give the text communicated to us by A.W.Johnston.

Ἀρχεστράτη Τιμοδήμου Φλυέως θυγάτηρ

The stele was probably reused, since the relief shows a young male, J.

1729. Unknown provenance. Epitaph of Aphrodisia, 4th cent. B.C. Marble pedimental stele with akroteria and a painted kymation under the tympanon; below in a recessed field a painted representation of a seated woman with her himation worn over her head and lifting her

right hand; inscription painted above this picture. Cf. *Sotheby's Sales Catalogue London, Antiquities*, Monday 11th December 1989, 152 no. 345 (ph.). Text read by R.A.Tybout from the photo in the catalogue: Ἀφροδισία.

1730. Unknown Provenance. Epitaph of Chryse, ca. 1st cent. B.C. ? Marble pedimental stele with akroteria; mouldings under the tympanon; in a recessed arched niche a relief representing at the left a standing woman clad in chiton and himation; under her outstretched right hand (held by a handle ?) a kalathos filled with fruit (?); at the right a small servant clad in a chiton; inscription under the relief. Formerly in the possession of the William Rockhill Nelson Trust, Kansas City, Missouri. Cf. *Sotheby's Catalogue New York, Antiquities and Islamic Art*, Wednesday 29th November 1989, no. 128 (ph.). Text read by R.A.Tybout on the basis of the photo: Χρύση | Ἱέρωνος, | ἄλυπε, χαῖρε.

3. 'Attic', catalogue [however, this attribution is probably based on an erroneous reading of L. 3, which is translated as 'of (the deme) Alopeke'; the photo clearly shows ἄλυπε, χαῖρε. Stelai with arched niche emerge in the 2nd cent. B.C. in the Eastern Mediterranean and spread to mainland Greece in the 1st cent. B.C.; see R.A. Tybout, *Aedificiorum figurae* (Amsterdam 1989) 253 note 901, with further literature; the lettering seems to confirm the late Hellenistic date given in the catalogue, Tybout].

1731. Unknown provenance (Eastern Mediterranean). Epitaph of Likinnia, ca. 2nd cent. A.D. Marble pedimental stele; relief in a recessed field representing at the left a seated woman clad in chiton and himation and at the right a bearded man reclining on a couch holding a wreath in his outstretched right hand and a cup (?) in his left one. Inscription above the relief. *Sotheby's Catalogue London, Antiquities*, Monday 22nd May 1989, 92 no. 316 (ph.). Text read by R.A.Tybout on the basis of the photo: Λικιννία Ἀριστείδου | γυνὰ ἐτῶν ιθ', χαῖρε.

Words separated by points [for reliefs representing reclining men holding a wreath in their right hand cf. L. Robert, *OMS* V 235; VII 652/653: from Odessos or Byzantion; in view of Doric γυνά perhaps from the latter (cf. id., *OMS* VII 650), Pleket].

1732. Unknown provenance. Epitaph of Philokalos, ca. 2nd cent. A.D. Marble cinerary urn with gabled cover; on the front a relief representing two rams' heads at the corners and a garland between; inscription above the relief. Cf. *Sotheby's Catalogue London, Antiquities*, Monday/Tuesday 10th/11th July 1989, 179 no. 387 (ph.). Text read by R.A.Tybout from the photo in the catalogue: Φιλόκαλος Γελλιῶνος, | χαῖρε.

1733. Unknown provenance. Epitaph of Seios, ca. 2nd cent. A.D. Marble pedimental stele with akroteria and a disk (phiale ?) in the center of the tympanon; below in a

recessed niche with moulded arch a relief representing a nude man standing on a circular base; inscription on the tympanon under the disk. Cf. *Sotheby's Catalogue New York, Antiquities and Islamic Art*, Wednesday 29th November 1989, no. 131 (ph.). Text read by R.A.Tybout on the basis of the photo: Σεῖε, χαῖρε, ἥρως.

HP in ligature || [on the basis of *SEG* XXXI 656 (cf. also XXVIII 1012) one may be tempted to assign the stone to Bithynia; but cf. *BE* (1972) no. 507 for a Σεῖος in Cilician Laertes, Pleket].

1734. Unknown provenance (Eastern Mediterranean). Epitaph of Iulianus and Chrysea, 3rd cent. A.D. Marble pedimental stele with akroteria; relief in a recessed rectangular niche representing the busts of a bearded man clad in himation and a woman with her himation worn over her head, both holding their large right hand across their chest; inscription on the tympanon. Cf. *Sotheby's Sales Catalogue London, Antiquities*, Monday 11th December 1989, 52 no. 85 (ph.) and Thursday 13th and Friday 14th December 1990, 240/241 no. 442 (ph.). We give the text communicated to us by A.W.Johnston, which is confirmed by the photo in the catalogue.

Ἰουλιανὸς Μηνίου | ἔτων λε′, χαῖρε· Χρύσεα Ἰουλιανοῦ | γυνὴ ἔτων vacat χαῖρε

1735. Unknown provenance. Epitaph of Jeremias, 4th/5th cent. A.D. ? Marble plaque; now in the Annenberg Research Institute in Philadelphia. Ed.pr. S.Schwartz, *The Jewish Quarterly Review* 80 (1989) 87-91 (ph.).

Θήκη Ἱερεμία Κολοκασίου. Ἰωσῆ κὲ | Θεοδοτοῦ||ς οἳ τέκνῳ αὐτῶν

2-3. Κολοκασίου: attested as an epithet of Athena at Sikyon (Athen. 3.73a), not as a name; probably the signum (nickname) of Jeremias, ed.pr., who also mentions the 'remote possibility' that the beginning of L. 3 is a hedera rather than a ligature of OY, which would make κολοκασι an abbreviation of κολοκασι(οπώλης) vel sim. || 3-5. Ἰωσῆ: presumably a male name; Θεοδοτοῦς: presumably an unattested female name, ed.pr., who translates: 'Grave of Jeremias Kolokasios. Iose and Theodotous <who> (made this) for their son'; as an alternative ed.pr. suggests reading Ἰωσῆ(ς) κὲ Θεοδότου σοι τέκνῳ: 'Grave of J. K., son of Iose and Theodotos. To you, their son!'; ed.pr. proposes both interpretations 'with diffidence'. [In L. 6 initio a tau, just under CO of L. 5; after the tau a long vacat followed by ΩΝ and a menorah; one wonders whether one sees the faint traces of a tau just before ΩΝ. Anyhow, the first tau may well have been added later by the mason: τ(ω)ῖ τέκνῳ αὐτῶν; Θεοδοτοῦς belongs to the well-known series of female names in -ους; cf. *SEG* XXIX 1538, 1546/1547; Ἰωσῆ is a variant of Ἰωσῆς: cf. O.Masson, *BCH* 95 (1971) 334, Pleket].

1736. Unknown provenance. Epitaph of Aurelia Kallisto and relatives. *CIG* 6751. Formerly in Venice, now in Genua (Castello Mackenzie). Republished by L.Santi Amantini, *Atti Società Ligure di Storia Patria* 29 (1989) 73-84 (ph.).

1737. Unknown provenance. Epitaph of Marcus, undated. Semicircular tombstone with support and with four busts in relief: a couple and two children (smaller busts). Now in the Collection of Petros Protonotariou. Cf. *AD* 38 (1983) [1989] 411 (ph.); probably from Northern Greece: Ἐπιγόνη | Μάρκῳ τῷ | γλυκυτάτῳ ἀνδρὶ || μνίας χάριν.

1738. Vacat.

1739-1745. Unknown provenance. Inscribed objects. B.Borell, *Statuetten, Gefässe und andere Gegenstände aus Metall (Katalog der Sammlung antiker Kleinkunst des Archäologischen Instituts der Universität Heidelberg,* Band 3 Teil 1; Mainz 1989), publishes the following inscribed objects.

1739: 37/38 no. 38 (ph.). **Inscribed strigil, ca. 450-425 B.C.** Bronze strigil: Εὐ̣ι̣δίκ̣ο(υ); owner or manufacturer.

1740: 43/44 no. 46 (ph.; dr.). **Inscribed kymbala, ca. 250 B.C.** Bronze kymbala; inscription in dots ('pointillé'): **a)** Ἀ̣γ̣ησα⟨γό⟩ρας εἰμί **b)** Ἀγησαγόρας

1741: 46/47 no. 48 (ph.). **Inscribed weight, 4th cent. B.C.** Cf. our lemma no. 295.

1742: 47 no. 49 (ph.). **Inscribed weight ?, ca. 500-450 B.C.** Circular bronze piece with two diagonals; where these cross, two letters: R Λ.

1743: 49/50 no. 53 (ph.; dr.). **Lead sling bullet, ca. 350 B.C.** *AR* (1974/1975) 43 note 10. Lead bullet; on one side an inscription; on the other a boukranion: Κλεάνδρο(υ).

1744: 51 no. 54 (ph.; dr.). **Lead sling bullet, 4th cent. B.C.** *CIG* 1866; *IG* IX 1 837. Lead bullet; inscription on both sides: [Κ]αλλιστράτου. Parallels are known from Korkyra.

1745: 53/54 no. 56 (ph.). **Two magic lead tablets, 1st/2nd cent. A.D.** F.Boll, *SBHeidelberg* (1910) 2; *APF* 9 (1930) 147 and 149.

I:

Ὡρίων Σαραποῦτος
ποίησον καὶ ἀναποί[η]-
[representation of a small mummy]
σον Νίκην Ἀπολ-
λωνοῦ-

II:

Ποίησον Νίκην Ἀ[πολ]-
λωνοῦτος
ἐρασθῆναι Παντοῦ-
τος ὃν ἔτεκεν
Τμεσιὼς ἐπὶ ἑ⟨πτὰ⟩
μῆνας

I:

τος ἐ-
ρασθῆ-
ναι Πα⟨ν⟩-
τοῦτ[ος]
ἣν ἔτ[εκ]-
ε Τ[μ]εσ(ιώς)

I 1. Horion: the νεκυοδαίμων who should force Nike to fall in love ‖ 9. ΠΑΙ, tablet ‖ II 4. ὃν corrected from ἣν.

1746. Unknown provenance. Inscribed gem, ca. 500 B.C. Chalcedony scarab; engraved surface shows a nude youth who bends to lift a Corinthian helmet with his left hand; a shield covers a bit of his upper torso; graffito between the man's right leg and the border. Now in the Metropolitan Museum. Ed.pr. J.R.Mertens, *Metropolitan Museum Journal* 24 (1989; *Essays in honor of Helmut Nickel*) 53-56 (ph.): Τιμέας.

Added soon after the gem was cut; owner or producer ?; the scarab probably comes from Eastern Greece, ed.pr., who adds that the use of scarabs - an originally Egyptian form of seal - was not popular in Athens and on the mainland.

1747. Unknown provenance. 'Magic' gem, 2nd/3rd cent. A.D. ? Small round gem of lapis lazuli, set into a ring of recent manufacture. On one side a bunch of grapes with a leaf; the inscription is on the other side. The letters are so arranged as to resemble a bunch of grapes. Virtually unpublished: a photo published by A.Sambon, *Le Musée. Revue d'art mensuelle* 6 (1909) 112. Edd.pr. R.W.Daniel - F.Maltomini, *ZPE* 78 (1989) 93/94 (ph.) with commentary.

σταφυλή
ταφυλη
αφυλη
φυλη
υλη
λη
η

Σταφυλή: a bunch of grapes or the uvula. The gem is an amulet against inflammation of the uvula (cf. *P.Laur.* III 58), edd.pr.

1748. Unknown provenance. Gnostic phylactery, 4th cent. A.D. Silver leaf ('lamina'); transcription in a codex of G.Amati (*Vat. Lat.* 9740, f.51), who points out that the

Danish archaeologist and ambassador P.O.Brøndsted (1780-1842) bought it from the antiquities dealer F.Capranesi in Rome (1796-1854) and gave it to the Danish archaeologist-historian F.Münter (1761-1830), bishop of Selandia near Copenhagen. Ed.pr. G.Bevilacqua, *MGR* 14 (1989) 287-298 (photo of the codex-page; no continuous transcription).

Ἰαω, Σαβαωθ, Ἰαω, Νωι, Ἰαω, Φριξ
Ν Ιαω, Ιαω, αη, αηι, Φρηρνα Φρν
Φρηρ Φρινρ Ἰαω Ιαω, Ιαω Σαβαωθ
4 Φρη ιαηοβαφρηνωουνοτιλαρι
χριφιληυεωφινχιραλιτο φρόνε-
σιν, εὐν(ο)ίαν, εὐδεμονίαν ἐπιτυχ[ίαν]
ὅ̣λ⟨η⟩ν εννευωμενερφαβοεαι
8 ὑ̣περοχὴν νίκε̄ν α[...] παρὰ θε-
ῶν καὶ ἀντρόπο̄ν (sic) ἐν ὑπεροχε̣̃ ὄν-
των ἐπιτυχίαν τὸ δικια.χεν (?)
ἤδε καὶ ἀφελχύσατα α̣παω
12 τον κατεσψύχης αὐτοῦ καὶ
[σ]ώ̣ματος αὐτοῦ πάντα ? κακά
† Ἰαω Σαρεβεβραὐ̣ωθ
Ἰαω
Ἰαω ζαγουρη αβραν
16 Σαβαωθ Ἰχθύς νον.εωνπ̣α
ε̣υω αμήν ? σερθαω . . μ̣οι καὶ
β̣εβαρουωθ ζαγουρη αβραν
νον ἵλεως̣ ητ̣λευτυ̣ι̣α.νλισερθ
20 λ̣ιθ Ἰαω Σαβ̣αωθ Σ̣εμεσιλαμ
Ἀρσενοφρη Αδοναι [Ε]λοεαι . .
[ἀ]βλαναθαναλβα κ . . μαλακα
Μαρεια ηιουω chrismón ουυω
24 Θεῷ Εισδραηλ βοέθ[ι] . . . ΙΝΑ . . .
ιααμεν (= βοηθία) υοωωη . ιωωωω
ω ο η λ Σ α ω ωνιος
στον ηυς
ω ν ι ο ς

1-3. Invocation of Iao Sabaoth Phrê; φριξ (L. 1): attested in magical papyri and in defixiones either as independent magical term or as suffix, ed.pr. ‖ 2-4. Φρηρνα, Φρηρ, Φρινρ: variants of Φρη ('Sun'), ed.pr. ‖ 4-5 and 7. so-called Ιαω-formula, interrupted by L. 6, ed.pr., who points out that there are many parallels ‖ 6. εὐνίαν, codex; ἐπιτυχία[ν]: 'success', ed.pr. ‖ 7. initio ο̣λεν: either ὅλ⟨η⟩ν or ἐ̣λε(ῖ)ν: 'take away wisdom ete. etc.', ed.pr., who also points to parallels for a construction with δός χάριν, νίκην, ἐπιτυχίαν ‖ 8-9. ὑπεροχή, not frequently attested in this sort of document, means 'superiority, superior power', ed.pr.; in L. 8 the drawing gives NIK̄ĒN̄A ; in L. 8 in fine ed.pr. suggests ὄν[των ?]; but the drawing justifies ὄν|των ‖ 11. ἤδε = ἤδη ?,

ed.pr.; ἀφελχύσατε = ἀφελκύσατε: 'strappate via', ed.pr. || 12. κατεσψύχης = καταψύχῃς from καταψύχω: 'make freeze', ed.pr. || 13. or πάντα τὰ κακά: 'e strappate via --- congela ogni cosa cattiva di lui e del suo corpo', ed.pr. || 14. unparalleled magical formula, ed.pr.; cf. in L. 18 βεβαρουωθ || 15. ζαγουρη: frequently attested as magical formula, ed.pr.; αβραν (cf. L. 18): related to Hebrew arba = 'four' || 17. σερθαω: unattested; perhaps related to σερπωτ and σερφουθ || 20. Σεμεσιλαμ: from Hebrew semes ('sun') and lailam ('always'), ed. pr. || 21. Αρσενοφρη: perhaps from ἄρσην and Φρε, ed.pr. || 26. ηλ: ʾΗλ (Hebrew name) or ηα.

1749. Unknown provenance. Inscriptions on magical gems, Roman Imperial period. M.Gramatopol, *Les pierres gravées du Cabinet numismatique de l'Académie roumaine* (Brussels 1974) 70 nos. 398 and 400. P.J.Sijpesteijn, *Aegyptus* 69 (1989) 120, points out that Οροελιουθ on one side of no. 398 reminds of Ορωριουθ, regularly found on intaglios featuring an uterus (cf. our lemma no.1847). The two objects on the other side are indeed a womb in its simplest form and a key which is supposed to close it for protection. For the letters Αραοτεμιδω around these symbols S. has no explanation. However, G.'s 'Αρτεμιδώρῳ is unlikely, being a male name. The inscription on no. 400 resembles those on A.Delatte - Ph.Derchain, *Les Intailles magiques gréco-égyptiennes, Bibliothèque Nationale, Cabinet des Médailles* (Paris 1964) nos. 83 and 84. No. 84 runs: Στοχβαθλη μαλακισθομ μακοχ ψοχ Αβραμμαωθη Αβραμμηα. No. 400 has: Οθονβλελη (G.: Οθονβλελη) | ναλακσθον | αλακαμουμη | Αβραμμαω || Αβραμηλ || Ƶ Ƶ Ƶ. Like the two Paris intaglios the Rumanian one shows the sign of Chnoubis (triple S with a horizontal drawn through it) under the inscription.

1750. Unknown provenance. Stamp on a tile, 5th/4th cent. B.C. Terracotta tile from Magna Graecia with stamp in a rectangular recessed field. Ed.pr. W.Schürmann, *op.cit.* (cf. our lemma no. 989) 113 no. 402 (ph.; dr.): δη(μόσιον).

1751. Unknown provenance. Inscription on a terracotta statuette, ca. 350 B.C. Terracotta statuette of a comic actor; from Magna Graecia. Illegible inscription incised after firing on its right side. W.Fröhner, *op.cit.* (cf. our lemma no. 989) 80 no. 394. Republished by W. Schürmann, *op.cit.* (cf. our lemma no. 989) 102 no. 356. From above to below: [perhaps Δίυλ(λος); cf. our lemma no. 1077, Tybout].

1752. Unknown provenance. Inscription on a lead weight, 2nd/1st cent. B.C. Triangular lead weight with a relief representation of scales in the centre; LL. 1-4 above and LL. 5/6 under the relief. Cf. *Sotheby's Catalogue London, Antiquities*, Monday/Tuesday 10th/11th July 1989, 199 no. 441 (ph.). Text read by R.A.Tybout from the photo in the catalogue.

ʾΕτους | βι΄· ἐπὶ | Διονυσίου | τοῦ ἐπὶ || τῶν ἐμπορίων | διμνοῦν

1753. Unknown provenance. Inscribed lead weight, 2nd cent. A.D. *IG* XIV 2417 (1). I.Millán González-Pardo in *Athlon. Satura grammatica in honorem Francisca R.Adrados* vol. II (Madrid 1987) 619-632 (ph.), suggests reading in L. 1 of side b: τοῦ ναοκηδάρχου, ναοκηδάρχος (or -ης) being the equivalent of templorum (aedium sacrarum) curator. *IG* has ἀνδοκιάρχου, supposedly related to Tauromenian ἀνδοκεία ('office in charge of'). Millán Gonz. ascribes the text to Naples and seems to consider the inscription authentic but the weight itself as a falsum.

1753 bis. Unknown provenance. Inscribed lead weight, 253 A.D. Octagonal lead weight; inscription on both sides (front: LL. 1-7; back: LL. 8-20); L. 20 of B inscribed on the rim; inscription C on two rectangular contra-stamps ('Gegenstempel') impressed on the rim of A. Now in the Staatliche Münzsammlung in Munich. Ed.pr. J.Nollé, *JNG* 37/38 (1987/1988) 93-97 (ph.).

A + B: Ἔτους α΄ | Αὐτοκράτορος Καίσαρος Πουιβ. Λικιν[ν]ίου Οὐαλ||[λεριανοῦ Εὐ]σεβοῦς Εὐτυχοῦς Σεβαστοῦ, | ὑπατεύ[ον]τος τῆς ἐπαρ||χίας τοῦ λαμπροτάτου ὑπατικοῦ | Γ. Ἰουλίου Ὀκταουίου Οὐολουσέννα Ῥογατι|ανοῦ καὶ λογισ[τεύ]ον||τος Ἰουλίου Κρήσκεν|τος Σατορνείλου, ἀ|γορανομοῦντος Αὐρ. Ἀβειτι|ανοῦ Ἀβείλ||του

C: Ἀβειτιανοῦ Ἀβείτου

Many ligatures, especially ϐ ; lettering characteristic of later Roman Imperial period, ed.pr., who gives a brief survey of inscriptions on lead weights and of texts showing the concern of the agoranomos with the market and with weights || 2-7. LicinniusValerianus was the sole Augustus in the period of summer 253 until December 253 A.D., ed.pr. || 8-14. for G.Iulius Octavius Volusenna Rogatianus as governor of Asia during the second year of Valerianus and Gallienus cf. *I.Tralles und Nysa* 171 (*I.Eph.* 3162); R. succeeded Flavius Maximillianus in the summer of 253 A.D.; at that time Caria and Phrygia were already separated from the province of Asia, ed.pr.; but cf. W.Eck, *ZPE* 90 (1992) 199-206, who argues that from ca. 200 A.D. ὑπατικός denotes the governor of an imperial rather than of a senatorial province like Asia, suggests assigning this weight to Nikomedeia, and sees in R. possibly the successor of M.Aur. Artemidoros (cf. our lemma no. 1342) || 14-16. a curator rei publicae (λογιστής) rather than an urban official, ed.pr. || the weight is 465.68 gr., ed.pr.

1754. Unknown provenance. Inscription on a bronze weight, 4th-7th cent. A.D. Circular bronze weight; on the obverse an engraved N with points at the ends of the hastae; on the reverse an engraved cross ('Krückenkreuz'). Now in the Coin Cabinet of the Staatliche Museen in Berlin, formerly DDR. Ed.pr. S.Schultz, *Forschungen und Berichte* 27 (1989) 217/218 (ph.): ν(όμισμα).

Weight: 3.184 gr.; the standard nomisma is 4.55 gr. (1/72 of a Roman pound); the difference is perhaps due to the disappearance of the copper or silver inlay of the letter N, ed.pr.

1755. Unknown provenance (Near East: Syria ?). Mosaic inscriptions, ca. 250-375 A.D. Inscriptions identifying the figures (A) and a signature (B) on a mosaic representing the finding of Ariadne on Naxos by Dionysos. In a rocky landscape from left to right Maron (old bearded man with bare chest holding a thyrsos in his right hand), Dionysos (semi-nude, draped in a large cloak, lifting his right hand in a gesture of salutation), Eros (small winged figure partly concealed by Dionysos' cloak, pointing to Ariadne), Satyros (nude half-figure appearing in the background from behind the rocks, lifting his right hand in a gesture of salutation and holding a Pan-flute in his left hand) and Ariadne (sleeping, clad in a chiton and reclining with her left elbow on a large cloak). Inscriptions (A) above the heads of the figures, except for the one denoting Ariadne which is in the right lower corner; signature (B) to the right of Ariadne's head. Now in a private Collection. Edd.pr. P.Canivet, J.-P.Darmon, *MMAI* 70 (1989) 1-10 (ph.).

A) Μάρων Διόνυσος Ἔρως Σάτυρος Ἀριάδνη
B) Ἄγροικος | Παμφίλου | ἠργάσατο

B. 3. HP in ligature; for another mosaicist's signature with ἠργάσατο see our lemma no. 1558 || the nearest stylistic parallels for our mosaic come from Syria; cf. especially, also for the letter forms, the mosaic of Ἀγρός and Ὀπώρα in the House of the Boat of the Psychai at Antiochia (235-312 A.D.): D.Levi, *Antioch Mosaic Pavements* (Princeton 1947) I 625 and II Plate 42a and 37a.

1756. Unknown provenance. Bilingual mosaic inscription, ca. 7th cent. A.D. Rectangular mosaic inscription within a frame; LL. 5/6 are Syriac; now mounted on a rectangular tablet. Cf. *Sales Catalogue Galerie Simone de Monbrison,* Paris 1987, 26 no. 41 (ph.). Greek text (LL. 1-4) read by R.A.Tybout on the basis of the photo.

Ὑπὲρ μνήμης Μαρι | ο⟨ἰ⟩κοδόμου καὶ | πάντων λιθοξῶν | καὶ Ἰωάννου τέκτου

Provenance: Near East, catalogue, which gives the following translation of the Syriac part of the text: 'Mémoire de MRY le maître d'oeuvre | (et de Jca)n et tous les compagnons' || 2. ⌜ X, mosaic || [3. for λιθοξόοι in inscriptions from Syria cf. L.Robert, *Hellenica* XI/XII 34, Herrmann] || 4. τέκτου for τέκτονος.

1757. Unknown provenance. Inscription on a glass beaker, 1st cent. A.D. Mould-blown hemispherical glass beaker with short neck; on the body a frieze with a Greek inscription. Cf. *Sotheby's Sales Catalogue London, Antiquities*, 11th December 1989, 135 no. 264 (ph.): Κέρδος καὶ εὐφροσύνη.

ΕΓΦΡΟΟΙΝΠΚΕΡΔΟαΚΑΙ, catalogue [we base our reading on the catalogue's translation 'gain and merriment'; possibly the inscription contains mistakes; on the photo, which shows only one side of the object, one seems to read OIN vacat ΚΕΡΔ; for εὐφροσύνη on vases cf. *JRS* 25 (1935) 174/175, Pleket].

1758. Unknown provenance. Inscription on a gold sheet, Christian period. Rectangular gold sheet. A.Greiffenhage, *Schmuckarbeiten in Edelmetall* II (Berlin 1975) Plate 68, no. 12. Inscription read from the photograph by P.J.Sijpesteijn, *Aegyptus* 69 (1989) 121 note 10: Ἐγὼ γάρ εἰμη [= εἰμι] κατασφραγεισμένος ὑπὸ Κυρίου κὲ τ(ῶ)ν ἀνγέλων αὐτοῦ.

The first line contains the palindrome αβλαναθαναλβα, possibly followed by other letters (the seven vowels or another, magical, word ?), S. II the inscription should be connected with gems featuring Solomon as a youthful rider about to pierce a prostrate female figure, accompanied by the inscriptions Σολομῶν and Σφραγὶς Θεοῦ, S. [cf. our lemma no. 1423].

1759. Unknown provenance. Inscribed portrait bust, early 5th cent. A.D. J. Inan, E.Alföldi-Rosenbaum, *Römische und frühbyzantinische Porträtplastik aus der Türkei* (1979) VIII note 2 no. 3. White marble bust of a veiled woman, clad in a chiton; in the 19th century bought in Smyrna; now in the Byzantine Museum in Athens; under the bust an inscription on a small tablet. Republished by R.Känel, *EA* 13 (1989) 123/124 (ph.): Ἰσβαρδια.

Dated on iconographical grounds by K., who interprets the veiled woman as a priestess or a mystes and attributes the bust to Southern Asia Minor, more specifically to Pamphylian Side or Perge; Ἰσβαρδια is a native Pamphylian name. S.Şahin, *ibidem* 125/126, argues that the woman is rather Tyche or perhaps the personification of the city or area of Isparta in Pisidia. Cf. *BE* (1991) no. 587 (name of a woman ?).

1760-1762. Unknown provenance. Inscriptions on bronze buckets, 6th cent. A.D. Two copper-alloy buckets with incised figural decorations and inscriptions along the upper rim (our lemmata nos. 1760-1761). Edd.pr. M.Mundell Mango etc. (cf. our lemma no.1089) 298 nos. 7/8, 302-304 (dr.), with ample discussion of six other buckets belonging to the same group (cf. our lemma no. 1089). For another new bucket (our lemma no. 1762) see L.A.Wolfe - F.Sternberg, *Objects with Semitic Inscriptions. Jewish, Early Christian and Byzantine Antiquities* (Auction XXIII, 20 Nov. 1989; Zürich) no. 416 (ph.). (non vidimus; we give the text of D.Feissel, *BE* 1990 no. 885bis).

1760: no. 7. **Wish for good health for a married couple.** Bucket with an animal frieze; now in the British Museum.

Ὑγιένων χρῶ, κύρι, ἐν πολλοῖς σε χρόνοις κὲ καλοῖς μετὰ τῆς κυρᾶς
ΚΕΤ..ΕΛΙϚ

[Κυρᾶς = κυρίας = 'Madame' = 'your wife'; for ὑγιένων χρῶ cf. also our lemmata nos. 1089, 1531 and 1761-1762, Pleket].

1761: no. 8. **Wish for good health for Theodora.** Bucket with an animal frieze; now in the Römisch-Germanisches Museum in Cologne.

Ὑγιένουσα χ[ρ]ῶ κυρὰ Θεωδ[ώ]ρας χάρις

1762: no. 416. **Wish for good health for a man.** Bucket with hunting scenes.

Ὑγιένων χρῶ, κύρι, ἐν πολλοῖς σε χρόνοις κὲ καλοῖς, εὐτυχῶς

VARIA

1763. Acclamations. In the context of a study of *P.Oxy* I 41 (with the wellknown Ὠκεανέ-acclamations) M.Blume in *Egitto e Storia Antica* 271-290, collects numerous epigraphical parallels for the following acclamations: κτίστης, ἀρχηγὸς (τῶν ἀγαθῶν), φιλοπολίτης, κηδεμών, πρωτοπολίτης. Further comment on the concept of 'love' for one's city; cf. Latin amor/adfectio erga patriam; amator civium.

1764. Alphabet. B.B.Powell, *ClAnt* 8 (1989) 321-350, presents a catalogue of 64 inscriptions of the 8th and early 7th cent. B.C., mainly consisting of brief or fragmentary texts (simple names, indications of ownership, signatures of manufacturers, tombstones, dedications and abecedaria) and a few longer, mostly hexametric, inscriptions: on 336-345 brief discussions of the Dipylon oinochoe (*SEG* XXXVIII 34; cf. our lemma no. 30), Nestor's cup from Pithekoussai (*SEG* XXXVII 789*; *CEG* 454; cf. our lemma no. 939), the lekythos of Tataie from Cumae (*IG* XIV 865; *LSAG* 240 no. 3; cf. *SEG* XXXVII 998), the Mantiklos statue from Thebes (*LSAG* 94 no. 1; *CEG* 326), the Nikandre statue from Delos (*IG* XII 5˙ 2, p. XXIV; *I.Délos* 2; *LSAG* 303 no. 2; *CEG* 403; *SEG* XIX 507; cf. XXXVI 1535) and the erastic graffiti from Thera (*IG* XII 3 536-538, 540, 543, 544; *LSAG* 323 no. 1 (a); *SEG* XXXII 821). B. stresses the absence of public and economic documents and financial accounts, which contrasts with Mesopotamian, Phoenician and Linear B practice. He argues that the brief inscriptions are mostly foreshortened versions of the longer ones and that the Greek alphabet was designed specifically in order to record hexametric poetry (so already H.T.Wade-Gery, *The Poet of the Iliad*, Cambridge 1952, 11-14). The surviving inscriptions, which often show a sophisticated level of expression, reflect the recording of hexametric poetry on papyrus. The invention of the alphabet occurred in an aristocratic, symposiastic milieu. Since examples of early alphabetic writing have been found all over the Greek world, the early literates must have been great travellers (cf. our lemmata nos. 30 and 353). A book has been announced by the same author on *Homer and the origin of the Greek alphabet* (Cambridge 1991). Contra L. Dubois, *BE* (1990) no. 313, who points out that the many brief inscriptions, which can hardly be regarded as short versions of the longer ones, have no literary pretentions. Comparisons with archaic Etruscan epigraphy shows that 'la proto-épigr-

aphie s'articule et se développe autour de l'anthroponyme identificateur, aussi bien sur les objets que sur les tombeaux'.

After a review of these same early inscriptions, R.Bellamy, *CJ* 84 (1988/1989) 289-307, argues that literacy, knowledge of the alphabet, familiarity with writing on tablets (as opposed to on vases, statues, etc.) were all necessary ingredients in the world of the earliest Greek epic poets. Use of Greek alphabet goes back at least as early as the 9th cent. B.C. The Greek hexameter by its very nature 'could only have been invented, and only practiced and transmitted, by scribes and their pupils ---. The entire "oral tradition", insofar as it concerns the Greek hexameter, is a myth.' In *CJ* 85 (1989/1990) 170-179, G.H.Goebel and D.G.Miller offer refutations of this paper. *Ibid.* 179-183 Bellamy responds in defence. S.Stoddart, J.Whitley, 'The Social Context of Literacy in Archaic Greece and Etruria', *Antiquity* 62 (1988) 761-772, on the basis of a statistical comparison among archaic inscriptions from Athens, Crete, and Etruria, argue that alphabetic scripts are not mere technologies that are uniformly exploited with predictable results. Local social conditions vary considerably and are reflected in the quantity and nature of the surviving written artifacts. They conclude that 'only in Athens, of all the cases considered, did the introduction of an alphabetic script lead to "generalised social literacy". In Crete, writing remained the preserve of a scribal class, and the skills of literacy were put to conservative, not revolutionary ends. In Etruria literacy was mainly the preserve of an élite --- largely tied, not to administration or commerce, but to the élite's need for ideological legitimation and interpersonal exchange.'

B.B.Powell, *TAPhA* 117 (1987) 1-20, uses numerous archaic inscriptions in a study on the introduction of the supplemental letters Φ, X and Ψ in the Greek alphabet.

R.Wachter, *Kadmos* 28 (1989) 19-78, presents a reconstruction of the successive phases in the development of the early Greek alphabet based on a detailed analysis of the abecedaria (table of letter forms on 31) from Marsiliana (*LSAG* 240 no. 18), Boiotia (*LSAG* 95 no. 20), Athens (*SEG* XXVI 61 and 384), Metapontum (*LSAG* 261 no. 19; *IG* XIV 2420), Corinth (two: *AAA* 5, 1972, 460ff. and *LSAG* 131 no. 16) and Samos (Guarducci, *EG* I 265/266). Special attention is given to the distribution in these alphabets of the complementary signs (Y, X, Φ, Ψ; W. argues that Y is a cursive variant of the wau and that the other three are Greek inventions) and the sibilants (Ξ, M (san), Σ); on 62 a stemma representing the genealogy of the various alphabets according to the occurrence of complementary signs and sibilants. On 20-28 preliminary observations on the fundamental difference between changes in the letter forms, which can be mere 'Modeerscheinungen', and in the writing system ('Verwendungscode der Zeichen'). Only changes in the latter (reform of function, elimination or addition of signs) are significant for diachronic developments. The transmission of the alphabet by the Phoenicians probably occurred in an unidentifiable international harbor in a commercial context; the recipients were Greeks of various origin who each developed the prototype in a different way. In an appendix W. argues that the Greek alphabet came into being ca. 800 B.C. or shortly afterwards. Cf. now also J.Naveh, 'Semitic Epigraphy and the Antiquity of the Greek Alphabet', *Kadmos* 30 (1991) 143-152. Cf. also E.Petersen, *Einführung in das griechische Alphabet* (Hamburg 1988, non vidimus) and a number of articles in C.Baurain, C.Bonnet, V.Krings (edd.), *Phoinikeia Grammata. Lire et écrire en méditerranée* (Actes Coll. Liège, 15-18 Nov. 1989; Namur 1991).

1765. Archaic verse inscriptions. E.Campanile, *Aion* 11 (1989) 119-135, presents a wide-ranging study of epithets, themes (κλέος, πένθος, etc.) and formulas in archaic verse inscriptions, citing a large number of examples. '--- il modello dei carmi epigrafici greci di età arcaica è Omero, si tratti di testi funerari o dedicatori o celebrativi.'

1765 bis. Archives. For the public archive at Athens see our lemma no. 312-313.

1766. Army, Roman. Soldiers and decurions. J.Nelis-Clément in *Historia Testis* 133-151, on 139 note 15 collects some evidence for members of the urban elites who served in the army: *IGR* III 1131 (optio, brother of a bouleutes); *I.Histria* I 302 (bilingual; beneficiarius of a legion, brother of a decurio). She collects ten Latin and one Greek inscription (*IG Bulg* I^2 24 bis) concerning soldiers who were simultaneously decurion of a city.

1767. Athletics. Victory in the pentathlon. M.K.Langdon, *ZPE* 78 (1989) 117/118, suggests a 'final solution ?' to the problem of how victory was determined if there was no clear winner after the first four events. He criticizes the procedure of repêchage proposed by W. Sweet, *ZPE* 50 (1983) 287-290 and returns to the theory of H.A.Harris, that there were semi-final rounds of wrestling in order to qualify finalists for the last wrestling bout of the pentathlon.

1768. Athletics. Uncontested victories. In a discussion of the legal consequences of διακωλύειν ἀνταγωνιστήν in Plato's *Laws* 955 A 2-B 4, E.Klingenberg, *Studi in onore di Arnaldo Biscardi* 6 (Milan 1987) 435-470, especially 452-459, collects the literary and epigraphical evidence for a victory ἀκονιτί in the games of Greece. Among the inscriptions studied are *SEG* XI 1227 (Olympia); *Syll.*^{3} 36 A, B = *IvO* 153; *Syll.*^{3} 82 = Moretti, *IGA* 23 (Delphi); *IGA* 25 (Delphi); *GIBM* 613 (*I.Eph.* 1613); *SEG* VI 609 = *IGA* 76 (Adada in Pisidia).
Cf. also id. in *Symposion 1982*, 205-239.

1769. Baths. The 'ethos' of bathing. K.M.D.Dunbabin, *PBSR* 57 (1989) 6-46 (ph. of several published mosaics with Greek inscriptions), studies the prevailing attitudes towards bathing in the Greco-Roman world from the 2nd to the 5th/6th cent. A.D. on the basis of numerous Greek and Latin bath inscriptions (mosaic texts; epigrams), and of the decoration of bath buildings (statues and mosaics). Inscriptions and decorations show sometimes close parallels, but may also have a very general connection only. They are the verbal and visual expressions of a common vocabulary circling around two topics, viz. the pleasures and dangers of bathing. The sense of water as a source of pleasure, prosperity, beauty, luxurious enjoyment and as a healing force is conveyed by a variety of deities and mythological figures represented: foremost are Ἀφροδίτη, Ἔρως, Χάρις and Χαρίτες, Νύμφαι, Ἀσκληπιός, Ὑγιεία, Τέρψις, Ἀπόλαυσις and various sea deities and creatures. They are often accompanied by wishes for a

good bath (e.g. καλῶς λοῦσαι or ἐλούσου), praise of splendour of the buildings and of the munificence of their owner, founder or restorer. On the other hand, fear of the dangers involved in bathing was widely diffused. They were caused by Φθόνος (cf. also *SEG* XXXIII 1617), the Evil Eye and demons haunting the baths, which were a favorite place for throwing defixiones. Protection against evil forces was sought both by apotropaic symbols in the decoration and by inscriptions.

1770. City. Outsiders in the Greek cities. P.McKechnie, *Outsiders in the Greek cities in the fourth century BC* (London 1989), studies various groups of people not living as settled inhabitants of city state communities in the 4th cent. B.C.: exiles, mercenaries, physicians, builders, sculptors, courtesans, cooks, philosophers, actors, pirates, traders and courtiers. They were the linking elements in a society where mobility and cosmopolitanism were increasingly important factors and they created conditions for social changes in the Hellenistic period. Though M.'s focus is on the literary sources, he occasionally adduces and sometimes briefly discusses inscriptions, inter alia to illuminate the following subjects: **1**) destruction of cities, exile, synoikism, (re)settlement; 47/48: inscriptions issued after 322 B.C. honoring helpers of Samian exiles (C.Habicht, *MDAI (A)* 72, 1957, 152-237); 50: award of land to Macedonians by Philip II (*Syll.*^{3} 332 = *SEG* XXXVIII 620); 58: persons settled at Ptolemais by a Ptolemaic king (*SEG* XX 665; translation on 76 note 263); **2**) mercenaries; 85: arms were mostly provided to the often poor mercenaries, for whom stocks of equipment were kept (*IG* II^2 1424a); **3**) λησταί ('raiders', not always with an outlaw connotation); 108, 114: measures against piracy (*IG* XII 3 Suppl. 1291; *Syll.*^{3} 409); 122-124, 127: inscriptions concerning φυλακή (*IG* I^2 18 = I^3 38 L. 4; II^2 283; 1623 LL. 276-282; 1629 = *Syll.*^{3} 305 LL. 217-233; XI 2 148 L. 73; *Syll.*^{3} 1225; *SEG* XXVI 1306 LL. 12-14, 51/52); ransoming of Athenian citizens captured by pirates (*IG* II^2 283, 398/399; cf. our lemma no. 95); **4**) mobile skilled workers; 155: actors, Dionysian τεχνῖται (Tod, *GHI* 140 LL. 67-69; *Syll.*^{3} 460; *IG* II^2 1132 LL. 1-39; XII 9 207 LL. 21-25; *F.Delphes* III 2 68 LL. 91-94; *SEG* I 362); **5**) traders, long distance trade; 179: Heraklean community at Athens (*IG* II^2 8548-8825); **6**) courtiers, φίλοι of Hellenistic kings; 286/287 (*OGIS* 5/6 = *RC* 1/2; the dossier compiled by G.Herman: *SEG* XXXI 1673).

1771. Computers. Epigraphy and computers. Cf. *Actes du Colloque "Épigraphie et Informatique", 26-27 Mai 1989,* Institut d'Archéologie et d'Histoire Ancienne, Univ. de Lausanne (Lausanne 1989), for a survey of computer-based projects in Greek and Latin epigraphy: computerized prosopographies; data-banks for various areas, periods and categories of texts: Attica (*IG* I^2, I^3, II^2 and other collections); Peloponnesos; Delphi (*F.Delphes* III 2); Macedonia; Delos (*I.Délos*); Hellenistic inscriptions; Dionysiac inscriptions of Asia Minor; sacred laws; Christian Greek inscriptions; Attic decrees to 318 B.C.; Attic vase inscriptions; inscriptions of Anatolia (D.F.McCabe; this project has been stopped).

1772. Demography. For gravestones and demography in Attica cf. our lemma no. 325.

1773. Document reliefs. See our lemma no. 324.

1774. Economy. Δαρεικοί in Greek and international finance. M.-F.Baslez, *REA* 91 (1989) [1990] 1 237-246, shows on the basis of epigraphical testimonia (cf. *SEG* XXIX 458) that during the late 5th and 4th cent. B.C. a far greater amount of δαρεικοί circulated in the Greek mainland than could be assumed from archaeological finds alone. Contra J.R.Melville-Jones (cf. *SEG* XXIX 458) she argues that the term dareikos was used in its proper sense and not as an equivalent for any gold coin. In public accounts the daric is designated and valued as a gold stater in spite of the difference in weight. Darics were not especially destined for hoarding, but a circulating currency used like other gold coins (cyzicens, Phokaian hektaia, philippeioi) as a means of payment both in official (payments and donations of Achaemenid kings, international transactions between Greek city-states) and private (commerce, liturgies) transactions. Cf. also our lemmata nos. 162 and 370.

1775. Economy. Sitonia. Cf. U.Fantasia, 'Finanze cittadine, liberalità privata e *sitos demosios*: Considerazioni su alcuni documenti epigrafici' in *Serta Historica* II (Pubbl. Ist. Storia antica e Scienze ausiliare dell' Univ. degli Studi di Genova; Rome 1989) 47-84, for a detailed study of the following inscriptions which document the availability of public and private funds for the purchase of grain: *IG* XI 2 146 A LL. 20 ff.; 287 A LL. 123 ff.; XI 4 627; *I.Délos* 302 A LL. 11 ff.; 399 A LL. 69 ff.; 442 A LL. 90-139; *SEG* XXXVI 788* (Samothrake; the πρόσοδος in LL. 10 and 16/17 is not necessarily public money earmarked in the annual budget (διάταξις) but could be any revenue of the city); *SEG* XXXI 752; XXXVII 716 (grain law from Samos; μέτρον in L. 55 may not denote a medimnos but a smaller measure; if so, the monthly quantity of distributed grain possibly is much smaller and therefore of less importance for the total caloric need of the citizens; no parallel for later frumentationes, though distribution of any amount of free grain always is a symbol of the individual citizen's right to part of the public wealth); *SEG* XXVII 54 (Koroneia; annual purchase of grain from the gift of 700 dr. of a citizen, followed by παράπρασις: daily sales of 30 κόφινοι (= ± 6 medimnoi) against the price fixed by the city for sitos demosios at large; if the παράπρασις yields a surplus, it will be handed to the ταμίας for incorporation in the annual city-budget/οἰκονομία; if it yields a deficit, the ταμίας will restore the original amount of 700 dr. Obviously the public grain fund is nourished by various sources); *SEG* XXXVI 465* (Thespiai; two pairs of σιτῶναι; two funds, βασιλικός and καθιαρωμένος respectively; the latter probably denotes a fund nourished by the revenues of land consecrated to a god; college of three σιτοπῶλαι; purchase of public grain, followed by sale); *SEG* XXXVIII 973 (Tauromenion; three σιτώνια = 'grain funds', meant to finance the purchase of sitos demosios; sitones is not a regular magistrate; the three sitonia received their money through an epidosis and from two individual citizens (Phrynis and Eukleidas) after whom the sitonia were called).

F. argues that official urban revenues play a marginal role in the financing of public grain; private gifts or loans are predominant; Delos is exceptional with its emphasis on expenses planned in the annual διάταξις of the city. He argues that there was a certain institutionalization of private

wealth used for the purchase of sitos demosios, and that this had important social effects: the closing of the gap between poor and rich, although the honorary inscriptions by their very nature underline the civic solidarity rather than the social help. So the harnessing of private wealth was tantamount to the development of structural strategies for the solution of urban logistics. [The same honorary inscriptions, again by their very nature, may well seduce us into underestimating the ubiquitousness of a *public* grain fund in Hellenistic-Roman cities fed by *public* revenues; expressions like τὸ σειτωνικόν, σειτωνικὸς πόρος, δημόσιος πύρος (cf. F. 77) may well imply the existence of such a fund, Pleket].

J.H.M.Strubbe, *EA* 13 (1989) 99-122, published a detailed study of the σιτώνης in the cities of Roman Asia Minor: a regular magistrate; the sources of the urban grain funds (largely gifts; possibly also public revenues); the volume of the purchases by the σιτῶναι (probably not very large and therefore not a threat to the free grain trade); the purpose of the σιτωνία (mostly free distribution of grain: corn-doles; S. tends to connect the σιτωνία with the Lycian σιτομετρία and the σιτομετρούμενοι ἄνδρες [viz. with distributions to a *limited* number of citizens, Pleket; Strubbe himself does not draw this conclusion explicitly]; in bad years the distribution of free grain could be a measure against speculation and a contribution to social stability) [In times of shortage, however, one would expect distributions or παράπρασις of public grain to *all* the citizens, not just to the seitometroumenoi, who are a privileged selection; for σιτομετρία in the Zenon-archive in Egypt cf. *BASP* 35 (1988) 13 ff., Pleket].

Cf. for the Hellenistic cities also M.Th.Couilloud-Le Dinahet, 'Les magistrats grecs et l'approvisionnement des cités' in *Navires et Commerces de la Méditerranée antique. Hommage à Jean Rougé* (Cahiers d'Histoire 33, 3/4, 1988 [1989]) 321-332): on the agoranomos (relations with the sitones/sitonikon; *IG* XII 3 170 (ca. 200 B.C.): cooperation between agoranomos and the commission for the purchase of grain; public revenues and epidoseis for the latter), the σιτοφύλακες, σιτῶναι (regular, permanent magistrates in the course of the 3rd cent. B.C.), and the σιτοθέται (cf. *SEG* XXXVI 788 (cf. above)); interesting reflections on whether the grain was sold (cheaply) or distributed free of charge: from ca. 150 B.C. transition to σιτομετρία = distribution; free distributions to *all* citizens are not a reaction on shortages but a reflection of an 'idéologie civique', which enables citizens to devote much time to politics.

H.Kloft in H.Kloft (ed.), *Sozialmassnahmen und Fürsorge. Zur Eigenart antiker Sozialpolitik* (Grazer Beiträge Suppl. 3; Graz-Horn 1988) 123-154, discusses the problem of corn-supply in the Greek cities of the Hellenistic-Roman period: corn funds (*SEG* XXXVI 788); σιτοφύλακες in Athens; ἀγορανόμοι, σιτῶναι, σιτομέτριον and σειτομετρούμενοι (brief comment on *SEG* XXX 1535 LL. 36-40; cf., however, the new and better reading in *SEG* XXXVIII 1480), the relation between the citizen-body and the σειτομετρούμενοι. Cf. the review by H.W.Pleket in *Tijdschrift voor Geschiedenis* 104 (1991) 595-598.

1776. Emperor. Greek constitutions. Cf. J.H.Oliver, *Greek Constitutions of early Roman Emperors from Inscriptions and Papyri* (Memoirs American Philosophical Society vol. 178; Philadelphia 1989), for a collection of 269 imperial constitutions: texts, translations, commentaries; full concordance, index of emperors and their relatives. For the almost tragic vicissitudes of this book and for generally fairly negative judgments of its quality cf. e.g. C.P.

Jones, *AJPh* 113 (1992) 144-147, with some discussion of Oliver's nos. 110 (*SEG* XXXII 463) 114 and 167; S.Follet in *BE* (1991) no. 265, with some remarks on documents from Athens (nos. 74 and 184), and G.Petzl's forthcoming review in *Gnomon*.

1777. Emperors. The chronology of 238 A.D. M.Peachin, *Athenaeum* 67 (1989) 594-604, presents a new reconstruction of the imperial chronology in the spring and summer of 238 A.D. on the basis of Latin inscriptions, papyri and coins. He dates Gordian III's dies imperii to early August, thereby dismissing the evidence of *SEG* XXXIV 1519 LL. 9-11, which gives May 27 as a terminus ante quem for this day. P. argues that the whole body of Egyptian documentation (papyri and coins) is so substantial and consistent that it cannot be ruled out by this one private inscription; moreover, it would be necessary to assume an unusually long and consistent lag in the arrival of the news in Egypt.

1778. Epigrams. P.A.Hansen has published *Carmina Epigraphica Graeca saeculi IV a.Chr. N. 2* (*Texte und Kommentare* 15: Berlin/New York 1989), following the same format as *CEG* 1 (cf. *SEG* XXXIII 1567). Volume 2 contains nos. 466-903, including 32 additions to *CEG* 1. There are also extensive (and important) addenda and corrigenda to *CEG* 1 (pp. 299-305), full indices and comparatio numerorum, as in *CEG* 1. Reviews: J.Irigoin, *BAGB* (1989) 318/319; J.Bousquet, *REG* 103 (1990) 289/290 (with a new restoration of *CEG* 2.846, *SEG* XXXIII 735); J.W.Day, *AJP* 112 (1991) 555-558; A.Johnston, *CR* 41 (1991) 196-198.
For *inedita* in *CEG* 2, see our lemmata nos. 568, 874, 1414 and 1723.

1779. Epigrams. Early Greek grave epigrams as Encomia. J.W.Day, *JHS* 109 (1989) 16-28, examines a variety of archaic grave epigrams, almost all from Attica, with special emphasis on their fundamental message of praise, expressed in rhetorical forms characteristic of praise poetry, especially Pindar. He argues also for formal parallels between verse inscriptions and the iconography of grave monuments as communicators of praise and memorials of the funerary ritual. Among the epigrams D. discusses in some detail are: Attica *IG* I^2 971 [I^3 1204] = *CEG* I 28; *IG* I^2 976 [I^3 1194 bis] = *CEG* I 13; *IG* I^2 1012 [I^3 1251] = *CEG* I 18; *SEG* XXIV 70 [*IG* I^3 1240] = *CEG* I 27; Korkyra *IG* IX 1 867 = *CEG* I 143.

1780. Epigrams. Mors immatura. Starting from *GV* 935 (cf. our lemma no. 583) J.N. Kazazis, *Hellenika* 40 (1989) 21-33, presents a systematic analysis of the topoi and formulas in funerary epigrams, especially those containing the motive of 'mors immatura'. He argues that funerary epigrams in general are based on seven 'thought formulas', which are expressed by a variety of verbal components. These formulas are the indication of death (verb(s)), the subject(s), the whence/whither movement of the subject, the circumstances of death, particulars (personal history; effect on survivors; laudatory elements), consolation elements and apostrophe to the living or passers by. Detailed analysis of: 1) the first three components and the order in which

they occur; 2) the expressions used in 'mors immatura' epigrams, with special attention to the motive of death before marriage; the syntax is largely predictable and definable. Comment on the combination of prose and poetry. As to *GV* 935, K. concludes that the 'model' text was originally composed for a young girl (not before the Hellenistic period) and transferred to the case of a young boy in the 2nd or 3rd cent. A.D.

1781. Epigrams. The funerary epigram for Diogenes at Corinth. H.Häusle, *Sag mir, o Hund - wo der Hund begraben liegt. Das Grabepigramm für Diogenes von Sinope. Eine komparative literarisch-epigraphische Studie zu Epigrammen auf theriophore Namensträger* (Spudasmata 44; Hildesheim 1989), argues that the funerary epigram for Diogenes *AP* 7.64 was originally engraved on the base or the capital of the philosopher's funerary monument in Corinth, which consisted of a column surmounted by a sculptured dog (cf. inter alia Diog. Laert. 6.78; Paus. 2.2.4). The stone was seen in 1675 in Venice and published by G.Wheler (*A Journey into Greece*, 1682, 444/445) and J.Spon (*Voyage d'Italie, de Dalmatie, de Grèce, et du Levant* 3, 1678, 60/61); cf. also S.Maffei, *Museum Veronense* (1749) p. LXVIII. P.A.Hansen, *ZPE* 82 (1990) 198-200 (copy of the drawing in Wheler 445, with a dog in relief above the epigram), supports Häusle's view that this inscription is authentic; cf. also Hansen's review of Häusle, *CR* 40 (1990) 302/303. Contra G.Petzl, *ZPE* 84 (1990) 79/80, who points out that the stone, which now is in the Museo Maffeiano at Verona (no dog relief), is a forgery recognized as such already by Scipione Maffei and rightly included among the falsa by T.Ritti in her catalogue (cf. *SEG* XXXI 1658) as no. 100* (cf. our lemma no. 1806).
Häusle extensively comments on form and contents of the poem and adduces parallels from literary and epigraphic epigrams. For L. 1 and the overall structure cf. *GV* 1831 (*CEG* I 120). Special attention to theriomorph figures as grave-keepers, the concept of κυνὸς σῆμα, which is connected with Hekate (cf. Eur., *Hecuba* 1273), the underworld dog as a chthonic symbol and the Pythagorean belief in the immortality of the soul which dwells in the αἰθήρ among the stars (cf. L. 4; our epigram may have been known to Kerkidas, who celebrates Diogenes as οὐράνιος κύων: Diog.Laert. 6.76/77). Häusle also comments on *IG* I^2 1014 [I^3 1261]; see our lemma no. 334 bis.

1782. Epigrams and representations in Hellenistic funerary art. In the context of a study of an anepigraphic relief in the Glyptothek in Munich M.Pfanner, *MDAI (A)* 104 (1989) 165-196, comments on the original architectonical settings and on the iconography of Hellenistic funerary reliefs. Occasional reference to inscriptions (see especially 179 and 191/192). Epigrams often focus on the concern of the living with the dead (memory; annual offerings; erection of a grave; cult for the heroized dead) also apparent from the representations, in which the spheres of the living and the dead are intermingled. On 176/177 brief discussion of *SEG* XXX 1396* = *GV* 1881 = Pfuhl-Möbius 418). Photo of Pfuhl-Möbius 149. Cf. also *SEG* XXXVIII 1962.

1783. Epigraphy. Letter forms. Cf. our lemma no. 1282.

1784. Finances. Sacrae largitiones and res privata in the late Roman Empire. (A) R.Delmaire, *Largesses sacrées et res privata. L'aerarium impérial et son administration du IVe au VIe siècle* (Coll.Ec.fr. de Rome 121; Rome 1989); (B) Id., *Les responsables des finances impériales au Bas-Empire romain (IVe-VIe s.)* (Coll. Latomus 203; Bruxelles 1989).

(A) is a comprehensive study of the imperial treasury (*aerarium*) from the early 4th to the early 7th cent. A.D.: its place in the administration of the late Roman empire, its activities and services, its officials, their offices on central and local level and their careers. D., who uses all sorts of evidence, occasionally adduces Greek inscriptions (index of Greek and Latin inscriptions on 737/738). After reforms in the financial administration dated by D. to 326 A.D. two new officials appear at the head of the imperial treasury, both in the Eastern and Western part of the empire: the *comes sacrarum largitionum* and the *comes rei privatae* . The first is charged inter alia with indirect taxation (customs, taxes on sale, *vectigalia*, monopolies), taxes in gold and silver used for imperial distributions and *largitiones*, the collection of judicial fines and senatorial *oblationes*, the administration of the ateliers and workers at the service of the fiscus (mines, quarries, textile and purple (cf. our lemma no. 1595) ateliers, monetary ateliers, silver- and goldsmiths) and the distribution of the *largitiones*. The *comes r.p.*, inferior in rank, is charged with the confiscation and annexation of vacant or void properties, the control of imperial estates, the administration of petitions addressed to the emperor and the awards granted by the emperor to the petitioners. On 3-23 'notions de terminologie'; we note the main Greek terms: κόμης (τῶν) λαργιτιόνων/τῶν ἁπανταχοῦ θείων λαργιτιόνων; κόμης (τῶν) πριβάτων/τῶν ἁπανταχοῦ θείων πριβάτων; ταμιεῖον (ἱερώτατον)/ταμιεία; φίσκος; αἰράριον; λαργιτιόνες; πριβάτα; δημόσιος/-δημοσία. For the lower and local officials see 171-236: μάγιστρος (τῆς) πριουάτης; καθολικός; ἐπίτροπος; πραιπόσιτος; κουράτωρ. Cf. also 194 for some terms denoting personel belonging to the office of the καθολικός (*rationalis*) attested in inscriptions: καγκελλάριος, νοτάρι(ο)ς, χιρισμογράφος, δικάλογος, βοηθοί. On 280/281 brief discussion of two Greek inscriptions bearing on the *vectigalia*: *I.Mylasa* 611/612 (cf. below, comparatio numerorum) and our lemma no. 1620; cf. also our lemmata nos. 1575-1577 and 1644.

(B) presents the prosopographical documentation on which (A) is based: a catalogue of the *comites s.l.* and *r.p.* of East and West consisting of 194 entries in chronological order (342-603 A.D.), also including data on their previous and subsequent careers, based on all the available evidence. Greek inscriptions are relatively few (index of Greek and Latin inscriptions on 315). On 11-13 an introduction on the changes in the financial administration which conveniently summarizes the main results of (A). On 14-21 a prosopography (no Greek inscriptions) of the eleven *rationales summarum* and *magistri rei privatae* at the head of the central fiscus between 285 and 313/324 A.D., not to be confused with the officials bearing the same titles in the dioceses (cf. also (A) 26-38). We give a comparatio numerorum for those inscriptions of which (part of) the text is adduced in D.'s main text and which are not mentioned in separate lemmata (our lemmata nos. 652, 1129bis, 1592 and 1708).

SEG	Delmaire B, nos.		
I		XXVIII	Delmaire B, nos.
548 (XXXIV 1444*;		1287 (XXX 1563;	
cf. XXXVII 1243 no. 89)	178	cf. XXXVII 1243 no. 89)	178

XXX	Delmaire B, nos.
1563	178
1666 (XXXIV 1443; cf. XXXVII 1243 no. 89)	178
XXXIV	
1444	178
XXXV	
1114 (*I.Eph.* 1323)	183
XXXVI	
1281 (*IGLS* 786)	172
XXXVII	
1243 no. 89	178

IGLS	Delmaire B, nos.
786	172
1142	163
1242(3) (III 2 add. p. 686)	163
CIL III	
7151/7152 (*I.Mylasa* 611/612)	122
XIII	
10032	159
Th.Mommsen, *Hermes*	
32 (1897) 660-663	143

1785. Fines in Christian epitaphs. Starting from six dated Latin inscriptions from Salona (352-426/430 A.D.) J.-P.Caillet, *Vjesnik za arheologiju i historiju Dalmatinsku* 81 (1988) 33-45, studies the phenomenon of fines in Christian epitaphs. He adduces parallels from other Greek inscriptions, both pagan and Christian: inter alia *IGC* 227(6) (*I.Iasos* 1419); Feissel, *Recueil* (cf. *SEG* XXXIII 492) 62, 197 and 231/232; *IG* XIV 2633; *IGR* IV 1181, 1275, 1284, 1292, 1313, 1452, 1459 (*I.Smyrna* 204) and 1667; *BCH* 29 (1905) 58, 62, 66; *AD* (1963) B 140. Discussion of the chronology (no datable Christian inscriptions recording fines beyond the chronological boundaries known from Salona); the collector (municipal treasury, the fiscus (aerarium) or, in most cases from the early 4th cent. A.D. on, the church); the amounts of the fines, mostly expressed in librae of silver or gold (no substantial differences with pagan fines); the probable registration of the dispositions of the founder in an official archive; the origin of funerary fines in the West (probably introduced by foreigners from the East before the 4th cent. A.D., when the custom was adopted by the local elites).

1786. Gardens. M.Carroll-Spillecke, *ΚΗΠΟΣ. Der antike griechische Garten* (Wohnen in der klassischen Polis 3; München 1989), studies various types of Greek gardens (κῆποι) and their products in the Classical and Hellenistic period on the basis of literary, epigraphical, papyrological and archaeological evidence: utilitarian gardens (κῆπος; a mixed garden: mainly fruit, vegetables and olives), flower gardens (demand for flowers for cultic purposes, especially in the cult of Aphrodite; cf. Ἀφροδίτη ἐν κηποῖς in Athens and on Paphos), orchards (e.g. δαφνών, ῥοών), plantations (with monoculture, mainly in connection with temples; rare phenomenon), vineyards (ἀμπελών; ἀμπελίτης γῆ), parks (inter alia gymnasial parks and parks near philosophical schools), planted ἀγοραί, sacred gardens (τέμενος; ἄλσος), funerary gardens (κηποτάφιον), παράδεισοι and palace gardens (only in Alexandria, due to pharaonic tradition).

Gardeners (κηπουρός; topiarius) are known mainly for the Hellenistic period. Discussion of the function of gardens (food supply; cultic; public parks; no private pleasure gardens), of the division of land within the polis (purchase; lease), of the location of gardens (mainly in suburban and rural areas outside the city; sometimes connected with an οἰκία). Lists of inscriptions recording gardens on 90 and 92/93 (sales; leases; mortgages; decrees). Extensive English summary on 79-87.

1787. Gems. Thamyras. E.Zwierlein-Diehl, *Festschrift Himmelmann* 425-431, discusses a number of gems with the signature Θαμύρου and shows that most of them are forgeries.

1788. Grammarians in late antiquity. R.A.Kaster, *Guardians of Language: The Grammarian and Society in Late Antiquity* (Berkeley 1988), presents an exhaustive study of the place of the secondary teachers called γραμματικοί/grammatici in late Roman society (3rd-6th cent. A.D.). By means of a typically literary education the grammarian's school provided the language and mores through which a social and political elite recognized its members. The role of grammarians in preserving and confirming the status of the urban elite was vital. They often provided a link between their city and the outside world, or, at a local level, between pagan and Christian culture and between family and community. Their own status was ambiguous: though mostly of honorable origin and enjoying a modest surplus of wealth, they occupied a marginal place in their communities, 'respectable if unprepossessing members of the local elite' (123), with a notable lack of social mobility. The bulk of K.'s evidence comes from literary sources. Inscriptions are used mainly in Chapter 1 (15-31), which deals with the historical context. We mention some minor topics for which substantial Greek epigraphical evidence is adduced: ἀσκεῖν (training, toil) in connection with literary culture (16/17 with note 18); the town as a center of coherence: many grammarians taught in places which emerged as episcopal sites (20 with note 26); geographical mobility of students (epitaphs of students who died while studying abroad: 22 with notes 34/35); prestige of literary culture, appearing inter alia from epitaphs of promising children (27 with note 64); praise by the city for one's education and other ἀρεταί in the 2nd/3rd cent. A.D. (29 with note 76).

The second part of the book (233-440) contains a prosopography of 281 known or supposed teachers from 250 to 565 A.D. Nos. 1-178 are γραμματικοί and other teachers below the level of rhetorician (primary teachers, i.e. γραμματοδιδάσκαλοι and γραμματισταί); nos. 179-281 are 'Dubii, falsi and varii', among them a number of διδάσκαλοι. Of the five appendices the following are of interest to the Greek epigraphist: 1 (443-446), collecting other terms or circumlocutions for teachers and 3 (453/454), dealing with γραμματικός/Γραμματικός as epithet and personal name.

1789. Herodotus. Inscriptions in Herodotus. B.Hemmerdinger, *Les manuscrits d'Hérodote et la critique verbale* (Genova 1981) 180-182, discusses two Delphic oracles transmitted in epigraphical form by Cyriacus of Ancona (*CIG* 1724 = *F.Delphes* III 6 144; P.Fou-

cart, *BCH* 5, 1881, 434/435; both stones are lost; cf. E.W.Bodnar, *Cyriacus of Ancona and Athens*, Collection Latomus 43, Bruxelles 1960, 157/158) which can also be found in Herodotus in slightly different versions (1.47.3; 1.65.3). He concludes that the inscriptions give the authentic wording and that Herodotus' texts are due to later manuscript variants. Contra A.Colonna, *Paideia* 43 (1988) 190/191, who argues that several versions of the oracles existed in antiquity from which Herodotus selected the most poetical ones. On 182 Hemmerdinger refers to an inscription from Athens (*IG* 1^2 394; dedication to Athena; ca. 450 B.C.), which is a copy with variants of an original (ca. 505 B.C.) found in Eleusis. Herodotus 5.77.4 quotes the copy of the mid 5th cent. without alterations.

1790. History and Greek inscriptions. Cf. *SEG* XXXVIII 1970 and our lemmata nos. 736 and 1261. L.Boffo in *Studi di storia e storiografia antichi per E.Gabba* (Como 1988) 9-48, discusses various Greek inscriptions which reflect or embody local historiographical traditions in the poleis issuing the inscriptions. Historical narration played an important role in a number of mainly Hellenistic-Roman inscriptions: *SEG* XXVIII 60 (Athens; Kallias of Sphettos); *SEG* I 366 (Samos; Boulagoras); *Syll.*^{3} 495 (Olbia; Protogenes); *ISE* 131 (Histria; Agathokles), 129 (Apollonia; Hegesagoras); *Syll.*^{3} 591 (Lampsakos; Hegesias); *I.Priene* 108 (Priene; Moschion); *Syll.*^{3} 709 (Chersonesos; Diophantos; cf. *SEG* XXXVIII 1970), 521 (= *IG* XII 7 386; Amorgos; Hegesippos); *I.Lindos* 2 (Chronicle of Lindos); *I.Magnesia* 16/17 (= *Syll.*^{3} 557; on the *ktisis* of the city); *OGIS* 264 (Pergamon; 'chronicle of Pergamon').

B. underlines the points made by L.Robert about stylistic and by L.Moretti (cf. *SEG* XXVII 1255) about ideological similarities in honorary inscriptions and literary and philosophical writings: Polybios' and Diodoros' terminology reappear in the inscriptions; and the same is true for Stoic philosophical notions.

B. points out, in the wake of Ph.Gauthier (cf. *SEG* XXXV 1801), that the origin of the 'historiographical' decree lies in the request for a memorandum from the honorand in which he mentions his merits and those of his ancestors. Discussion of the values of φιλία, οἰκειότης and συγγένεια between cities and of the concomitant historical narratives used to support these claims and occasionally scrutinized by one of the partner cities; analysis of the Themistokles decree as an attempt to rewrite the history of the past on stone, and of various historical epigrams (Marathon, Salamis).

B. points out that local history, summarized in decrees on stone, often served as a repository of arguments in conflicts about boundaries, and more in general argues that the 'historiographical' decrees betray a strong vitality of Greek polis life in the Hellenistic-Roman period. For this aspect of Hellenistic civilization cf. also the summaries in *SEG* XXXIV 1720. Discussion of the gymnasia and their libraries as a breeding ground of historically oriented urban politicians.

1791. Institutions. The asiarchy. Cf. *SEG* XXXVIII 1973. R.A.Kearsley, *StudClas* 26 (1988) [1989] 57-65, comments on the expression ἀσιάρχης ἔνδοξος ἡμερῶν τεσσάρων in *I.Eph.* 3063: it is a reference to the asiarch's provision of a display of gladiatorial games or animal hunts during his asiarchy, not to the duration of his asiarchy. Further discussion of the

relation between asiarchy and *archiereia* on the basis of an analysis of the additional temple-titles borne by those officials. K. suggests that the asiarch was active on the urban rather than on the provincial level, i.e. that he was predominantly priest of the urban temples rather than of League temples. K. interprets Trajan's answer to the Smyrnaeans (*SEG* XXXII 1202) as referring to the civic, urban cult of the emperor, not to the provincial cult (contra *SEG* XXXII app.crit.).

1792. Institutions. Kingdom in pre-Hellenistic Greece. P.Carlier, *La royauté en Grèce avant Alexandre* (Strasbourg 1984). Briefly announced in *SEG* XXXVI 1520; we give a survey of those sections in which inscriptions play a dominant role. For Attica and the Peloponnese see our lemmata nos. 17, 155, 344, 348/349, 399 and 420. On 411-484 C. collects and discusses inscriptions recording magistrates bearing the title βασιλεύς and colleges of βασιλεῖς in the following Greek cities or areas: **Thessaly** (412-417; discussion of ταγός, also called ἄρχων, ἡγεμών, and ταγεία: the leader(ship) of the Thessalian League in the Classical period; its origins and relation with the κοινόν; its frequent absence due to strife among the aristocratic families); **Crete** (418/419; see our lemma no. 970); **Thera** (419-422; on 421/422 discussion of *IG* XII 3 326 L. 19 (ca. 150 A.D.), which records a στοὰ βασιλική: probably an archaic rather than a Ptolemaic monument); **Kos** and **Kalymnos** (422-426; eponymous μόναρχος, controlling a large part of the religious life of the city, to be distinguished from the μόναρχος of the deme Ἰσθμός; see also our lemma no. 849); **Keos** (430); **Naxos** (430/431; see our lemma no. 858); **Ios** (431; see our lemma no. 857); **Arkesine** (430); **Miletos** (436-440; on 436/437 brief discussions of inter alia *LSAM* 41 (in L. 3 either Δ[ιονυσίοι]σιν or Δ[ιοσκόροι]σιν), *CIG* 2881 L. 16 and T.Pekáry, *MDAI (I)* 15, 1965, 124 no. 6, mentioning in LL. 14/15 a copy of the inscription kept in the βασιλῆον: probably the assembly hall of the βασιλεῖς-magistrates, though it cannot be excluded that the building was the gift of a Hellenistic king; see also our lemma no. 1252); **Ephesos** (440-443; royal genos of the Basileidai; probably the βασιλεύς on record in *GIBM*528 (*I.Ephesos* 2018) was a member of this family; see also our lemma no. 1150); **Teos** (444; in *OGIS* 326 LL. 20-23 the βασιλεῖον is probably the same building as the Ἀττάλειον, though it cannot be entirely excluded that it was the bureau of a basileus-magistrate; cf. our lemma no. 1331); **Chios** (446-450; brief discussions of *SGDI* 5633 C LL. 6-9; *LSCG* 116 LL. 2-9 and of the 'Constitution of Chios', for which see our lemma no. 880); **Lesbos** (456-461; on 457/458 discussion of *IG* XII 2 6 (*OGIS* 2; *SEG* XXXVI 752*; decree on the exiles of 324 B.C.) recording a college of βασιλεῖς charged with the establishment of concord among the citizens; apart from legal, they also exercized religious functions); **Nesos** (461; see our lemma no. 847); **Assos** (464/465; *I.Assos* 15-17; probably an annual magistracy, with the possibility of iteration in the Roman period; *I.Assos* 16 records a 'queen'; it is not clear whether she performed as the wife of her husband who is explicitly mentioned, or, slightly more probable, was personally elected); **Skepsis** (465/466); **Lokri Epizephyrioi** (472/473; the βασιλεύς mentioned on six bronze tablets from the Olympieion (A.De Franciscis, *Stato e società a Locri Epizefiri*, 1972, nos. 1, 13, 23, 25, 30/31) is probably Pyrrhos rather than a magistrate); **Samothrake** (477); **Kyzikos** (478/479; βασ(ιλεύς) in Roman imperial lists of prytaneis: either an annual magistracy combined with the prytany or a lifelong dignity, presumably of religious character); **Kalchedon** (479; *LSAM* 3 = *I.Kalchedon* 8; inauguration of a priest by the

βασιλεύς; ἀνατιθέναι in LL. 12/13 suggests consecration rites); **Herakleia Pontike** (480; two 'queens': X.Hommaire de Hell, *Voyage en Turquie et en Perse* IV, 1860, 339: a grand-priestess of the divine Antoninus styled φιλόδημος βασίλισσα καὶ Ἑστία τᾶς πόλιος; F.K.Dörner, *AAWW* 99, 1962, 34 = J. and L.Robert, *BE* 1963 no. 265: woman who fulfilled the eponymous βασιλεία); **Prusias** (481; *I.Prusias* 19; [cf. also 18 = *SEG* XX 25, Tybout]: a lifelong religious dignity rather than an eponymous magistracy); **Kallatis** (481); **Mesambria** (481/482; V.Velkov in *Acta of the 5th Intern. Congress of Greek and Latin Epigraphy*, 1967, 110: combination of king and gymnasiarch, probably two distinct annual magistracies); **Olbia** (482); **Chersonesos** (482; the eponymous magistracy was always performed by θεὰ βασίλισσα Παρθένος: see L.Robert, *Hellenica* II, Paris 1946, 56 [cf. also *SEG* XXVIII 633]); **Pantikapaion** and the **Kimmerian Bosporos** (483/484; title of the Spartokids: βασιλεὺς ἄρχων or τοῦ Βοσπόρου).
For a review with discussion of some of the problems see D.Knoepfler, *REG* 99 (1986) 332-341.

1793. Labor. Greek grave stelai with sculptured reliefs depicting manual labor in the Roman period. Under this title G.Panagiotatou-Charalambous, *Archaiognosia* 5 (1987/1988) 31-54 (ph.), discusses the philosophy behind the emergence of this type of gravestone especially in the Roman period. She compiles a catalogue of some 51 such stelai arranged in three categories: **1**) reliefs in which a work-scene is the principle subject, **2**) reliefs in which various objects, such as tools and implements, indicate the occupation of the deceased, **3**) scenes in which the deceased is represented as enjoying some free time from his labor; but a nearby object indicates his profession. Many of the stelai are inscribed and in each case the author records the text. For an unpublished inscription see our lemma no. 928.

1794. Land. Equality of landed property. D.Hennig in W.Schuller, W.Hoepfner, E.L. Schwandner (edd.), *Demokratie und Architektur. Der hippodamische Städtebau und die Entstehung der Demokratie* (München 1989) 25-30, studies the evidence concerning distribution of land among settlers in colonies, with special reference to the supposed equality of landed property among the settlers: Meiggs-Lewis, *GHI* no. 5 (Kyrene; especially the formula ἐπὶ τᾶι ἴσαι καὶ τᾶι ὁμοίαι, also on record in *I.Cret.* IV 78 L. 2, from Gortyn; cf. also *IG* I^3 41 A 52); *Syll.*^{3} 141 (*Staatsverträge* III 451; Kerkyra Melaina); *IG* IX 1^2 718 (Meiggs-Lewis, *GHI* no. 20; *SEG* XXXV 1837*; from Chaleion).

1795. Law. Funerary legislation. R.Garland, *BICS* 36 (1989) 1-15, studies the motives behind Greek funerary legislation on the basis of literary and epigraphical evidence and concludes that the following purposes are of primary importance: **1**) to satisfy the claims of the dead and to ensure their dispatch to the other world; **2**) to control the pollution effected by the corpse; **3**) to reduce the funerary expenses by relatives; **4**) to prevent public disorder both during and after interment; **5**) to weaken the political influence of the γένος by transferring the funerary

ritual from private hands to state control. In the Archaic period the funeral was the chief target of legislation, whereas from ca. 450 B.C. the cult of the tomb was also taken into consideration. Most legislation was restrictive; it could encourage democratic sentiments. Discussion of *CID* I 9 (*SEG* XXXVI 520; Delphi); *Syll.*^{3} 1219 = *LSAM* 16 (Gambreion); *I.Cret.* IV 22, 46B and 76 = *LSAG* 315 no. 2, 4 and 8 (Gortyn); *IG* XII 5 593 = *Syll.*^{3} 1218 = *LSCG* 97 (Keos: Ioulis); *IG* XII 3 87 = *Syll.*^{3} 1220 (Nisyros).
Cf. also N.E.Emmanouilidis, *Τὸ δίκαιο τῆς ταφῆς στὸ Βυζάντιο* (Forsch. Byz. Rechtsgeschichte, vol. 3, Athens 1989). *Non vidimus*. Cf. D.Feissel, *BE* (1991) no. 698, who refers to pp. 299-333 (inter alia on the legal implication of διαφέρειν) and 509-531 (violation of tombs and epitaphs).

1796. Law. Parallels to the *Lex Aquilia* in Greek Law. J.Triantaphyllopoulos in *Symposion 1985*, 415-423, collects parallels for the expressions *rumpere, frangere* and *urere* denoting material damage in the *Lex Aquilia* (286 B.C.; *Gai. Inst.* 3.217; Ulp. *l. 18 ad ed. Dig.* 9.2.27.5; *Inst.* 4.3.13) in Greek literature and inscriptions, especially (funerary) curses: τέμνειν καὶ καίειν ('Schneiden und Brennen'; literary sources), λυμαίνεσθαι, λωβᾶσθαι ('to damage'), ἀσινής ('without damage'), ἀποκρούειν, καταγνύναι, κλᾶν, περικρούειν, συνθραύειν ('to break'), συγχεῖν ('to upset', 'to overthrow'). On 422 an excursus on βλάβη and related terms, which are not relevant in this context. T. wonders whether the *Lex Aquilia* was influenced by earlier Greek parallels (available in literary sources), or vice versa (more probable, since the inscriptions date to the Roman Imperial period). Discussion inter alia of the curses on herms of Herodes Atticus (*IG* II^2 13188-13202, 13208; *SEG* XIV 292; XXI 1092; XXXV 209; cf. XXXIII 254; *IG* XII 9 955 = 1179 = *Syll.*^{3} 1240), a similar text from Neokaisareia (*SEG* XVIII 561) and the *Dirae Teiae* (*SEG* XXXI 984; cf. XXXVIII 1948; *Syll.*^{3} 37/38; Meiggs-Lewis, *GHI* 30).

1797. Linguistics. Bilingualism. Cf. G.H.R.Horsley, *op.cit.* (cf. our lemma no. 1065) 14-16, for comment on Latin epitaphs written with Greek letters, for texts beginning in Latin and ending in Greek, and for an occasional mixture of Greek and Latin letters in one text. On 21-26 (cf. also 35/36) discussion of the relevance of Greek inscriptions, especially epitaphs, in Palaestine for the linguistic situation in that area. More in general H. argues that no case can be made for the existence of a special 'Jewish' or, for that matter, 'N.T.' Greek. Cf. 77 for a judicious remark on 'the potential danger of a blinkered acceptance of a special Jewish/Christian vocabulary'.

1798. Linguistics. Greek dialects and the rise of the koine in socio-historical context. V.Bubeník, *Hellenistic and Roman Greece as a Sociolinguistic Area* (Amsterdam Studies in the Theory and History of Linguistic Science; Current Issues in Linguistic Theory 57; Amsterdam 1989) is based almost exclusively on inscriptions (index on 321-328; cf. also 21-23; classification on 39-42, with special reference to the impact of the distinction private/public and

the genre of documents on the language choice). B. studies the decline of the classical dialects, the rise of supradialectical formations and the spatial diffusion of the Attic-Ionic koine in the Hellenistic (300-150 B.C.) and Roman (150 B.C.-300 A.D.) period, combining detailed linguistic observations with a persistent over-all view of the political and social conditions for developments in language. For the historical context see especially Chapter 2 (47-72); notable factors are movements of population, the army as contributor to hellenization, koine as a vehicle of administration and taxation, Greek education, private and public contacts between settlers and natives and the religious acculturation of the Greeks. Chapter 3 (73-174; numerous statistical surveys) focuses on the decline of 'strict' and 'mild' Doric dialects, 'the most stubborn --- in ceding their place to Hellenistic Koine' (73). Chapter 4 (175-255) deals with the growth of various forms of koine (notably Attic-Ionic; other koine variants are Aegean Doric, Achaian Doric, North West Doric, Egyptian, Syro-Palestinian and the koine of Asia Minor). Chapter 5 (257-283) describes the influence of other languages (Egyptian, Phoenician/Aramaic/Arabic, indigenous languages of Asia Minor). Observations on single inscriptions are too numerous to be summarized. New readings are few. In *IG* IV^2 1 45 L. 5 B. restores [ἰαρο]μνάμονες instead of [ἱερο]μνάμονες (172 note 8) and in *IG* VII 1780 ἆς [κ]α [δώει] instead of ἆς [κ]α [ζώει] (173 note 14).

1799. Linguistics. Spelling variations. C.Brixhe, *BSL* 84, 1 (1989) 21-54, studies a number of variations in the transcription of morphemes, with special attention to the question whether the protection of morphemes in written language reflects the retention of a former pronunciation or is a mere retention of the spelling. Graphic innovations following on phonetic changes tend to impose themselves more slowly if they interfere with the morphology. B. adduces a great number of inscriptions; longer discussions of *IG* IX^2 1 718 (*SEG* XXXIV 464*; cf. XXXVII 1782; 30-35; functions of E, EI, O and OY) and *SEG* IX 45 (cf. *SEG* XXXVII 1665; 35-39; functions of E, H and Ω).

1800. Linguistics. Doric ἴσαντι. Under this title D.A.Ringe, Jr., *MSS* 50 (1989) 123-157, 'attempts to propose a convincing explanation for the σ of Doric ἴσαντι "they know"'. In arguing for a development from *Ϝίδατι to *Ϝίσατι to *Ϝίσαντι, Ringe employs literary and epigraphic evidence including *IG* IX^2 1 706 (Oiantheia); *IvO* 2; *I.Cret.* I VIII 11; III IV 10; IV 47; 174; *SEG* IV 70 (Bruttium); IX 72 (Kos); XI 1105 (Stymphalos).

1801. Linguistics. The imperative ΠΙΕΙ/ΠΙΕ. L.Martín Vázquez, *Cuadernos de Filologia Clásica* 23 (1989) 203-219, studies the alternation πίει /πίε in the imperative of πίνω. In this context he lists a number of vase inscriptions with the formulas χαῖρε καὶ πίει (or πίε). The form ΠΙΟΠΘΙ on one vase is interpreted by him as πῖθι πῖθι; discussion of the form πία, πῖθι and πῶ(ι).

1802. Literacy. *SEG* XXXIII 1580. Cf. now W.V.Harris, *Ancient Literacy* (Cambridge, Mass/London 1989), who extensively uses inscriptions in an attempt to gauge the penetration of writing into society and the level of literacy reached in Greco-Roman antiquity; the latter in a comparative perspective; cf. the review of H.W.Pleket in *Mnemosyne* XLV 3 (1992) 416-423; 45-56: spread and use of writing in archaic Greece; 129-134: the school foundations from Teos and Miletos (*Syll.*^{3} 577/578); 244-246: the school system in the Eastern provinces of the Roman empire; discussion of *SEG* XXX 1535 and of the παιδονόμος.

1803. Literature. Comic poets. R.Kassel - C.Austin (edd.), *Poetae Comici Graeci (PCG)* (Berlin - New York), is a multi-volume collection of fragments of Greek comedies. The text fragments of each poet are preceded by a collection of testimonia concerning his life; among them are inscriptions (Athenian for the greater part; no concordances so far). In 1992 the following volumes were available: II (Agathenor - Aristonymus; 1991); III 2 (Aristophanes; 1984); IV (Aristophon - Crobylus 1983); V (Dimoxenus - Magnes); VII (Menecrates - Xenophon).

1804. Medicine. Public physicians and their remuneration. F.Kudlien in H.Kloft (ed.), *op.cit.* (cf. our lemma no. 1775 in fine) 90-92, briefly examines the inscriptions which record public physicians who are honored for asking no remuneration from their patients. He shows that the latter was a matter of private initiative of the physicians and not inherent to the profession of public physicians; special analysis of *MAMA* VI 114 LL. 10 ff.

1805. Mosaicists. Cf. *SEG* XXXIV 1746; XXXVII 1790/1791; XXXVIII 1988. Cf. M. Donderer, *Die Mosaizisten der Antike und ihre wirtschaftliche und soziale Stellung. Eine Quellenstudie* (Erlangen 1989): study of technical Greek and Roman terms in an attempt to identify mosaic-workers and to distinguish them from the owners or donors of the mosaics (γράφειν, γραφή; ἐργάζεσθαι; ἔργον; ζωγράφος; κονιάω; μουσιάριος κεντητής; πο(ι)εῖν; ψηφοθέτης); organisation of the ateliers; social status of the mosaicists; catalogues of certain and possible mosaicists, and of those who have to be rejected as such; for the study of the social status other relevant inscriptions are used. The catalogue of certain mosaicists contains 44 Greek texts (A 1-44, with translations and copious bibliographies), that of uncertain mosaicists 2 (B 1-2); the Greek texts erroneously interpreted as referring to mosaicists are 9 in number (C 1-9). One inscription (A 14) is new (cf. our lemma no. 1558); another (C 7) was published in a virtually inaccessible publication (cf. our lemma no. 694). For nos. A 19, A 22, A 42 and C 8 see our lemmata nos. 521, 952, 1084 and 1556. A comparatio numerorum follows, in which we add references which update the text or the bibliographies. If not otherwise indicated, the figures are from Donderer's A-rubric. For a review see R.A.Tybout, *BABesch*, forthcoming.

SEG	Donderer	SEG	Donderer
VII		VIII	
993	21	93	25

SEG	Donderer
XIX	
408/409	C 5
XXIV	
273	29
558	9
XXV	
659	C 8
XXVI	
827	32 (cf. also 33)
XXVII	
1020	p. 37
XXVIII	
1324	23
1450	24
XXX	
1693	1
XXXIII	
756 (cf. sub XXXVIII)	28
XXXIV	
915	42
1445	20
1472	1
1514	36
1746	10; C 8
XXXV	
1495	15
XXXVI	
1263bis	31
XXXVII	
1486	1
1552C (better text)	38
XXXVIII	
920 (probably Νείνας instead of Νεικίας)	28
CIG	
2024	33
2025	32
3148	C 9
5866b	11
6153	16
9894	19
IG XIV	
703	11
1245	16
I.Délos	
2288	4
2497	6
I.Didyma	
613	44
I.Pergamon II	
46a	17
I.Smyrna	
697	C 9
IGR IV	
1431	C 9
IGLS	
2884	2
9377	40
CIL XIV	
4755 (bilingual)	C 34

1806. Museum Collection. *SEG* XXXI 1658. Encouraged by M.T.Le Dinahet's work in *BE* (1989) no. 31, we now correct an omission in the XXXI-lemma on T.Ritti, *Iscrizioni e Rilievi Greci nel Museo Maffeiano di Verona* (Rome 1981) and present a comparatio numerorum so that through our Concordance the reader can collect important information on the stones presented by Ritti. All stones have excellent photos in Ritti. Asterisks denote falsa. For Ritti no. 100 cf. our lemma no. 1781.

IG II^2	Ritti
3005	26 (a)
3009	27
5302	70
5426	88
5443	67
5876	75
7444	76
7860	51
9431	105
10214	68
IG IV	
203	6
205	32
590	12
IG IX 1	
534	4
535	1
691/692	2
723*/724*	9*/10*
884	84
IG XII 3	
330	31
331	11 (a)
IG XIV	
208*	48*
764	80
766	57
784	61
1318	90
1456	91
1549	74

*IG*XIV	Ritti
1722	73
2306	99
2308	99 (a)
SEG XIII	
480	15
CIG	
243	26 (a)
254	27
553	70
569	88
572	67
612	75
692	105
768	76
803	51
1104	6
1124	12
1838	2
1846	4
1878*/1879*	9*/10*
1888	84
1919	1
1937	3
1938	11
1949	23
2010	56
2297/2298	24/25
2316	39
2321	60
2448	31
2563	30
3141	5
3157*	43*

CIG	Ritti
3159	28 (a)
3228	42
3285*	44*
3316	66
3325	71
3366*	77*
3386	92
3425	14
3537	29
4679	13
6222	74
6296	73
6344	91
6578	85
6756*	94*
6757	99 (a)
6819	11 (a)
6821	15
6827	8
6834*	48*
6862	69
6865	36
6868	90
6875	80
6878	57
6890	60
6896	65
6897*	95*
6900	83
6904*	93*
6932	96
6936	61
6937	81
6939	45
6940	54

CIG	Ritti	*I.Cret.* III	Ritti	*I.Smyrna*	Ritti
6941	58	III 8	30	688	5
6948	97/98*			459	71
6958	78	*IGUR*		492	77
6974*	98 (b)*	268	90	757	28 (a)
6976	72	398	91		
6992*	62*	1194	74	*I.Kyzikos*	
6995	79	1242	73	10	87
6997	103			223	81
7000	98 (a)	*IGR* I		287	78
7001	86	1070	13		
7003	40			*OGIS*	
7006	47	*IGR* IV		709	13
7007	87	243	29		
7015	68	1444*	44*	Peek, *GV*	
8640	32	1464	92	347	39
9875	99	1636	14	662	59
				715	73
I.Délos		*I.Smyrna*		1130	69
2086	24	8	42	1334	84
2125	25	171	66	1546	74
		232	92	2070 (a)	36

1807. Numismatics and epigraphy. Graffiti on Cilician coins. *SEG* XXXV 1780. For a complete, alphabetically arranged catalogue of all names on the coins from Gülnar cf. now O.Masson in A.Davesne - G.Le Rider, *Le trésor de Meydancikkale (Cilicie Trachée, 1980)*, Paris 1989, 353-361.

1808. Onomastics. Cretan names. A.Chaniotis, *ZPE* 77 (1989) 67-81, presents a number of Cretan names, not included in P.M.Fraser - E.Matthews, *A Lexicon of Greek Personal Names* I (Oxford 1987)(hereafter *LGPN* I). Most of them are mentioned in inscriptions, provisionally published or mentioned in archaeological reports. C. also comments on some Cretan names included in *LGPN* I and makes some suggestions for names, not so far identified as Cretan. He lists 12 new names or forms of names: Δείπων ? (cf. *SEG* XXXVI 813), Ἐπιλώιων, Ἡδίνους, Θυχάων, Λυκόνικος, Μάγης (dubious, see O.Masson, *BE* 1990 no. 361), Νεαθνητος ? (misread for Νεάνθης ?), Νίκελος, Παισθενίδας, Σηρίων, Τιλώ ? (cf. our lemma no. 981), Τιμόεσσα. In addition, C. lists the following names, of which 26 were not previously attested in Cretan onomastics (indicated below with an asterisk); occasionally he suggests identifications of the persons: Ἀγάθη, Ἀγαθῖνος*, Ἀκέστιμος/-τίμα (cf. *SEG* XXXVII 753), Ἀνδροκάδης, Ἀρκεσίλας, Ἀρτεμίδωρος (cf. our lemma no. 976), Ἄρτεμις, Ἀσκλᾶς*, Ἄττιος* (see Ἀρτεμίδωρος), Ἀφροδίσιος*, Ἀχιλλεύς, Γάμος, Γεώργιος (cf.

our lemma no. 977), Δειτίλος, Δεξικλῆς, Δέξιος, Διονυσία, Διοτέλης, Δίφιλος, Δόλων* ? (possibly not a proper name), Ἑρμείας*, Ἕρμων, Εὐάγγελος, Εὔμαχος, Εὐρύτιμος*, Ζωή*, Θάλιος* (M.Bile, *Le dialecte crétois ancien,* Paris 1988, 194 note 166, thinks that the cauldron with the inscription (*SEG* XXXIV 913) was imported and that the name therefore is not Cretan) , Θεάγγελος*, Θεοδόσιος*, Θεόμνηστος, Θεύκριτος*, Ἰκαδίων (cf. our lemma no. 969), Καλλιόπια, Κᾶπις* ?, Κλήσιππος, Κνωσίων* ?, Λασθένης, Μαρῖνος*, Ματάλα*, Ματρόδωρος, Μεγάρη*, Μενοίτιος (cf. *SEG* XXXVII 753), Νέα ?, Νεοκύδης, Νικάνδρα, Νικιάδας*, Ξένων, Ὀλυμπᾶς*, Ὀρφάς* ? (not Ὀρύας as in *LGPN* I; O.Masson, *op.cit.*, however observes that Ὀρφας is not attested as a proper name but is an uncertain hapax for Orpheus; he prefers Ὀρύας. So also M.Bile, *BE* 1990 no. 612), Παιθεμίδας (cf. our lemma no. 1692), Παμφίας, Παρμενίων, Πάρμων* ? (if not Παρμ⟨έν⟩ων; O.Masson, *op. cit*, however points out that Πάρμων is on record in Attica: it is a diminutive of Παρμένων), Πέτρος, Πολύδωρος*, Πρῖκσος (= Φρῖξος; not Ὄπριξος as in *LGPN* I), Πυρίας, Ῥοῦφος (see Ἀρτεμίδωρος), Σθένιος, Σωσικλῆς, Σῶσις (cf. our lemma no. 951), Σωσίτιμος*, Σῶσος, Τιμόδαμος*, Τιμόλας ? (cf. our lemma no. 985), Τιμομένης, Τλᾶσις*, Τύχα, Τυχώ, Ὑπάτιος* ?, Ὑπεργένης, Χαρίδαμος. Names of foreigners in Cretan inscriptions, not recorded in *LGPN* I: Κράτης, Νικόμαχος (both from Samos). For the continued existence during many centuries of the names Ἀρκεσίλας, Ἀκέστιμος, Σώτιμος, see M.Bile,*op.cit.*

1809. Onomastics. Jewish female names in Palaestine. Cf. our lemma no. 1618.

1810. Onomastics. Women's names in Attica. Cf. our lemma no. 318.

1811. Onomastics. Emesene. Cf. our lemma no. 1582.

1812. Onomastics. Nomenclature of (sons of) freedmen. G.Zuntz, *Aion, Gott des Römerreichs*, Abh. Heidelb. Akad. Wiss., Ph.-Hist. Kl. (1989) 2, 39/40, briefly comments on the nomenclature of (sons of) freedmen in Greek and Latin inscriptions. In Greek inscriptions the painful indication 'libertus' was frequently omitted, so that the remaining genitive could be misunderstood as a patronymic: see e.g. *IG* VII 4186, where the Latin Q(uintus) Arellius M(arci) l(ibertus) Xseno is rendered in Greek as Κοΐντος Ἀρέλλιος Μάρκου Ξένων. His son added the tribus of the patronus of his father to his name as a cognomen (*IG* VII 4187): M.Arellius Q(uinti) f(ilius) Pom(ptina) / Μᾶρκος Ἀρέλλιος Κοΐντου υἱὸς Πωμεντίνα. This addition was not obligatory, so that names of the type praenomen - nomen gentile - patronymic in genitive - υἱός may imply that the bearers were sons of freedmen.

1813. Onomastics. Ἀγαθόπους. H.Solin in A.Mastino (ed.), *L'Africa Romana. Atti del VII Convegno di studio Sassari, 15-17 dicembre 1989* (Sassari 1990) 177-186, especially

181-183, comments on the frequence and the chronology of the use of the name Ἀγαθόπους in Greek inscriptions and argues that it is the Greek name which lies behind Latin Agathopus rather than the Punic-Berber name Namphamo ('man of good feet'). Ἀγαθόπους is said to have been a product of late Hellenistic syncretistic religiosity.

1814. Onomastics. Ἄθυς and similar names. Starting from a new Latin inscription from Rome featuring the name Athus (cf. also *CIL* VI 6910) G.Sacco, *AION(archeol)* 11 (1989) 217-224, argues that this form and Athys are Latin renderings of the Thracian name Ἄθυς (epigraphical testimonia on 221), rather than being derived from the toponym Ἄθως/Ἄθων (the latter is also on record as an anthroponym). Also discussion of Atys/Ἄτυς and of the transcription and flexion of Greek names in -υς in Latin. For Thracian names in Rome see L.Moretti, *Pulpudeva* 2 (1976) 36-40 and *SEG* XXVI 1147.

1815. Onomastics. Names in γυμν-. H.Solin, *ZPE* 77 (1989) 101 note 5, collects examples of such names in Greek inscriptions and papyri: Γύμνος, Γυμνάς (rather than Γυμνᾶς), Γυμνικός (in A.Audin - J.Pouilloux, *RA* 1967, 75-80, from Lugdunum; perhaps rather γυμνικός, cf. J. and L.Robert, *BE* 1968, no. 594), Γυμνάσιον, Γυμνάσιος (rather than γυμνάσιος; E.Haspels, *The Highlands of Phrygia* I (Princeton 1971) 39; cf. J. and L.Robert, *BE* 1972 no. 472).

1816. Onomastics. Μεγάριστος. C.Habicht in *Festschrift Himmelmann* 322/323, reflects on the rare name Μεγάριστος. He points out that in an inscription from Antandros (G.E. Bean apud J.M.Cook, *The Troad. An archaeological and topographical study*, Oxford 1973, 416 no. 57 (ph.)), in LL. 7/8 and 11/12 respectively a Με[γ]άριστος Πόσσιδο[ς] and a Μεγάριστος Μεγαρίστ[ου] occur. He dates the text to the late 2nd/1st cent. B.C. (Bean: 1st cent. A.D.) and suggests that the Megaristos from Antandros, mentioned by Cicero in his *Ad Q. fr.* 1.2, is identical with one of the homonymous Antandrians. The Antandrian inscription probably is a list of eponymous magistrates or priests.

1817. Onomastics. Μύσκελος and related forms. Starting from the name of the founder of Kroton Μύσκελλος (Strabo 6.262; Diod. 8 fr. 17) O.Masson, *RPh* 63 (1989) 61-65, collects examples of Μύσκελ(λ)ος on record in inscriptions from Sicily (*IGDS* 134 A L. 9: Μύσσκελος; 168b: Μύσχελος; *SEG* XXXV 1780 p. 494), Illyria (*SEG* XXXVI 559: Μύσκαλλος), Thessaly (*IG* IX 2 461: patronymical adjective Μυσκέλειος; 517 L. 75) and Halikarnassos (*CIG* II Add. 2656b, III L. 4; list of ephebes, from the beginning of our era: so C. Dobias apud M.). M. argues that Μύσκελος is a 'sobriquet' meaning either '(au pied) tordu' or 'un peu bossu'. Cf. also O.Masson, *BE* (1991) no. 194.

1818. Onomastics. Πακ(ε)ίλιος. Starting from *CIL* III 12052 (ph.; dr.), where in L. 4 Pacilius rather than P.Acilius should be read, F.Kayser, *BIAO* 89 (1989) 215-218, on 218 (with note 22) collects the rare Pacilii on record in Greek documents, one papyrus and three inscriptions: *IG* XII 8 532, *Recherches -- Thasos* II 114 no. 218 and *I.Klaudiupolis* (cf. *SEG* XXXVI 1136) 31. With F.Dörner and *I.Klaudiupolis* K. reads in L. 1 Πακήλιος rather than Πακρίλιος (so L.Robert, *AC* 37, 1968, 423-425 no. 2; cf. *BE* 1969 no. 564). Cf. also our lemma no. 1690.

1819. Onomastics. Σέλευκος in Athens. Cf. our lemma no. 317.

1820. Philosophers in the Roman empire. J.Hahn, *Der Philosoph und die Gesellschaft. Selbstverständnis, öffentliches Auftreten und populäre Erwartungen in der hohen Kaiserzeit* (Heidelberger Althistorische Beiträge und Epigraphische Studien 7; Stuttgart 1989), uses literary and epigraphical sources in his study of the public role and image of philosophers in the Roman Empire from the late 1st to the middle of the 3rd cent. A.D. Inscriptions are mainly in Greek, since philosophers are rare in the Western part of the empire outside Italy. They are adduced in the discussion of the following topics: philosophical schools in various cities, with special attention to Athens (119-136; use of the term διάδοχος for the head of a school (123-125); Epicureans (125/126); frequency of Roman citizenship among philosophers (128-132), implying that they belong to the politically active elite) and Rome (148-155; phenomenon of the Greek 'house philosopher' in the service of prominent Romans (149/150)); sanctuaries and festivals as centers of philosophical activities (144-146); philosophers in the service of their native cities (156-164; honorary inscriptions for citizens styled φιλόσοφος (καὶ φιλόπατρις): a general reference to high moral standards and political merits, also used as an adjective (161-164); philosophers take part in embassies not because of their being φιλόσοφοι, but as members of the local elites (159/160)). Index of inscriptions on 227/228. R.Goulet (ed.), *Dictionnaire des philosophes antiques* I (Paris 1989), presents the first volume (Abam(m)on - Axiothéa) of an exhaustive list of data concerning the lives of ancient philosophers and the places where they taught. All kinds of evidence are used. Some entries are based exclusively on inscriptions.

1821. Philosophy. The life of Panaitios of Rhodos. T.Dorandi, *ZPE* 79 (1989) 87-92 tries to reconstruct the life of Panaitios, and especially to determine the moment when he first came into contact with Scipio in Rome. D. discusses two inscriptions: *IG* II^2 1938 (see our lemma no.183) and *I.Lindos* 223. The second inscription shows that Panaitios was at Rhodes in or before 155 B.C.: he was a ἱεροθύτης of Poseidon Hippios at Lindos. The first text proves that he was at Athens in 149/148 or 148/147 B.C.: he was a ἱεροποιός of the Ptolemaia. The beginning of his friendship with Scipio should be dated ca. 146 B.C. or somewhat later (before 140).

1822. Photographs of Greek inscriptions. Under the general editorship of O.Tzachou-Alexandri, the Greek Ministry of Culture has published *Mind and Body: Athletic Contests in Ancient Greece* (Athens 1988). It is a multi-author catalogue which accompanied an exhibit at the National Museum in Athens 1989/1990. Illustrating the several essays on all aspects of Greek athletics are numerous excellent photos of Greek inscriptions, many of them new, most in color. In some cases texts and basic bibliography are given. We present a comparatio numerorum, including only those photos on which the inscription is legible.

Publication	***Mind and Body***
Athens:	
IG I^2 802	253-265 no. 147
IG II^2 2021	192/193 no. 85
IG II^2 2087	194-196 no. 87
IG II^2 2311	43
IG II^2 3025	209/210 no. 101
IG II^2 3134	181/182 no. 72
IG II^2 3734	210/211 no. 102
IG II^2 3739	193/194 no. 86
IG II^2 4458	228 no. 118
IG II^2 10561	335/336 no. 225
SEG XXIII 103	207-210 no. 100
AE (1973) 176	206/207 no. 99
Athens Vase inscriptions:	
IG I^2 919	306 no. 194
Beazley, *ABV* 39.16	129 no. 25
Beazley, *ABV* 69.1	247 no. 139
Beazley, *ABV* 100.70	253/254 no. 144
Beazley, *ABV* 112.56	148-150 no. 38
Beazley, *ARV*^{2} 13.1	157/158 no. 44
Beazley, *ARV*^{2} 32.3	311-313 no. 199
Beazley, *ARV*^{2} 72.15	155 no. 43
Beazley, *ARV*^{2} 322.38	158-161 no. 46
Beazley, *ARV*^{2} 684.145	161-163 no. 48
Beazley, *ARV*^{2} 1567-1568.13	134/135 no. 29
Graef/Langlotz I 64 no. 590	131 no. 26
Corinth:	***Mind and Body***
Payne, *Necrocorinthia* no. 1408	131/132 no. 27
Nemea:	
SEG XI 290	238/239 no. 130
See also our lemma no. 342.	
Olympia:	
IvO 142	220 no. 111
IvO 144	222/223 no. 114
IvO 149	330-332 no. 221
IvO 166	223-226 no. 116
IvO 240/241	226/227 no. 117
IvO 717	219 no. 109
SEG XI 1180 a	219/220 no. 110
SEG XIV 355	255/256 no. 148
Oropos:	
SEG I 131	297/298 no. 186
Tanagra:	
Karouzou, *Cat. Sculpt. Nat.Mus.* 87	178/179 no. 70
Thespiai:	
IG VII 1965	334/335 no. 224
Unknown Provenance:	
BCH 95 (1971) 617/618 no.VIII	143/144 no. 33

1823. Poetry. Greek poetry in the Roman Imperial period. E.L.Bowie publishes three studies on this subject. In *ANRW* II Principat vol. 33.1 (1989) 209-258, he focuses on the

poetical production of the sophists of the Second Sophistic classified by genre (commemorative and funerary epigrams, also hymns or dedicatory epigrams with hymnic features) and the way in which they considered and used poetry in their prose works. Discussions, mainly on the poetical value and questions of authorship, and translations of a great number of poems. Those on stone are by (or ascribed to) Aelius Aristides (T.Wiegand, *MDAI (A)* 29, 1904, 280; cf. L.Robert, *Études Anatoliennes* (Paris 1937) 211 and R.Herzog, *Sitzungsb. Preuß. Akad. Wiss.* 1934, 753-769; *Altertümer von Pergamon* VIII 3 no. 145), Herodes Atticus (*SEG* I 55; XXIII 121; XXVI 290 = *GV* 1613; *IG* II^2 13194; W.Peek, *MDAI (A)* 67, 1942, 154-157), Flavius Amphikles (*IG* XII 9 1179; cf. *SEG* XXVIII 721), Phalernos (A. and E.Bernand, *Les inscriptions du Colosse de Memnon*, Paris 1960, no. 61), T.Flavius Glaukos (*IG* II^2 3632; 3661/3662; 3709, 3811; *IG* XIV 1168; 1183; *IvO* 457; J.Bousquet, *BCH* 83, 1959, 180-182 no. 6), Hadrianus of Tyre (*I.Eph.* 1539), a pupil of Lollianos (*IG* II^2 4211) and a pupil of Soteros (*I.Eph.* 1548). In *IG* XIV 1183 L. 8 B. prefers (246 note 70) Fulvio Orsini's [οὕνεκ' ἀρ' ἀ]νθρώπους to *IG*'s [φησὶν δὲ ἀ]νθρώπους. On 221 note 27 B. collects epigraphical references to ὑμνῳδοί.

In S.Walker - A.Cameron (edd.), *The Greek Renaissance in the Roman Empire* (BICS Suppl. 55; London 1989) 198-205, B. presents a general survey of poets and their production during the first three centuries of the Roman empire (most of them from the 2nd cent.). Brief discussions of poems on stone by the emperor Hadrian (*IG* VII 1828), Marcellus of Side (*IG* XIV 1389) and Paion (Bernand, *op.cit.* nos. 11/12), and of the poets C.Iulius Longianus (*MAMA* VIII 418), Heraklitos of Rhodiapolis (*TAM* II 910; *IGR* III 733; also a doctor) and L. Septimius Nestor (*I.Eph.* 3067; cf. *SEG* XXVII 682). He concludes that poets were modestly esteemed by comparison to sophists and philosophers.

In D.A.Russell (ed.), *Antonine Literature* (Oxford 1990) 53-90, B. deals in greater detail with epigrams, hexameter poetry and melic poetry of the period 117-180 A.D. Many inscriptions are adduced in the section on epigrams (53-66; funerary, dedicatory and commemorative). We mention those of which B. offers a text and a translation: *IG* II^2 3963/3964 = *GV* 2025/2026 (Antiphon of Athens), *IG* II^2 3639, Bernand, *op.cit.* nos. 11/12 (Paion of Side; cf. *I.Eph.* 22a = *SEG* IV 418; cf. *SEG* XXVII 901), 19, (Funisulanus Charisius), 28/29 (Iulia Balbilla), 36 (Gallus Marianus) and 37 (Areios).

1824. Politics. Foundations and donations of Hellenistic kings. W.Ameling, *QC* 17 (1987) [1989] 11-40, announces the preparation of a Corpus of inscriptions concerning foundations and donations of Hellenistic kings to Greek cities and sanctuaries. On the basis of epigraphical and literary sources he discusses the following aspects: **1)** legal status: no foundations ('Stiftungen') in the modern sense (E.Ziebarth: 'Zweckvermögen, welche niemand als sich selbst angehören') in antiquity; Hellenistic kings sometimes established a foundation to warrant continuity; foundations and donations are described with the same terms: ἀνατιθέναι, διδόναι, ἐπι- or καταδιδόναι, δωρεῖσθαι, χαρίζεσθαι, ἐπαγγέλλειν and ὑπισχνεῖσθαι; **2)** the donors: in addition to regular Hellenistic kings we find gifts of barbarian kings, dynasts from Asia Minor and Roman politicians; the major centers of display were Athens, Delphi, Delos, Didyma and Pergamon (only gifts of the Attalids); most donations are from the 3rd cent. B.C.; **3)** political importance: gifts as diplomatic mechanisms, by which gratitude and political benevol-

ence on the part of the recipient could be obtained; **4)** donations and εὐεργεσία: donations as expression of the ideal Hellenistic ruler; by giving up some of his legal rights, e.g. the award of ἐλευθερία to a city, the king could enhance the loyalty of his subjects and his own prestige; **5)** variety of the occasions and the nature of the gifts: dedications of booty from hunt or war; buildings and monuments; financial or material support. The cities often took the initiative themselves, since their economical and cultural prosperity largely depended on gifts (also from private persons). Romans as κοινοὶ εὐεργέται after the decline of the Hellenistic kingdoms.

1825. Politics. The probouloi. J.Tréheux, *BCH* 113 (1989) 241-247, returns to his theory on the probouloi at Delphi (cf. *SEG* XXX 490). He studies *IG* XII 9 11 with Suppl. p. 174 from Karystos on Euboia, and concludes that the boule of Karystos consisted of 72 bouleutai; groups of 6 bouleutai, called πρόβουλοι, presided by an ἀρχεπρόβουλος, were in charge during one month. They prepared the meetings of the boule, as at Delphi. T. argues that bouleutai and probouloi also co-existed at Korinth after the fall of the Kypselids (F.Jacoby, *FGrH* 90 F 60). Here the boule was made up of 64 bouleutai; the probouloi were the 8 bouleutai of one tribe.

1826. Politics. Political discours. Cf. J.-M.Bertrand, 'Formes de discours politiques: décrets des cités grecques et correspondance des rois hellénistiques', *RIDA* 63 (1985) 469-482, for an analysis of the ideological and stylistic differences between decrees of the autonomous city, treaties between two cities and royal letters, διαγράμματα and προστάγματα.

1827. Portrait sculpture and inscriptions. M.L.Lazzarini, *AAPat* 97 (1984/1985) 83-103, traces the progressive individualization in the formulas of numerous Greek funerary and votive inscriptions from the Archaic to the early Hellenistic period, which conditioned the emergence of portrait sculpture. The focus is on Attic inscriptions. Until ca. 450 B.C. there is no identity of the deceased/dedicator and the (generic) image, with the exception of the statues of Olympionikai (styled εἰκών), though these have no individual portraits. In epitaphs the current formula is σῆμα + name in the genitive, or just the name in the genitive. The votive statue, or any other object dedicated, is termed ἄγαλμα (or, more rarely, ἀνδρίας in the case of a human statue). First attempts at individualization appear, when persons are represented in the nominative. Discussion of honorary decrees in which a statue is awarded. In the 5th cent. B.C. in Athens there is opposition to this phenomenon; at the end of the century portrait statues are erected in sanctuaries in Ionia, which could be considered as a trait-d'union between votive and honorary statues. This custom spreads to Attica in the 1st half of the 4th cent. B.C., when honorary statues of generals, politicians and dramatists with inscriptions embedded in dedicatory formulas (ὁ δεῖνα ἀνέθηκε τὸν δεῖνα τῷ θεῷ/τοῖς θεοῖς) appear on the Acropolis and in the theatre of Dionysos. In the 4th and 3rd cent. B.C. statues are awarded (by the polis, the phyle, the deme or private associations) to Athenians after their death or at the end of a long career, but most of them are for foreigners. On 102/103 a brief discussion of sculptors specialized in the genre.

1828. Prosopography. Attica. See our lemma no. 314.

1829. Prosopography. Careers of Roman senators in Cilicia. Cf. our lemma no. 1419.

1830. Prosopography. Equestrian officers in the East. As a complement to his study of the equestrian officers originating from the East (cf. *SEG* XXXVI 1566) H.Devijver in D.H.French - C.S.Lightfoot (edd.), *The Eastern Frontier of the Roman Empire. Proceedings of a Colloquium held at Ankara in September 1988* (BAR International Series 553(I); Oxford 1989) 77-111, focuses on the equestrian officers serving in the East. After a brief introduction on the system of the militiae equestres D. presents tables of the officers for whom only one militia is attested and of those who held more than one post, differentiated by province. The provinces which yield enough material to allow some statistical calculations are Cappadocia, Syria, Iudaea/ Syria-Palaestina, Aegyptus and Arabia. D. shows that in the series with one militia 57% of those of whom we know that this was their *only* militia are natives of Eastern provinces. Most of them were members of the municipal elites who held the rather administrative legionary tribunate extra ordinem as a confirmation of their entry into the equestrian order. In the group with more than one militia the presence of Orientals in careers spent exclusively in the East is conspicuous: 60%, against 8.5% in the careers of officers who served throughout the Roman Empire. Linguistic and climatological factors, military experience in the East, especially in the desert (cf. the ala I Ulpia dromedariorum Palmyrenorum in Syria), patronage and family traditions may have been responsible for the different appearance of Orientals in the several types of career.
A further volume of D.'s corpus of equestrian militiae appeared in 1987: *Prosopographia militiarum equestrium quae fuerunt ab Augusto ad Gallienum* vol. 4, suppl. 1 (Leuven; Symbolae Facultatis Litterarum et Philosophiae Lovaniensis Ser. A/3).

1831. Prosopography. Ti.Manilius Fuscus and Flavia Politta. C.P.Jones, *CPh* 84 (1989) 129-136, argues that there is no evidence for a proconsulate of Asia of Ti.Manilius Fuscus: in *MAMA* IV 27 (*CIG* 3882i) L. 17 the traces on the photos suit 'Ανεικίῳ, but exclude Μανειλίῳ (so W.M.Ramsay, *CRAI* 1935, 131); the cognomen could be either Φ[αύστ]ῳ or Φ[ούσκ]ῳ. His wife Flavia Politta was a wealthy woman in her own right. She owned estates in Lydian Apollonis (*SEG* XIX 705; *TAM* V 2 1213) and as ὑπατική contributed to the gilding of the Marble Court at Sardis, perhaps her native city (*SEG* XXXVI 1094). Jones collects a number of inscriptions from Asia Minor recording the name Πώλ(λ)ιττα [cf. also *SEG* XXXVI 1473], a diminutive of the common Πῶλλα, and shows that the hypothesis of R.Lane Fox, *Pagans and Christians* (New York-London 1987) 463-465, that the Politta known from the *Martyrdom of Pionius* is to be identified with our Flavia Politta, is arbitrary.

1832. Religion. Cults and religion in Thrace, Moesia and Dacia. As a supplement of the lemma 'Thrakische Religion' by G.Kazarow in *RE* VI A 1 (1936) 472-551, V.Velkov, V.Gerassimova-Tomova in *ANRW* II Principat vol. 18.2 (1989) 1317-1361 (map), offer a concise archaeological and epigraphical documentation of the sanctuaries found in the Roman provinces Thracia and Moesia Inferior between 1936 and 1984. The inscriptions are for the greater part in Greek and available in *IGBulg*. The sanctuaries are classified according to their gods: the Thracian Rider, Ἀπόλλων, Ἄρτεμις, Βενδίς, Διόνυσος, Σαβάζιος, Silvanus, Δημήτηρ/Πλούτων/Proserpina, Ζεύς/Ἥρα, Ἡρακλῆς, Διόσκουροι, the three Νύμφαι, Ἀσκληπιός/Ὑγίεια/Τελέσφορος, Ἑρμῆς, Ἄρης, Ἀθηνᾶ, Μαρσύας, Ἔπονα, Ἥφαιστος, the Μοῖραι and Ἀφροδίτη. Lists of epithets. Photos of *IGBulg* 959, 1458, 1833, 2210, 2311, *SEG* XXVIII 552 and XXX 812.

V.Najdenova, *ibid.* 1362-1396, studies the cult of Ζεὺς Δολιχηνός in the same areas on the basis of archaeological data and of inscriptions dating from ca. 150 to ca. 250 A.D. Catalogue of 8 Greek and 14 Latin inscriptions and of some anepigraphic documents on 1380-1396 (full texts, brief commentaries and bibliographies). The Greek texts are *I.Histriae* 283 (1386/1387 no. 12); A.Râdulescu, *SCIV* 14 (1963) 90 no. 9 (1387/1388 no. 14); *IGR* I 601 (1388 no. 15); *IGBulg* I^2 24 bis (1389/1390 no. 17); III 1527 = *IGR* I 737 (1391/1392 no. 20); III 1590/1678 (1392/1393 no. 21); D.Nikolov - H.Bujukliev, *Arch(Sofia)* 1971, 1, 45/46, 46-48 (1393/1394 nos. 22/23). On 1366-1370 an evaluation of the epigraphic data: comment on names connected with the cult of Dolichenus (e.g. Δολιχηνάρις), dedicatory formulas, priesthood (performed by laymen: cf. the priest Αὐρήλιος Σαβεῖνος, ὑνέμπορος τῆς Δακίας on record in no. 21), rituals, temples and shrines. Though Dolichenus in general has strong ties with the army, in Thrace and Moesia Inferior he was worshipped especially by the civilian population. Observations on the penetration and diffusion of the cult, which are to be connected chiefly with settlers of Eastern origin.

V.Najdenova, 'Mithraism in Lower Moesia and Thrace', *ibid.* 1398-1422, mainly deals with the archaeological evidence. Explicit references to the 6 Greek and 25 Latin inscriptions are few: brief comment on the names, professions and social status of the devotees of Μίθρας (1400, 1422), and on the formulas used in dedications (1402).

S.Sanie, 'Die syrischen und palmyrenischen Kulte im römischen Dakien', *ibid.* 1165-1271, is based almost exclusively on Latin inscriptions; catalogue with full texts and bibliographies on 1246-1268; 1256 no. 59 is a bilingual dedication to Ἥλιος ἀνίκητος (*CIL* III 1107); 1263--1264 nos. 99-101 (photos) are Greek dedications to Ζεὺς/Θεὸς Ὕψιστος from Ulpia Traiana Sarmizegetusa (*L'Année Épigraphique* 1939 no.5; 1930 no. 136 = 1933 no. 14; G.Daicoviciu, *Dacia* 1, 1924, 232; discussion of these inscriptions on 1225/1226).

S.Sanie, 'Kulte und Glauben im römischen Süden der Moldau (Ostrumänien)', *ibid.* 1272-1316, is largely based on archaeological evidence and some Latin inscriptions (for one Greek and one possibly Greek graffito cf. our lemmata nos. 688/689).

1833. Religion. Magna Grecia. Cf. G.Pugliese Carratelli (ed.), *Magna Graecia. Vita religiosa e culture letteraria, filosofica e scientifica* (Milan 1988), for some epigraphic contribut

ions: R.Arena writes on *I documenti scritti, i dialetti e gli alfabeti greci* (9-28) and G.Pugliese offers an analysis of the Orphic lamellae (159-170). Non vidimus.

1834. Religion. The Arabian cult of the sun. H.Petersmann in T.Fahd (ed.), *op.cit.* (cf. our lemma no. 1633) 401-412, reflects on Greco-Roman literary and epigraphical sources concerning the Arabian, especially Nabataean, cult of the sun. Three gods with solar aspects are on record in Greek inscriptions: **1)** Ἀλλάθ, a celestial goddess with solar features identified by Greeks or hellenized Arabs with Ἀθηνᾶ (*SEG* IV 164) because of her virginity and with Οὐρανίη/ Ἀφροδίτη (Herod. 1.131.3; also with Assyrian Μύλιττα and Persian Μίτρας) because of her fertility; **2)** Δουσάρης, symbol of the light, worshipped as Ζεύς (*Milet* I 3 165), styled θεὸς ἀνίκητος (*LBW* 2312; cf. Ἥλιος ἀνίκητος/Sol invictus) and also identified with Διόνυσος (Hesych. s.v. Δουσάρην) as the Greek god of vegetation; **3)** Αὖμος, god of heat and drought in the Haurân, identified with Ζεύς and Ἥλιος (*LBW* 2394: Ζεὺς ἀνίκητος Ἥλιος θεὸς Αὖμος; cf. also *PAES* III A 800/801; *OGIS* 619). Αὖμος is frequently invoked in the genitive, e.g. Ἡλίῳ Αὔμου: either an indeclinable name of a local god of the Haurân, or a Greek translation (αὖος + suffix -μος) of the Semitic expression ḏt-Ḥmym (i.e. 'celle de la chaleur'; θεὸς Αὔμου = 'le dieu "celui de la chaleur"'). The cult was introduced in the Greek world by soldiers and merchants (cf. e.g. *I.Délos* 2321: Χαυὰν Θεοφίλου Ἄραψ Ἡλίω[ι | κ]ατὰ πρόσταγμα).

1835. Religion. Christian inscriptions: bibliography. D.Feissel in *Actes XIe Congrès* II 1553-1561, presents a geographically arranged bibliography of early Christian inscriptions (4th-7th cent. A.D.) found from 1980 to 1986 in the Eastern part of the empire. For Jordania see M.Piccirillo, *ibid.* 1697-1736 (on recent archaeological discoveries, with occasional reference to inscriptions; photo of *SEG* XXXII 1545; XXXIV 1512; XXXVII 1569 and 1578). For Arabia (Madaba) see id. in *Actes XIe Congrès* I 491-500 (photo of *SEG* XXXI 1473 and 1476); cf. also our lemma no. 1671. For new Christian inscriptions from Palaestina and Italy see our lemmata nos. 1036, 1071, 1616, 1625, 1628 and 1639.

1836. Religion. Bible quotations in Greek inscriptions. L.Malunowicz in E.H. Livingstone (ed.), *Studia Evangelica* (*Papers 5th Intern. Congress Bibl. Studies, Oxford 1973*) II (1982) 3, gives a list of quotations from the Old (mostly the *Psalms*) and New Testament in Greek inscriptions: 'notre inventaire des inscriptions n'a pas la prétention d'être complet.' Updating through consultation of the entry 'Bible, quotation from' in Index VIII of *SEG* XXVI sqq is relatively easy.

1837. Religion. The bishop and other ecclesiastical functionaries. D.Feissel in *Actes XIe Congrès* I 801-828, studies the place of the ἐπίσκοπος in the ecclesiastical hierarchy, his role as the head of the clergy of a city and in city life in general and his relations with secular

imperial power on the basis of Greek inscriptions from the 4th to the 7th cent. A.D. The title ἐπίσκοπος is used for a variety of functions until the 6th cent.: not only for bishops, but also for heads of a metropolis (regularly styled ἀρχεπίσκοπος from the 6th/7th cent.) and even for patriarchs (in the 6th cent. the regular title πατριάρχης emerges). Some cities, like Smyrna, Miletos and Hierapolis, are independent from a provincial metropolis. They are 'autocephalous' archbishophrics, also called metropoleis. When the bishops of these honorary metropoleis call themselves archbishop or patriarch, this should not be regarded as an abuse. The χωρ(ο)επίσκοπος is an assistant of the bishop rather than a 'bishop of the chora': an appropriate functionary in bishophrics with large territories. His function is not essentially different from that of περιοδευτής, but has greater formal dignity. F. comments on the bishop's role in the request for ἀσυλία of sanctuaries from the governor, on his mediation in conflicts between churches, on his consultation of the emperor in questions of administrative legislation and on his building efforts. In the 6th cent. the bishop often adopts the role of the dux or governor in eliciting imperial φιλοτιμία and subsequently supervising the restoration or construction of public buildings, for which the verb ἀνύω is used. Already in the 5th cent. bishops dedicated profane buildings. Special attention to the building inscriptions from Bostra *IGLS* 9128-9137. The growing wealth of the churches allows the bishops to act as the urban euergetes par excellence. On 827/828 an index of the bishops mentioned in F.'s study.

1838. Religion. Maria. D.Mazzoleni, *VetChr* 26 (1989) 59-68, collects a number of Latin and Greek inscriptions testifying to the cult of Maria. Except for two graffiti from Nazareth (B. Bagatti, *Gli scavi di Nazareth* I, Jerusalem 1957, 146 and 152/153; ph.; dr.; not later than the 4th cent. A.D.) and ca. 50 attestations (six of them in Greek) of Μαρία as a proper name in the *ICUR* volumes (mostly 4th cent. A.D.), all texts date after the middle of the 5th cent. A.D., i.e. after the Council of Ephesos. Most Greek inscriptions come from Syria, Palaestina and Arabia. Brief discussions of inter alia *IGLS* 9119 (ph.); *SEG* XXVIII 1260 (cf. XXXVII 1243 no. 113); XXX 1715 and 1716 (ph.); XXXII 1544 (dr.) and 1545 (ph.); *MAMA* III 779/780 (dr.); *I.Eph.* 4135 LL. 18-20. M. argues that the abbreviation ΧΜΓ means Χ(ριστὸν) Μ(αρία) Γ(εννᾷ) rather than Χριστὸς Μιχαὴλ Γαβριήλ [Cf. our lemmata nos. 1099 and 1612, Pleket].

1839. Religion. The term 'Jew' in inscriptions. R.S.Kraemer, *HThR* 82 (1989) 35-53, studies the terms Ἰουδαῖος/Ἰουδαία and Iudaeus/Iudaea in Greek and Latin inscriptions. Attestations are relatively few (44 on a total of ca. 1700 extant Jewish inscriptions), which implies that the words may have been used only in situations where the Jewishness of a person was not apparent. K. suggests that, apart from indicating a native born Jew or a person from Judaea (cf. *SEG* XXXII 1203), it may also refer to a pagan sympathizer with Judaism (cf. Dio Cassius 37.17.1 and 66.1.4). Greek inscriptions which lend themselves to this interpretation are *CIJ* 21 (on 38-41 discussion of the possible objects of the terms προσήλυτος, Εἰουδέα and Ἰσ[δ]ραηλίτης: father, mother or the deceased Εἰρήνη, in any conceivable combination [possible only if one takes for granted that the use of cases is haphazard, Tybout]), *CIJ* 741 (*I.Smyrna* 295) and *TAM* III 448 (cf. L.Robert, *Hellenica* 11-12, 1960, 386). A fourth possibil-

ity is that Ἰουδαῖος/-ία is a proper name. This is clear in *CIJ* 710 and 711, but may apply to the majority of inscriptions in which the term occurs in the singular. Such name-giving reflects the parents' attraction to Judaism. For pagan adherence to Judaism see our lemmata nos. 1100 and 1840/1841.
For some criticism of Kraemer's views cf. P.W. van der Horst, *Ancient Jewish Epitaphs* (Kampen 1991) 68-71. As to *CIJ* 21, V.d.H. on 110/111 argues that the best solution is to take all the nominatives as referring to Eirene.

1840. Religion. Jews and pagans. In a study mainly based on literary sources S.J.D. Cohen, *HThR* 82 (1989) 13-33, distinguishes various degrees of pagan adherence to Judaism: admiration, acknowledgement of the power of the Jewish god, benefactions to or sympathizing with the Jews, adoption of Jewish ritual practices, veneration of the god of the Jews, joining the Jewish community and conversion (proselytism). Occasional references to inscriptions: **1)** acknowledgement of divine power: curses backed by the god of the Jews in epitaphs (15); **2)** friendly relationship and benefactions, which do not necessarily imply affection for or devotion to Judaism (18: *SEG* XXXVII 1663* = *IGR* I 1024 = *CIG* 5361; *MAMA* VI 264 = *CIJ* 766: cf. our lemma no. 1841); **3)** conversion: the term προσήλυτος in inscriptions (29, with note 57); **4)** discussion of the term θεοσεβεῖς in inscriptions, which does not cover a single fixed pattern of practice and belief (31-33; for the god-fearers inscription from Aphrodisias see our lemma no. 1105).

1841. Religion. Jews and Greeks. J.H.M.Strubbe, *Lampas* 22 (1989) 188-204, comments on the integration of Jews in the Greek urban societies of Asia Minor in the late 2nd and 3rd cent. A.D. mainly on the basis of epigraphical sources. Jews are on record as magistrates and councillors inter alia in Akmonia (*CIJ* 760 (= *SEG* XV 807), 770; synagogue built by a pagan lady: *MAMA* VI 264 = *CIJ* 766), Eumeneia (L.Robert, *Hellenica* XI-XII, Paris 1960, 436), Sardis (L.Robert, *Nouvelles inscriptions de Sardes* I, Paris 1964, 54-56 nos. 13-16), Aphrodisias (cf. our lemma no. 1105), Korykos (*MAMA* III 262 = *CIJ* 788) and Antiochia (inscription from Apollonia: *MAMA* IV 202 = *CIJ* 772). The social acceptance of Jews contrasts remarkably with the situation in the late Republic and early Empire, when the privileges awarded to them by the Romans aroused the envy of Greek citizens. This change of attitude may be due to economic problems: the cities needed Jewish wealth as a support for urban prosperity. Moreover, pagan tolerance in religious matters may have increased. Tolerance towards Christians is attested for the same milieu and period, e.g. in the 'Christians for Christians' inscriptions from Phrygia (cf. *SEG* XXVIII 1078). Probably a modus vivendi was found which enabled Jews and Christians to perform municipal magistracies without foresaking their faith.

1842. Religion. Religious mission. L.Troiani, *Due studi di storiografia e religione antiche* (Como 1988) 43-58, collects inscriptions recording dedications after salvation, the introduction of new cults, miracles and the ἐπιφάνεια of gods (including the epithet ἐπιφανής). Non

vidimus. Cf. A.Chaniotis, 'Epigraphic Bulletin for Greek Religion 1988' no. 178 in *Kernos* 5 (1992).

1843. Religion. Oracles. C.Morgan, *Hermathena* 147 (1989) 17-42 (occasional reference to inscriptions), focuses on the practice of divination at Didyma in a social and political context from the archaic to the Roman period, and contrasts this with the situation at Delphi. Didyma was a civic oracle connected to Miletos, consulted mainly by Milesians, used as a tool for promoting social and political stability in that city throughout its history and to regulate the conduct of Miletos as a political unit within a wider empire since the Hellenistic period. Divination at Delphi was 'closely tied to the decision-making structure of one particular state form, the polis' (36). Its decline started with the demise of the autonomous city state.
Cf. also Morgan's review of the monograph of J.Fontenrose (*SEG* XXXVIII 1174), *Hermathena* 146 (1989) 64-69, and her *Athletes and Oracles: the Transformation of Olympia and Delphi in the Eighth Century BC* (Cambridge 1990).
S.Levin in *ANRW* II Principat vol. 18.2 (1989) 1599-1649, focuses on the history of the oracles of Delphi, Didyma, Klaros and of Trophonios at Lebadeia during the Roman Imperial period and on their decline in the Christian era. His study is largely based on literary sources. Inscriptions are adduced inter alia as evidence for Delphic oracles in verse (1606/1607 note 20), the relation of Hadrian with Delphi (1614), ritual in Didyma (1620-1623; inquirers and responses; role of the prophetess), Didyma's efforts to cope with Christianity (1625-1628), the organization of the temple staff at Klaros (1631; προφήτης, ἱερεύς, πρύτανις, θεσπιῳδός), ritual in Klaros (1631-1633: names of inquirers without responses; only oracle featuring μυστήρια for inquirers (θεοπρόποι); oracles for cities in distress) and syncretism with Christianity (1636).

1843 bis. Religion. Alphabetical oracles. T.Ritti, *art.cit.* (cf. our lemma no. 1377 bis) 245-286, presents texts and translations of two oracles from Hierapolis (cf. our lemma no. 1377 bis) and of *SEG* XXXVIII 1328 (Tymbriada) and 1338 (Aspendos); brief remarks on *SEG* XVIII 592 which is almost identical with *SEG* XXXVIII 1328 (cf. *SEG* XXXVIII 1338 app.crit. under no. 5). Ritti gives a complete survey of all the responses given in these oracles, and a comparison of the texts; reconstruction of three groups of oracles; further study of alphabetical oracles and oracles from astragaloi.

1844. Religion. Theoxenia. On the basis of inscriptions L.Bruit in A.-F.Laurens (ed.), *Entre hommes et dieux. Le convive, le héros, le prophète* (Centre de Recherches d'Histoire Ancienne vol. 86; Lire les polythéismes 2; Annales Littéraires de l'Université de Besançon 391; Paris 1989) 13-25, especially 19-21, studies the urban Θεοξένια during which a table ((ἱερὰ) τράπεζα) with food (τραπεζώματα; meat, vegetables, cakes) is set ((παρα)τίθημι) for the gods. The phenomenon is conceived after the hospitality extended to distinguished foreigners (ξενία) as appears from its vocabulary: ἐπιδημέω, ξενισμὸν ποιεῖν, κλίνην στρῶσαι, τράπεζαν κοσμῆσαι. The theoxenia is the center of the festival and follows on the θυσία. It is a

special form of offering to the god and should be clearly distinguished from the mythical 'commensalité' with the gods, which is not possible for the Greek citizen. The presence of the god(s) in the city sanctions the 'commensalité civique'.

1845. Religion. Theoi epibaterioi. F.Richard in *Navires et Commerces de la Méditerranée antique. Hommage à Jean Rougé* (Cahiers d'Histoire 33, 3/4, 1988 [1989]) 441-452, collects and interprets the inscriptions concerning θεοὶ ἐπιβατήριοι, ἐμβατήριοι or ἀποβατήριοι: *OGIS* 309; *IG* IV 701; *IGR* IV 1542 (*I.Erythrai* 60); *I.Erythrai* 207 (L. 17); G.E.Bean, *The Inscriptions of Side* (Ankara 1965) 43-47; *SEG* XXVII 1196bis and 1197. He rejects the view that the epithet denotes the (dis)embarkment of an emperor or god in a specific city (cf. L.Robert, *OMS* III 1493-1524) and argues that θεοὶ ἐπι- or ἀποβατήριοι are meant to guarantee to seafarers a safe (dis)embarkment.

1846. Religion. Women and religion. R.S.Kraemer, *Maenads, Martyrs, Matrons, Monastics. A sourcebook on women's religions in the Greco-Roman world* (Philadelphia 1988), presents English translations of Greek, Latin, Aramaic, Hebrew, Syriac and Coptic texts and documents from the 4th cent. B.C. to the 5th cent. A.D. relating to women's involvement in the various religions of Greco-Roman antiquity, including Judaism and Christianity. We give a comparatio numerorum for the Greek inscriptions.

IG	Kraemer
II²	
1136	78
1514	5
XII	
1 593	117
5 14 (= XII Suppl. pp. 98/99; cf. *SEG* XXXVIII 2014)	133
5 655	82
8 389	83
XIV	
112	76
SEG	
IX	
72	4
XV	
797	63
XVI	
712	7
XVII	
495	9
XXVII	
948A	100
1201	88
XXVIII	
1082	59
1104	63
XXIX	
425	96
XXXV	
995	89

XXXVIII	**Kraemer**
913	85
***Syll.*^{3}**	
1267	133
MAMA	
VI	
231	57
VII	
471	97
VIII	
492b	81
TAM	
III	
448	58
SB	
6178	39
6646	40
6647	41
6650	42
6651	90
7781	43
I.Kyme	
41	133
I.Magnesia	
215A LL. 24-40	9
I.Smyrna	
232	55
I.Tralles und Nysa	
240	61
IGLS	
1322-1327, 1329, 1332, 1335, 1336	65

CIG	**Kraemer**
2924	61
3861	62
CIJ	
315	91
400, 581, 590, 597	88
642	117
692	88
738	60
741	84
756	86
763	62
775	56
1007	92
1508	39
1509	40
1510	41
1513	42
1514	90
1530	43
***CIJ* I^2**	
696b	87
731c	85
731e	117
LSAM	
48	7
LSCG	
Suppl. 15	4
Guarducci, *EG* IV	
345-347 no. 4	99
373/374 no. 5	77
445 no. 3	95
524-526 no. 3	76
Gibson (cf. *SEG* XXVIII 1078)	
8, 12 and 13	63
15	64

Horsley vol. 2	Kraemer
(cf. *SEG* XXXI 1690)	
109	100
p. 194 (cf. *AJA* 76, 1972, 407-424)	98
R.Wunsch, *Antike Fluchtafeln* (1912)	
V	54
E.Gibson, *GRBS* 16 (1975)	**Kraemer**
436-439 no. 3	94
***Sitzungsber.Berl.Ak.* 1905**	
p. 547 (cf. *SEG* XXVIII 1650)	8

1847. Religion. Wombs in magical practice. J.-J.Aubert, *GRBS* 30 (1989) 421-449, uses mainly papyrological and literary and some epigraphical evidence in a study of magical practices and religious beliefs concerning the womb and its reproductive capacities from the 8th cent. B.C. to the 5th cent. A.D. Discussion of spells to help or to interrupt the natural course of conception, pregnancy and delivery; the role of magic in contraception and abortion; protection from occult powers; the magical power attached to recently born or unborn offspring and to menstrual blood; connection of the supernatural beings related to the functions of the uterus with the moon rather than the sun. The following categories of inscriptions are adduced: **1)** apotropaic spells and names of gods/demons on stone amulets (424/425; 441-444; the most common formulas include Ιαω, Σορορ and Ορωριωουθ); **2)** dedications to Isis as the goddess in charge of sexual relations, length of pregnancy, and birth (428/429, with note 11); **3)** oaths and funerary imprecations containing uterine magic (440/441); **4)** dedications to goddesses with lunar aspects connected with childbearing (444; epithets of Artemis: Λοχίας/ Λοχεία, Σοωδίνα). Cf. also our lemma no. 1749.

1848. Religion. Two effigies in magical practice. In the context of an article on the magical ritual in Vergil, *Ecl.* 8.80/81 C.A.Faraone, *CPh* 84 (1989) 294-300, on 296/297 comments on the oracle from Pamphylian Syedra issued by the Klarian Apollo recording a statue of Ares bound and supplicating Dike: G.E. Bean - T.B.Mitford, *Denkschr.Österr.Akad.Wiss., Phil.-hist. Kl.* 85 (1965) 21-23 no. 26; cf. L.Robert, *DAMM* 91-100. The basic form of this and similar ceremonies was the setting up of a pair of effigies, one threatening and dominating the other. Ares is the symbol of the hostile force of the pirates (cf. LL. 8/9) who attacked Syedra.

1849. Religion. Dedication of statuettes. B.Alroth, *Greek Gods and Figurines. Aspects of the Anthropomorphic Dedications* (Acta Universitatis Upsaliensis; Boreas; Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations 18; Uppsala 1989), focuses on two aspects of the dedication of bronze and terracotta votive figurines: **1)** the relation between the cult image (mostly wooden ξοανά; cf. *SEG* XXXVIII 2009) and the statuettes (15-64). In some cases there is no connection, in other cases the figurines were inspired by the cult image, though they are not exact copies; **2)** the phenomenon of 'visiting gods', i.e. statues of one god dedicated to another (65-105). For the conclusions we refer to *SEG* XXXVII 1842 summarizing a preliminary publication by A. dealing with four representative sanctuaries. The present book

presents the full evidence for twenty sanctuaries. Inscriptions concerning cult images and dedications on the figurines are occasionally adduced (see the sub-entries 'inscriptions' under various names of gods in the index on 118/119).

1850. Religion. Votive offerings representing hands and arms. Starting from F.T.van Straten's study (cf. *SEG* XXXI 1686) B.Forsén - E.Sironen, *Arctos* 23 (1989) 55-66, reflect on the meaning of dedications of hands and arms. Discussion of *IG* II^2 4765 (ph.; cf. our lemma no. 233); V 1 1363 (cf. our lemma no. 387); XII 5 158 (Paros); *SEG* XXXI 589 (cf. our lemma no. 508). Single raised hands as represented inter alia on *IG* V 1 1363 and *SEG* XXXI 589 possibly reflect gratitude for answered prayers rather than for the hand being healed. Cf. also B.Forsén, *ZPE* 87 (1991) 173-175 ('Gliederweihungen aus Piraeus') and B.Forsén - E. Sironen, *ibid.* 176-180 (for similar votive offerings from Paros).

1851. Religion. Ἀπόλλων Ἰητρός. On the basis of mainly literary testimonia N.Ehrhardt, *MDAI (I)* 39 (1989) 115-122, argues that the cult of this god, which from the 6th to the 4th cent. B.C. is on record on inscriptions and a coin from Milesian colonies on the shore of the Black Sea (Apollonia Pontica; Histria; Tyras; Olbia; Pantikapaion; Hermonassa; cf. *SEG* XXVIII 657; XXX 798, 880; XXXII 686 ?, 737, 769, 801) originates in Miletos. The cult was 'stadtmilesisch' rather than Didymaian, since the epiklesis Διδυμεύς is attested already in the 6th cent. B.C. (*SEG* XXXVI 694B). From onomastic data (names in Ἰητρ- and Ἰατρ-) it can be concluded that the cult of Apollo Ietros had approximately the same area of diffusion as Ἀπόλλων Οὔλιος (cf. *SEG* XXXVIII 1996bis): Ionia, Caria, Athens, Aegean islands. Both healing cults seem to have disappeared relatively early (no testimonia for A.Ietros after the 4th cent. B.C.; Hellenistic inscriptions from Kos and Lindos for A.Oulios), perhaps because of the diffusion of the cult of Asklepios since the 5th cent. B.C. For Miletos, however, this explanation does not work, since this god is not attested before the 1st cent. A.D.

1852. Religion. Bona Dea. H.H.J.Brouwer, *Bona Dea. The sources and a description of the cult* (EPRO vol. 110; Leiden 1989), presents an exhaustive discussion of the cult of Bona Dea based on a collection of 141 archaeological and epigraphical and 71 literary testimonia. There is just one Greek inscription referring to the goddess (Βοναδίη); see our lemma no. 1069.

1853. Religion. Εὔπλοια. E.Miranda, *MGR* 14 (1989) 123-144, studies the cult of Ἀφροδίτη and Ἶσις Εὔπλοια on the basis of epigraphical, papyrological and literary evidence. Though the cult of Aphrodite Euploia started at Knidos somewhere between ca. 550 and 400 B.C., all relevant inscriptions (mostly dedications to Aphrodite E.) date from the 2nd cent. B.C. or later: cf. e.g. *IOSPE* I^2 168 (Olbia; 2nd cent. B.C. rather than 1st cent. A.D.; cf. the name Εὔπλους at Olbia: *IOSPE* I^2 90, 98, 100, 175); *I.Mylasa* 207, 210, 501 (priest of Ἀ. Εὔπλοια; ca. 100 B.C.); *I.Délos* 2132 (= *Syll.*^{3} 1132; syncretism with Ἶσις Σώτειρα and Ἀστάρτη; ca.

100 B.C.; cf. also *I.Délos* 2153: Ἴσις Εὔπλοια); *IG* II/III^2 2872 (Piraeus; 97/96 B.C.); *IGLS* 715 (Aigeai; together with Ποσειδὼν Ἀσφάλειος; 18 B.C. ?). Discussion of the identification of Arsinoe II Philadelphos with Aphrodite (for the epithets cf. *SEG* XXXIII 1308) and of the connection of Aphrodite with navigation in general from the 3rd cent. B.C. on; see especially 141/142 for inscriptions recording the epithet Ποντία; M. dates H.Lolling, *MDAI (A)* 9 (1884) 75 no. 8 from Peristasis in Propontian Thrace to the 2nd/1st cent. B.C. (letter forms). It is unclear whether the cult was introduced into Italy (for *IG* XIV 745 cf. our lemma no. 1053). Εὔπλοια-Euploia is known as a proper name in the Roman Imperial period.

1854. Religion. The dual cult of Herakles. A.Verbanck-Pierard in *op.cit.* (cf. our lemma no. 1844) 43-65, argues that evidence for a dual cult of Herakles, who in myth is both mortal ἥρως and immortal θεός after his apotheosis, is virtually non-existant. In the literary testimonia (mainly Herod. 2.44 and Paus. 2.10.1) ritual reality should be distinguished from theological commentary. The slight epigraphic evidence allegedly recording a double cult at Kos (*LSCG* 151 C LL. 8-10), Miletos (*LSAM* 42) and Thasos (*LSCG* Suppl. 63) is not imperative. Herakles is worshipped *passim* as a god. Exclusively heroic rites (ἐναγίσματα) are not attested; where they are combined with the cult of Herakles the god, they are rather a variant of the θυσία. On 51-53 V.-P. presents a detailed survey of the cults of Herakles in Attica based mainly on inscriptions (cf. our lemma no. 320).

1855. Religion. Kybele and Attis. Cf. *SEG* XXXVII 1836. M.J.Vermaseren †, *Corpus Cultus Cybelae Attidisque IV. Germania, Raetia, Noricum, Pannonia, Dalmatia, Macedonia, Thracia, Moesia, Dacia, Regnum Bospori, Colchis, Scythia et Sarmatia* (EPRO vol. 50; Leiden 1989), collects 604 epigraphical and archaeological documents concerning Μήτηρ Θεῶν and/or Attis from these areas. The texts of 54 Greek inscriptions are reproduced without app.crit., translation or commentary in the sections on Macedonia (nos. 174-177; 180-195; 197; 228), Thrace (nos. 340; 342-344; 350-352; 358-360), Moesia (nos. 387-390; 394-397; 404; 436/437; 439/440; 458-460) and the Bosporos (nos. 514; 516/517; 560-562) (photo of most of them). Rich indices (see especially the epigraphical and literary index on 192-196); concordances (213-218) with *Ann.Ép.*, *BJ*, *CIL*, *ILS*, *SEG*, K.Schillinger, *Untersuchungen zur Entwicklung des Magna Mater-Kultes im Westen des römischen Kaiserreiches* (Konstanz 1979) and M.Tacheva-Hitova, *Eastern Cults in Moesia Inferior and Thracia* (EPRO vol. 95: Leiden 1983; cf. *SEG* XXXIII 1599).

1856. Religion. Sabazios. Cf. *SEG* XXXIV 1733. E.N.Lane, *Corpus Cultus Iovis Sabazii* III. *Conclusions* (EPRO vol. 100; Leiden 1989), is based on the material collected in vol. I-II (*SEG* XXXIV) and deals with the following topics: the history of the cult before the time of Augustus; other divinities with whom Σαβάζιος is identified or associated (identification with Ζεὺς Ἥλιος only; association notably with Hermes and Kybele); symbols and cult practice; the worshippers (misspellings and 'barbarious' grammar in the dedications testify to a none-too-high

level of education among average Sabazios-worshippers); literary sources. The addenda and corrigenda on 61-63 contain four inscriptions: 61/62 no. A 3 (*I.Mylasa* 330); 62 no. AD 1 (G.Doublet - G.Deschamps, *BCH* 14, 1890, 610 no. 5; W.R.Paton, *JHS* 20, 1900, 75 no. 5); 62/63 nos. A 4/5 (*SEG* XXXVI 1259).

1857. Religion. The Unknown God(s). P.W. van der Horst in *ANRW* II Principat vol. 18.2 (1989) 1426-1456, develops the same argument as in his article summarized in *SEG* XXXVIII 2019.

1858. Roman citizenship. The Aurelii. K.Buraselis, ΘΕΙΑ ΔΩΡΕΑ. Μελετὲς πάνω στὴν πολιτικὴ τῆς δυναστείας τῶν Σεβήρων καὶ τὴν Constitutio Antoniniana (Athens 1989) 127-148, studies the distribution of the nomen Αὐρήλιος in the Greek-speaking provinces of the empire (Macedonia, Thrace, Athens, Lakonia, Asia Minor, Egypt, Palmyra and Doura Europos), and the habit of mentioning the name which one carried prior to enfranchisement and the adoption of the Αὐρήλιος name (ὁ πρὶν κτλ.). The conclusion is that the Aurelii constitute the largest group of imperial gentilicia or at least one of the three largest and that as a result the proclamation of the C.A. meant enfranchisement for a considerable number of people. For a review cf. P.Doukelis, *DHA* 15, 2 (1989) 493-496. Cf. also D.K.Samsaris in *Ἀφιέρωμα εἰς τὸν Κωνσταντίνον Βαβούσκον* vol. I (Thessaloniki 1989) 339-359, for a study of the Aurelii in Macedonia. He focuses on Αὐρήλιοι on the assumption that Μᾶρκοι Αὐρήλιοι are more likely to have been enfranchised under Marcus Aurelius or Commodus. For another review cf. P.van Minnen, *Mnemosyne* 45 (1992) 285-288.

1859. Slavery. The export of slaves from Kolchis. D.C.Braund, G.R.Cecchladze, *CQ* 39 (1989) 114-125, study the export of slaves from Kolchis into the Mediterranean from the classical period to the 9th cent. A.D. mainly on the basis of literary sources. On 123 they adduce some inscriptions from Athens and Delphi recording Kolchians who were or may have been slaves. On 121-123 they collect epigraphical testimonia for the name Κόλχος which appears predominantly in the Black Sea area (cf. *SEG* XXIX 1757). It is attested both for persons who may have been slaves and for persons who were probably free. Substantially the same argument in G.R.Cecchladze, *Klio* 72 (1990) 151-159, with a tabular survey of inscriptions on 159.

1860. Theatre. Greek drama in the Roman Imperial period. P.Veyne, *REG* 102 (1989) 339-345, argues that the διασκευαί mentioned by Dion of Prusa 32.94 are Hellenistic or contemporary revivals of classical comedies presented under the names of the original authors. On 344 he adduces some epigraphical evidence for the persistence of classical drama and for the creation of new tragedies, comedies and satyr plays in the 1st cent. B.C. and the Roman Imperial period.

1861. Vocabulary. Ἀσσάριον. D.MacDonald, *Historia* 38 (1989) 120-123, discusses the different meanings of the term in inscriptions from the Imperial period: term of account, equivalent of the as coin of the Roman government, variety of local Greek city assaria. Discussion of the exchange-rates prescribed in the famous Pergamum Banking inscription (*IGR* IV 352; *OGIS* 484).

1862. Vocabulary. Ἐπίπλους. On the basis of mainly papyrological and literary evidence D.C.Gofas in *Symposion 1985*, 425-444, studies the role of the ἐπίπλους/ἐπιπλέων in Greek commerce from the late 4th cent. B.C. to the 19th cent. A.D. This functionary is the representative of the ἔμπορος or the money-lender who had to accompany and safeguard the cargo on board. The function of the ἐπίπλους was transformed into a liturgy ca. 100 A.D. On 429/430 a discussion of the phrase τὸν ἐπὶ τῶν πειρατῶν ἐπιπλέοντα Σωκλείδαν in LL. 15/16 of *IG* XII 7 386 (*Syll.*^{3} 521). Since piracy was considered as a form of commercial enterprise in antiquity, Sokleidas was presumably charged with the normal duties of an ἐπίπλους rather than being a pirate leader; as the overseer of the cargo he controlled what was done with the loot.

1863. Vocabulary. Λύτρον/λύτρα in manumission records. A.Bielman, *MH* 46 (1989) 25-41, studies two groups of manumission records featuring the term λύτρον or λύτρα. In nine instances λύτρον or λύτρα is used in Thessalian records mainly of the Roman Imperial period without the article, as a complement of the verbs δίδωμι or λαμβάνω, with the sum in question mentioned in addition: *IG* IX 2 102b LL. 5-7; 1100b Col. III LL. 10-13; 1268 Col. II LL. 5-8; Col. V LL. 18-20; 1116b LL. 2/3; 1117 Col. III LL. 7-9; 1119 Col. III LL. 11-15; *SEG* XXVI 691 LL. 1/2 and 4/5; restored in *IG* IX 2 1100b Col. II LL. 5/6; 1117 Col. IV LL. 11-13; 1282 Col. II LL. 6-9; B. rejects restoration of the term λύτρον in *IG* IX 2 280 LL. 1-13, 1296 Col. V LL. 27/28 and *SEG* XXIII 462 LL. 10-12. In these documents, which do not differ from other manumission records, the term has the general sense of 'paiement libératoire'. In six documents from Delphi and Elateia of the 2nd cent. B.C., however, only the plural is used, followed by the expression ἐκ τῶν πολεμίων (or τὰ λύτρα, without ἐκ τῶν πολεμίων), mostly as a complement of καταβάλλω, without indication of a sum, and sometimes recording the involvement of officials: *F.Delphes* III 2 120 LL. 10-14; *IG* IX 1 125 LL. 1-4; *SGDI* 2086 LL. 5-11; 2167 LL. 2-5; 2172 LL. 2-5; *Syll.*^{3} 622B LL. 7/8. B. argues that these texts refer to freeborn men who were enslaved after having been captured in war or by pirates, and are now manumitted on the basis of an interstate treaty. Discussion of the status of prisoners of war in the Greek world and of the legal procedures necessary for their liberation, of the role of intermediary persons advancing the sum needed, and of states providing financial compensation for individuals who owned citizens of treaty-partners as slaves (cf. *Syll.*^{3} 588 LL. 69-73).

1864. Vocabulary. Πάτηρ or υἱὸς τῆς πόλεως. M.Corbier in *op.cit.* (cf. our lemma no. 1813) 841-844, collects and interprets some examples of these honorary epithets in Greek

inscriptions; υἱὸς τ.π. finds its equivalent in Apuleius' *'filium publicum'* (*Metamorph.* IV 26.3). C. interprets Latin *alumnus/alumna municipii/coloniae* in the light of these Greek titles: citizens 'adopted' by their own city as a token of affective relations between the latter and the honorand. Cf. the honorary title τρόφιμος in an inscription from Erythrai (cf. our lemma no.1240).

1865. Vocabulary. 'Ο πρεσβεύων and ἐπρέσβευ(σ)εν in imperial letters. G.A.Souris, *Hellenika* 40 (1989) 58-60, points out that ὁ πρεσβεύων ἦν (οἱ πρεσβεύοντες ἦσαν) is the only type of formula used before the ambassador's names in imperial letters dating between 46 A.D. (a papyrus) and 29 August 124 A.D. (*SEG* XXXVIII 1462 L. 5); all later letters have ἐπρέσβευεν (-ον) or, exceptionally, ἐπρέσβευσεν (-σαν), the first preserved instance being *IvO* 57 (126 A.D.; cf. *SEG* XXXIII 1575). In a letter of Hadrian to Delphi dated September 125 A.D. (F.Martin, *La documentación griega de la cancilleria del emperador Adriano*, Pamplona 1982, 119 no. 19 = *F.Delphes* III 4 pp. 82/83 + new fragments; cf. *SEG* XXXIII 1575) either formula may have been used in L. 31: [οἱ πρεσβεύοντες ἦσαν] or [ἐπρέσβευον]; Martin's [πρεσβευταὶ ἦσαν] should be rejected. Five undated letters should be dated after 29 August 124 A.D. on the basis of the formula ἐπρέσβευεν (-ον): *F.Delphes* III 4 303; *I.Smyrna* 599; *SEG* XXXII 405c, 466 (cf. our lemma no. 430) and 470 (cf. XXXV 405). In *IGBulg* IV 2263 (*SEG* XIV 479; cf. XVI 408; Antoninus Pius to an unknown city in Upper Macedonia) LL. 14/15 S. reads on the basis of the photo in *IGBulg* ἐπρέσ|βευον (so *SEG* XIV) instead of ἐπρέσ|βευσαν. Cf. also our lemma no. 632.
S. restores the earlier formula in the following documents:
Syll.^{3} 821c (Domitian to Delphi; 90 A.D.) L. 4: [οἱ πρεσβεύοντες] ἦσαν instead of [πρεσβευταὶ] ἦσαν;
F.Delphes III 4 287 (*SEG* XXVI 629; Trajan to Delphi; 98 A.D.) LL. 7/8: ὁ πρεσ[βεύων ἦν] instead of ὁ πρεσ[βευτὴς ἦν];
F.Delphes III 4 288 (*SEG* XXVI 630; Trajan to Delphi; 99 A.D.) L. 8: ὁ πρε[σβεύων ἦν] instead of ὁ πρε[σβευτὴς ἦν];
I.Pergamon 272 (unknown emperor to Pergamon; probably 1st cent. A.D.) L. 7: ὁ πρεσβεύ[ων ἦν] instead of ὁ πρεσβευ[τὴς ...;
F.Delphes III 4 301 (Hadrian to Delphi; 118 A.D.; cf. *SEG* XXXIII 1575) LL. 10/11: [ὁ] | πρεσβεύ[ων ἦν] instead of πρεσβευ[τὴς ἦν];
F.Martin, *op.cit.* 56 no. 8 (= *F.Delphes* III 4 p. 69 + new fragments; cf. *SEG* XXXIII 1575; Hadrian to Delphi; 118 A.D.) L. 17: ὁ π[ρεσβεύων ἦν] instead of ὁ π[ρεσβευτὴς ἦν];
SEG XXXVIII 1462 (Hadrian to Oinoanda; 29 August 124 A.D.) L. 5: see *SEG* app. crit.

1866. Vocabulary. The village in Cretan inscriptions. Cf. M.Bile, *Ktema* 11 (1986) [1990] 137-144: discussion of ἀπαμία/ἀφαμία ('lieu isolé', not a village), χώρα and Ποικεύς, Λατόσιον (in *I.Cret.* IV 78), Αὐλῶν, (*I.Cret.* IV 64), ὑπόβοικοι (*I.Cret.* I XVI 1 LL. 38-40), ἔποικος (*I.Cret.* II XII 22 A L. 9), χωρίον (e.g. *I.Cret.* III IV 9 L. 86; 'bourg, village').

ADDENDA ET CORRIGENDA

1867. Addenda et corrigenda to *SEG* XXXVII and XXXVIII.
***SEG* XXXVII 1492:** L.Di Segni per ep. points out that she favors a date of 637 A.D. for this text.
***SEG* XXXVIII 340 (*IG* V 1 1448):** W.Eck points out per ep. that the date 4-14 A.D. in the heading of the lemma is incorrect. The combination of the titulature for Augustus as Theos and Tiberius as Augustus points to the period after 14 A.D.
***SEG* XXXVIII 626:** E.Kapetanopoulos per ep. points out that the periodical is *Makedonike Zoē* (and not *Makedonika*) and the author D.Samaras (and not D.Samsaris). The text is also in Rizakis-Touratsoglou, *EAM* no. 189, with an excellent photo which shows that in L. 1 ΑΙΛΙΟΝ is the true reading; the oblique stroke at the upper left of the first iota seems a 'Steinverletzung'; in L. 2 the tau of Πολύευκτον seems clear; the same is true for the tau of ἀρετῆς in L. 3.
***SEG* XXXVIII 840:** this is the same text as *SEG* XXXV 922 (h).
***SEG* XXXVIII 1692:** this lemma has been misplaced. It must be inserted after nos. 1846-1848.

1868. Nikopolis. Honorary inscription for Publius Alfidius, undated. This lemma supersedes our no. 527. P.Cabanes has a photo of this stone and kindly communicated the following text to us, through the intermediary of O.Masson:

Ἡ πόλις τῶν Ἀμβρακι[ωτῶν]
Πόπλιον Ἀλφίδιον Ποπλίου
εὐεργεσίας ἕνεκεν

I. NAMES OF MEN AND WOMEN

A-- 123.4; 184.4; 189.72, 192, 196, 199, 200, 203, 204, 207, 211, 214, 215; 735.19; 967; Αὐρ. 189. 201
Ἀβάσκαντος 1221 ?, 1242; Βέντ. 456.26, Φούλβ. 456.53 ?
Αββα 1712
Αβδάλα 1604
Ἀβδῆς 1604
Ἀβειτιανός, Αὐρ. 1753 bis
Ἀβεῖτος 1753 bis
Ἀβιδοτάρου (gen.) 1565
Ἄβρυλλα 510
Αγ--, Ἰουλία 1176 C
Ἀγ..ίων 967
Ἀγαθάγητος 731 X
Ἀγαθάνασσα 823
Ἀγάθαρχος 1009
Ἀγαθᾶς 701; Αὐρ. 189. 237, Μέμμ. 189.78
Ἀγάθη 1808
Ἀγαθήμερος 1242
Ἀγαθητύχη 1550
Ἀγαθίας 456.33
Ἀγαθῖνος 702.29; 722, 1808
Ἀγαθόδωρος 761.3, 4 ?, 6 ?; 809
Ἀγαθοκλέα 822 ?
Ἀγαθοκλῆς 194.16; 456.8; 846 ?, 1009
Ἀγαθόπους 1813
Ἀγαθός 704
Ἀγάθων 113, 166.6; 412
Ἀγαθώνυμος 456.47
Ἀγακλῆς 184.15
Ἀγαμνηστορίδας 411.27
Ἀγαπητός 699
Ἀγαπητός 188
Ἀγάσιππος 1160
Ἀγεάναξ 731 V, 783
Ἀγεκράτης 731 I
Ἀγέλοχος 735.18
Ἀγέρμητος 189.137
Ἀγερούχιος 730
Ἀγέστρατος 774
Ἀγη-- 771
Ἀγῆναξ 747
Ἀγησαγόρας 1740
Ἀγήσανδρος 523, 737 B.27
Ἀγήσανδρος 1001, 1013
Ἀγήσαρχος 735.15; 737 B.28, 30 ?
Ἀγησιάναξ 731 IX
Ἀγησίδαμος 718
Ἀγησίπολις 821
Ἀγησίστρατος 731 IX
Ἀγήτωρ 732 IV.11; 735.22
Ἅγις 370
Ἀγλαξίας 871
Ἀγλούμβροτος 720
Ἀγνοκρίτη 415
Ἀγνώ 543 ?
Ἀγνώς 543 ?
Ἀγοράναξ 740 ?
Ἀγόρατος 879 ?
Ἀγριάδας 761.13 ?
Ἄγριος 1108, 1176 H
Ἄγροικος 1755
Ἄδα 657
Ἀδάμας 567
Ἄδας, Ἀ. Ὑβρέας 1137.8 ?
Ἄδας 701
Ἀδδαέου (gen.) 652 ?
Ἀδείμαντος 106.4
Αδιβος or Αδιβις 1603 ? (or geogr. ?)
Ἄδυμος 1142
Ἀεδέσιος 652 ?
Αεδος 1600
Αέλιος 598
Ἀετίων 1124, 1130
Ἀετός 1426.19; 1596
Αζζιζος 1621
Ἄζιζος 1613
Ἀθαναγόρας 733
Ἄθανις 996
Ἀθανογέτις 438
Ἀθανογίτις 438
Ἀθανόδωρος 718
Ἀθηναγόρας 1155
Ἀθήναιος 194.17; 316, 1156, 1685
Ἀθηναῖς 259, 272, 830 ?, 1174, 1223
Ἀθηνίων 456.28; Λ. Δειδιήνος 1176 E
Ἀθηνόβιος, --ος Κουπένκος 1176 B
Ἀθηνόδωρος 489, 1500
Ἀθηνώ 1229, 1512
Ἄθυς 1814
Αἰβούτιος cf. s.v. Πίστος
Αἰγύπτιος 728, 1151
Ἀΐδακνος 441 ?
Αἰλία cf. s.v. Ἀνατολή, Ἀρσασίς, Ζωσίμη, Ἡγεμονίς, Σαβίνη
Αἰλιανός 593, 1606, 1656; Α(ἰ). Φιλίσκος 494
Αἴλιος 180, 268, 1867; cf. s.v. Ἀλέξανδρος, Γέλως, Δημήτριος, Ἑρμῆς, Εὐέλπισστος, Νικηφόρος Κοδρᾶτος, Πρεῖσχος, Φανίας; Τ. Αἴλ. -- 1589
Αἴνετος 1000
Αἰνησίδαμος 996 ?
Αἴνησις 1012 ?
Αἰνήτωρ 756

Αἰρα 1605
Αἰρη 1605
Αἰρος 1605
Αἰσχίνας 1020 B
Αἰσχίνης 885 ?
Αἰσχρίων 1370 ?
Αἴσχρων 929 B.13
Αἰσχύλος 316
Αἴφλαπος ? 532
Αἴχμαιος 972 ?
Ἀκάνθρωπος 1046
Ἀκείλιος cf. s.v. Φαῦστος
Ἀκείλις, Π. Ἀ. 1690
Ἀκερρώνιος cf. s.v. Πρόκλος
Ἀκεστίμα 1808
Ἀκέστιμος 1808
Ἀκέστωρ 828 ?
Ἀκίνδυνος, Μ. Ἄνν. 1624
Ακραβος 1607
Ἀκροστόλιον 318
Ἀλεξ-- 506
Ἀλεξάνδρα, Κλωδία 582
Ἀλέξανδρος 187.15; 563, 572, 594, 603, 639, 895 ?, 1129 bis, 1355, 1377, 1565, 1598 ?, 1710; Αἴλ. 180, Λ. Ἄρρ. 456.7, Αὐρ. Ἀ. Ἀνδρεῖος 1408, Πομπεῖ. 180
Ἀλεξάνωρ 879 ?
Ἀλεξᾶς 358.6
Ἀλεξικράτης 731 V
Ἀλεξίλοχος 889 ?
Ἀλεξίμαχος 623
Ἀλεξιμένης 184.10
Ἀλίαρχος 1013 ?
Ἀλκαῖος 55, 913
Ἀλκαμένης 788
Ἀλκέτας 605.13, 20
Ἀλκία, Βιβουλλία 226, Οὐιβουλλία 226
Ἀλκίας 411.8
Ἀλκιβιάδης 15
Ἀλκίβιος 929 A.11
Ἀλκιμαχίδης 184.4
Ἀλκίμαχος 82
Ἀλκιμέδων 720
Ἄλκιμος, Ἄ. Ζώσιμος 883
Ἄλλιος cf. s.v. Φουσκιανός
Ἄλλις 891 ?
Ἀλμα--ζις 697
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Attalos III, king of Pergamon: Βασιλεὺς Ἄτταλος Εὐμένους υἱός 1180.68-69
Berenike, daughter of Ptolemy III: Βερενίκη 1426.33; cf. 1596
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Claudius: Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός 910; Θεὸς Κλαύδιος 1178
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Geta: Πόπλιος Σεπτίμιος Γέτα Καῖσαρ Σεβαστός, υἱὸς καὶ ἀδελφὸς τῶν μεγάλων Βασιλέων 1385 (in rasura)
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Heliogabalus: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Ἀντωνεῖνος Σεβαστὸς Εὐσεβὴς Εὐτυχὴς ὁ Κύριος ἡμῶν 1663; cf. 678
Alexander Severus: Αὐτοκράτωρ Καῖσαρ Μ. Αὐρήλιος Σεουῆρος Ἀλέξανδρος Εὐτυχὴς Εὐσεβὴς Σεβαστός (δεσπότης ἀνείκητος) 654
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21	1839
207	1065
215	1065
257	1065
315	1846
400	1846
460	1065
581	1846
590	1846
597	1846
642	1846
692	1846
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738	1846
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756	1846

760	1841
763	1846
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770	1841
772	1841
775	1846
788	1841
1007	1846
1400	1626
1449	1706
1508–1510	1846
1513–1514	1846
1530	1846

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696(b)	1846
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p. 315 no. 1(a)	953
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18	1779
24	39
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143	1779
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149	1006
276	32
326	1764
392	987
397	987
400	1081
403	1764
416	908
454	1058, 1764

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682	1723
723	568
839(a)	874
846	1778
888	1414

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66	987
229	585
259	1271
322	987
347	1806
574	1271
584	520
662	1806
715	1806
727	1572
897	1151
935	583, 1780
981	1142
1130	1806
1151	1694
1168	1347
1184	1347
1210	937
1309	988
1334	1806
1396	1271
1546	1806
1613	1823
1654	326
1831	1781
1881	1782
1955	1142
1967	520
1993	1271
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1278	1343	30	1796	14372	1240
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Tod, *GHI*	*SEG* XXXIX	83	909	7296	1017
27	866				
43	1252	*CIL* III	*SEG* XXXIX	XIII	
61	560	446	1142	10032	1784
111	560	737	651		
123	866	1107	1832	XIV	
129	560	6094	1142	4755	1805
140	1770	7146	1142		
141–142	866	7151–7152	1784	XV	
150	560	12052	1818	7012	1074
162	866	13682	1142		
177	560	14201(11)	1142	*ILS*	*SEG* XXXIX
196	866	14202B	1142	821	651
202	560			2140	1142
310	560	III Suppl.		5076	1240
		6583	1706	7680	1017
Meiggs-Lewis	*SEG* XXXIX			8836	1142
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2	953	1779	353	8875	1142

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